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PALESTINE AND SYRIA

Arab Name	English Name	Govern. Pi.	Govern. Pa.	Beirût. Pi.	Beirût. Pa.	Jaffa. Pi.	Jaffa. Pa.	Jerusalem. Pi.	Jerusalem. Pa.	Damasc. Pi.	Damasc. Pa.
Copper Coins:	**I. Turkish Coins.**										
khamsi, nehâsi, sahtût	five para piece	—	—	—	2½	not current				—	2½
ʿasheri, metallik	ten para piece	—	—	not current		—	2	—	1¼	not	
fanas	twenty para piece	—	—	,,		—	4	—	2½	cur-	
kabak	forty para piece	—	—	,,		—	8	—	5	rent	
Nickel Coins:											
ʿasheri (tikk)	ten para piece	—	10	—	12½	—	14	—	12½	—	12½
kameri	twenty para piece	—	20	—	25	—	30	—	25	—	25
nuṣṣ beshlik / *beshlik*[1]	half beshlik / beshlik	1	10	1	22½	1	30	1	20	1	20
		2	20	3	2½	3	20	3	—	3	5
rubʿa / *nuṣṣ*	quarter / half	1	10	1	20	1	30	1	20	1	20
		2	20	3	2½	3	20	3	—	3	5
zahrâwi or *altlik*[1]	zahrâwi or altlik	5	—	6	5	7	—	6	—	6	10
Silver Coins:											
barghût	half silver	—	20	—	—	—	—	—	—	—	—
	whole piastre	1	—	1	5	1	10	1	5	1	7½
	double piastre	2	—	2	10	2	20	2	10	2	15
rubʿa[2] / *nuṣṣ* / *mejîdi*	quarter mejîdi	4	30	5	30	6	20	5	30	6	—
	half mejîdi	9	20	11	20	13	—	11	20	12	—
	mejîdi	19	—	23	5	26	—	23	—	24	—
Gold Coins:											
lîra osmanlîyeh	Turkish pound (in coins of ¼, ½, 1, 2½, 5)	96	—	124	25	142	—	124	—	129	20
	II. Foreign Coins.[3]										
lîra fransawîyeh	gold napoleons (of any coinage)	—	—	108	30	124	—	109	—	113	—
lîra inglizîyeh	English sovereign	—	—	136	30	156	—	136	20	141	—
lîra moskowîyeh	Russian imperial	—	—	103	30	124	—	109	—	115	—
frank[4]	silver franc (in coins of 1, 2, 5)	—	—	5	15	6	—	5	10	—	—
shillin	shilling	—	—	6	20	7	20	6	20	—	—

Notes: [1] Beshlik and Altlik (Zahrâwi) are difficult to distinguish from each other. The traveller should, therefore, be on his guard.
[2] The quarter mejîdi is about as large as a shilling.
[3] On the circulation of foreign silver, see p. xxiii. Besides the above-mentioned coins silver roubles *(riyâl moskôbi)* are also current, especially in Jerusalem, at 14.10 pi., and pieces of 20, 15, and 10 copecks at 2.25, 1.35, and 1.10 pi.
[4] The above rate holds only for French silver francs; Italian, Swiss, Greek, and Roumanian have a much lower rate.

☛ The excessive zeal of the Turkish censorship sometimes even extends to the confiscation of guide-books. The traveller is therefore advised to place this volume in his pocket before crossing the Turkish frontier or entering a Turkish port. ☚

PALESTINE

AND

SYRIA

WITH THE CHIEF ROUTES THROUGH MESOPOTAMIA AND BABYLONIA

HANDBOOK FOR TRAVELLERS

BY

KARL BAEDEKER

WITH 20 MAPS, 52 PLANS, AND A PANORAMA OF JERUSALEM

FOURTH EDITION, REMODELLED AND AUGMENTED

LEIPZIG: KARL BAEDEKER, PUBLISHER
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1906

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'Go, little book, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.'

PREFACE.

Palestine and Syria can hardly be considered as tourist resorts in the ordinary sense of the term. The country offers little of scenic beauty. The glory of colouring that characterizes the Orient is seen to greater advantage in Egypt. The chief attraction of a visit to Palestine lies in its historical associations, and the main object of the Handbook is to bear faithful and accurate witness to these on the spot itself. At the same time it endeavours to give, as far as is possible within the limits of a guide-book, a comprehensive and accurate account of the present state of the exploration of Palestine. The first edition of the Handbook appeared, in German, in 1875; its writer was *Dr. Albert Socin* (d. 1899), late Professor of Oriental Languages at Leipzig. The present is the Fourth English edition and is based on the sixth German edition, which, like the third, fourth, and fifth, was prepared by *Dr. Immanuel Benzinger*, who has made his home in Jerusalem and by repeated journeys through the Holy Land has obtained an exceptional knowledge of the country. The new section on Mesopotamia and Babylonia has been revised and supplemented by the *Rev. Dr. John P. Peters* of New York.

While the greatest pains have been taken to ensure accuracy, the Editor is well aware of the constant fluctuation to which many of the data in the Handbook are liable. He will therefore highly appreciate any corrections or suggestions with which travellers may favour him, especially if the result of their own observation. The information already received from numerous correspondents, which he gratefully acknowledges, has in many cases proved most serviceable.

The contents of the Handbook are divided into Six Sections (I. Jerusalem and its Environs; II. Judæa, the Country east of the Jordan, Southern Palestine, and the Peninsula of Sinai; III. Samaria, Galilee, Phœnicia; IV. The Lebanon. Central Syria; V. Northern Syria; VI. Mesopotamia and Babylonia), each of which may be separately removed from the book by the traveller who desires to minimize the bulk of his luggage. To each section is prefixed a list of the routes it contains, so that each forms an approximately complete volume apart from the general table of contents and the general index.

The MAPS and PLANS have been an object of the Editor's special care. Of these no less than twenty-four, including the large panorama of Jerusalem, have been redrawn, or appear for the first time in the present edition. At the end of the book will be found a clue-map indicating the ground covered by the special maps distributed throughout the volume.

Arabic names are in general transliterated on the system explained at p. xxxii, except in the case of such established historical forms as Jaffa, Ascalon, Acre, etc.

HEIGHTS (above the sea-level) are given in English feet, from the most recent and trustworthy English and other sources.

The PRICES and various items of expenditure mentioned in the Handbook are stated in accordance with the Editor's own experience, or from the bills furnished to him by travellers. It must, however, be observed that they are liable to very great fluctuations, being influenced by the state of trade, the increased or diminished influx of foreigners, the traveller's own demeanour, and a number of other circumstances. It may therefore happen in some cases that the traveller's expenditure will be below the rate indicated in the Handbook; but for so long a journey, on which so many unexpected contingencies may arise, an ample pecuniary margin should always be allowed.

HOTELS, etc., see p. xvi. Hotels which, in the Editor's opinion, cannot be accurately characterized without exposing him to the risk of legal proceedings, are left unmentioned, except when there is no other available accommodation.

To hotel-proprietors, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks. Hotel-keepers are also warned against persons representing themselves as agents for Baedeker's Handbooks.

Abbreviations.

hr.	= hour (of riding; *i.e.* about 3 M.).	Pl.	= plan.
min.	= minute.	R.	= route, room.
M.	= English mile.	pens.	= pension (board and lodging).
ft.	= English foot.	fr.	= franc.
N.	= north, northwards, northern.	c.	= centime.
S.	= south, etc.	*K.*	= krone (Austrian currency)
E.	= east, etc.	*h.*	= heller (" ")
W.	= west, etc.	mej.	= mejîdi.
ca., c.	= circa, about.	pi.	= piastre.
Mt.	= mountain.	pa.	= para.

P.E.F. = Palestine Exploration Fund (p. xcviii).
ZDPV. = Zeitschrift des Deutschen Palästina-Vereins (p. xcviii).

ASTERISKS are used as marks of commendation.

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The following Arabic words (comp. vocabulary, pp. xxxvii et seq.) are of frequent occurrence: —

ʿAin, spring.	*Derb*, way, street.	*Merj*, meadow.
Arḍ, earth.	*Jebel*, mountain.	*Mughâra*, cavern.
Bâb, gate.	*Jisr*, bridge.	*Nahr*, river.
Bahr, lake.	*Ḳabr*, tomb.	*Nebi*, prophet (Mohammedan).
Beled, village.	*Ḳafr*, village.	*Neḳb*, pass.
Beit, house.	*Ḳalʿa*, castle, citadel.	*Râs*, promontory, peak.
Bîr, well.	*Ḳarya*, village.	*Sheikh*, lord, saint.
Birkeh, pool.	*Ḳaṣr*, castle, tower.	*Tell*, hill.
Burj, tower.	*Khân*, caravanserai.	*Wâdi*, valley.
Ḍahr, mountain-ridge.	*Khirbeh*, ruin.	*Weli*, tomb of saint.
Deir, monastery, convent.	*Mâr*, saint (Christian).	

I. Preliminary Information.

A. Travelling Expenses. Season. Companions. Plan of Tour.

Expenses. — The cost of travelling in the East is considerably greater than in Europe. Europeans will find so many unwonted requirements absolutely essential to their comfort, that the most economically arranged tour cannot be otherwise than expensive. The average daily expenses in the towns of the Orient during the chief travelling season (comp. below) amount to at least 25-30 fr., including board and lodging, guides, horses, and gratuities. A tour through the country with a dragoman and tents (p. xvii) will cost a single traveller 90-100 fr. a day, two travellers 60-70 fr. each, three, 50-55 fr. each, a party of four to six, 40-45 fr. each. Those who travel without a tent and are content with somewhat simpler fare may reduce these charges by about 30-35 per cent. In summer and autumn the prices are 10 per cent lower. None of the above prices includes wine, and the cost of the journey to and fro must also be added to the estimate.

Letters of Credit or Circular Notes form the safest mode of carrying large sums of money. They must, however, be issued by important banking-houses which have direct intercourse with the Orient. The *Crédit Lyonnais*, the *Deutsche Palästinabank* at Berlin, and the *Banque Impériale Ottomane* (London Office, 26 Throgmorton Street, E. C.) are in correspondence with most of the principal banks in Europe, and have offices or agencies at Damascus, Beirût, Jerusalem, and most of the larger towns of Syria. These offices and agents, however, will not pay money unless they are mentioned by name in the letter of credit. Travellers should therefore be careful to see that this is done. Other European banking-firms are mentioned in the text in describing the towns at which they have agencies. Beirût, being the focus of the trade of Syria, affords more facilities in this matter than any other place in the country.

Season. — Spring, from the beginning of March to the middle of June, and autumn, from September to the end of October, are the best seasons for visiting Syria. The greatest influx of travellers takes place at Easter, at which season Jerusalem is crowded with tourists and pilgrims. In spring the scenery is in perfection and the vegetation fresh and vigorous, while in autumn, on the other hand, travelling is less expensive. If autumn be chosen, the tour should be begun from the North, where the mountains afford a refuge from occasional hot days, while the traveller in spring should reserve Lebanon for the end of his journeyings. A visit to Palestine should not be begun before the middle or end of March, as rainy days in that month are still frequent, and travelling hardly

becomes enjoyable till April. Among the mountainous districts excursions are practicable up to the end of June.

Companions. — Travelling alone in the East, at least for any length of time, is much more expensive than for members of a party, and is also apt to become very tiresome, particularly in the country districts remote from towns and hotels. Even those who can speak Arabic and are familiar with the native customs will speedily be wearied by the stereotyped questions of the people with whom he comes in contact. Pleasant company will do much to obviate the monotony of travel and induce forgetfulness of fatigue and vexation. During the season, the single traveller will have no difficulty in meeting with other travellers in the same position, and parties may thus easily be formed; but caution in the selection of companions is very necessary in a country where arrangements once concluded are not easily altered.

Conducted Tours. — A number of tours of different lengths are arranged every year by *Thomas Cook & Son*, Ludgate Circus, London, *Frank Clark*, 96 Broadway, New York, and the *Raymond & Whitcomb Co.*, 25 Union Square, New York. These tours are of two classes, personally conducted and independent, and they may be joined at London, New York, and various other points. The fares, itineraries, and conditions are fully detailed in the prospectuses issued by the firms in question.

The great advantages which a personally conducted tour offers to those who wish to make a pleasure-trip as comfortably as possible and to see the most interesting places in the East in a short space of time, entail the not inconsiderable disadvantage that the traveller who joins the party is tied to society which he cannot choose for himself and must resign all claims to be master of his own time or to determine his own route. As regards the expense, a single traveller (and still better a party) can get along very well for the same amount.

The average expense of such tours is 35-45*s.* per head per day, from the date of leaving London. For a tour including Lower Egypt and the Nile as far as the First Cataract and four weeks in Palestine *Messrs. Cook* charge 190*l.*, or omitting the Nile, 149*l.* An extra week in Palestine adds 9*l.* — For a tour of ten weeks, reckoned from and to Naples and including Lower Egypt, Palestine, Constantinople, and Athens, the *Raymond & Whitcomb Co.* charges $ 1080.

Plan of Tour. — A fortnight is enough for a flying visit to *Jaffa*, *Jerusalem* (with environs), *Beirût*, and *Damascus* (comp. Nos. I and II of the routes described at pp. xiii, xiv). Four additional days allow of a visit from *Ḥaifâ* to *Nazareth* and *Tiberias* (as described in R. III at p. xiv). Communication between the three seaports mentioned is maintained by steamers which ply from Jaffa to Beirût thrice weekly, calling at Ḥaifâ on two of these trips. [During the chief travelling-season, berths should be ordered in good time.] Railways run from Jaffa to Jerusalem and from Beirût to Damascus, while Ḥaifâ is connected with Tiberias by a good road. There is therefore no unwonted demand made upon the

strength of the traveller on these three routes. — Those who wish to make a closer acquaintance with the country, and who do not object to the hardships of horseback and tent life, should certainly also make the trips numbered IV-VII. In this case, however, it is impracticable to adhere so closely to a previously planned route, as the traveller will be more or less dependent on the weather and on his own physical condition. A few extra days should therefore be allowed for each trip.

I. JAFFA-JERUSALEM *(Bethlehem, Dead Sea)*, 8 days.

1st Day. *Jaffa* (p. 6). The steamers generally arrive in the morning, so that there will be time to look round the town (with a guide) before taking the train (about 2 p.m.) for *Jerusalem* (p. 19), which is reached at 6 p.m.

The traveller cannot be too strongly urged to stroll about the streets of Jerusalem and Damascus as much as possible (with guide), in order to gain the full effect of Eastern life. He should reserve his first Friday evening for a visit to the Wailing Place of the Jews (p. 65). He should also lose no time in obtaining from his consul, either personally or through the landlord of his hotel, the permission for a visit to the Ḥaram esh-Sherîf (p. 50; closed on Friday).

2nd Day. *Jerusalem.* Walk or drive to the top of the *Mt. of Olives* (p. 72), visit *Gethsemane* (p. 75) and the *Tomb of the Virgin* (p. 73), and return on foot through the *Via Dolorosa* (pp. 50, 49). Afternoon: *Church of the Holy Sepulchre* (p. 35), *Mûristân* (p. 45), *Patriarch's Pool* (p. 34).

3rd Day. *Jerusalem.* Morning (unless Friday, see above): *Place of the Temple* (*Ḥaram esh-Sherîf*, p. 50). Afternoon: Drive or ride to *Bethlehem* (p. 99).

4th Day. *Jerusalem* (walk or, preferably, ride). Morning: *Valley of Jehoshaphat* (*Kidron Valley*; p. 79) and *Tomb of Absalom* (p. 80), *Fountain of the Virgin* (p. 82), *Pool of Siloam* (p. 83), through the *Valley of Hinnom* to the *Zion Suburb* (pp. 69, 70), *Citadel* (p. 33). — Afternoon: Drive or ride to *'Ain Kârim* (p. 93). — In the evening, the *Cotton Grotto* (p. 85).

5th Day. *Jerusalem* (walk or drive). Morning: *Grotto of Jeremiah* (p. 86), *Church of St. Stephen* (Dominican Monastery, p. 87), *Tombs of the Kings* (p. 87). — Afternoon: *Tombs of the Judges* (p. 89), and excursion to *En-Nebi Samwîl* (p. 95).

6th and 7th Days. *Excursion to the Jordan and to the Dead Sea and back.* 6th Day. Drive, after an early start, to (4 hrs.) *Jericho* (p. 125), thence to ($1^1/_2$ hr.) the *Ford of Jordan* (p. 130), and to the *Dead Sea* (p. 131), and return to Jericho. — 7th Day. From Jericho back to *Jerusalem*, visiting *Bethany* (p. 125). If an early start has been made, the traveller will have a few hours to spend in Jerusalem. The ascent of the Mt. of Olives for the sake of the evening view (comp. Panorama of Jerusalem at p. 76) is recommended.

8th Day. *From Jerusalem to Jaffa* by railway, arriving about noon. The steamer starts in the afternoon. Those who wish to drive to Jaffa (7 hrs., p. 15) are advised to leave Jerusalem the day before the departure of their steamer.

Those who make a longer stay in Jerusalem should pay repeated visits to the Ḥaram esh-Sherîf, the Church of the Holy Sepulchre, and the Mt. of Olives, and they should also walk round the city wall. Other objects of interest are the *Armenian Monastery* (p. 35), the *Mâmilla Pool* (p. 68), the *German Colony of the Temple* (p. 69), the *Tower of Goliath* (p. 34), the *Lepers' Hospital* (p. 69; not agreeable to everyone), the *Tombs in the Valley of Hinnom* (p. 84), the *Mt. of Evil Counsel* (p. 84). Excursions may be made to *'Ain Fâra*, 1 day (p. 97); the *Monastery of the Cross* and *Philip's Well*, 1/2 day (pp. 92, 93); *El-Kubeibeh*, 1/2 day (p. 95; best combined with a visit to *En-Nebi Samwîl*, 1 day); the *Frank Mountain* and the *Cave of Adullam*, 1 day (pp. 108 et seq.); *Pools of Solomon*, 1/2 day (p. 108), best combined with a visit to *Hebron* (1-2 days; comp. p. 108); *Hebron* (1-2 days, p. 111), and the Greek monastery of *Mâr Sâbâ* (1 day; p. 134), for which a permit must be obtained through the consulate.

II. Beirût-Damascus *(Ba'albek)*, 7 days.

1st Day. *Beirût.* Leave card at the consul's and request a travelling-pass (*tezkereh*, p. xxiii). Walks to the Pines (p. 279) and the Râs Beirût (p. 280). Excursion to the Dog River (p. 280) or to the Pigeon Grottoes (p. 280). The attractive environs of Beirût will repay a longer visit.

2nd Day. *From Beirût to Damascus* (p. 291). The train starts about 7 a.m. and arrives about 4 p.m. Secure a guide for the next day.

3rd Day. *Damascus* (walk). After visiting the *Great Mosque* (*Jâmi' el-Umawî*, p. 313), stroll through the *Bazaars* (p. 301). In the evening drive to *Es-Ṣâleḥîyeh* and *Jebel Ḳâsyûn* (p. 316).

4th Day. *Damascus* (walk). Stroll through the bazaars and the S. suburb *El-Meidân* (p. 309); thence to the E. and N. round the town (*St. Thomas's Gate*, p. 312). Visit the *Tekkîyeh* (p. 317) and one of the cafés on the Baradâ.

5th Day. *Damascus* (walk). Visit some private residences (p. 306), stroll through the *Christian Quarter* (p. 311) and orchards in the suburbs. In the evening, drive to *Dummar* (p. 317). Additional days at Damascus may be pleasantly spent in excursions.

6th Day. Railway to *Reyâḳ* (pp. 294-292), starting about 8 a.m. and arriving about 11.30 a.m. Thence take the train to *Ba'albek* (p. 318). Arrival at 2 p.m. Visit the Acropolis (pp. 320 et seq.).

7th Day. Return to Reyâḳ and *Beirût*, arriving at 4.30 p.m.

III. Ḥaifâ-Nazareth-Tiberias, 4 days.

1st Day. *Ḥaifâ;* visit to *Mt. Carmel* (on foot or by carriage; p. 226) and, if time allows, make an excursion to *Acre* (p. 228).

2nd Day. Drive to (5 hrs.) *Nazareth* (p. 241) and visit the town.

3rd Day. Drive from Nazareth to (4 hrs.) *Tiberias* (p. 247), visit that town, and make the excursion to *Capernaum* (p. 252) by boat.

4th Day. Drive from Tiberias viâ Nazareth back to *Ḥaifâ.*

IV. The 'Shorter Tour': JERUSALEM - NÂBULUS - NAZARETH - TIBERIAS - ḤAIFÂ, 7 days at least.

1st Day. Start about midday. Sleep, if without tents, in ($3^3/_4$ hrs.) *Râmallâh* (in the Latin monastery or a Quaker house; p. 211); if with tents, in *Beitîn* (4 hrs.; p. 213).

2nd Day. From *Râmallâh* (or *Beitîn*) to (7 hrs.) *Nâbulus* (p. 215). Sleep in the Latin Monastery. If arriving early, ascend *Mt. Gerizim*.

Hurried travellers may drive from Jerusalem to *El-Bîreh* (p. 212), whither horses should be sent in advance, and so reach *Nâbulus* in 1 day.

3rd Day. From *Nâbulus* viâ *Sebasṭîyeh* to (6 hrs.) *Jenîn* (p. 223); tolerable accommodation in the hotel or in private houses.

4th Day. From *Jenîn* across the Plain of Jezreel to (7 hrs.) *Nazareth* (p. 241). Sleep at the inn or the Franciscan monastery.

5th Day. From *Nazareth* across *Mt. Tabor* (p. 245) to (7 hrs.) *Tiberias*. Accommodation in the Latin or Greek Monastery or at the hotel (p. 247).

6th Day. From *Tiberias* viâ *Kafr Kennâ* back to (6 hrs.) *Nazareth*.

7th Day. From *Nazareth* to (6 hrs.) *Ḥaifâ* (carriage-road).

Days of rest have not been taken into account in arranging this tour. It is desirable to rest at least *one* day either in Nazareth (in which case the second night may be spent on Mt. Tabor), or in Tiberias, in order to see the neighbourhood. Other unoccupied days may be very profitably spent in excursions from Ḥaifâ.

V. The 'Longer Tour': JERUSALEM-ḤAIFÂ-TIBERIAS-BÂNIYÂS-DAMASCUS, 12 days at least.

1st to 3rd Days. *Jerusalem-Jenîn*, see above, Tour IV.

4th Day (fatiguing; early start necessary). From *Jenîn* to (8 hrs.) *Ḥaifâ* (p. 223).

5th Day. *Ḥaifâ*, see p. xiv, Tour III.

Travellers who are pressed for time may go direct from Jenîn to Nazareth (see Tour IV, 4th day) and thence as below (see 7th and following days).

6th Day. From *Ḥaifâ* to (6 hrs.) *Nazareth* (road; p. 237).

7th Day. From *Nazareth* to *Tiberias*, viâ *Kafr Kennâ* (6 hrs.; p. 246) or viâ *Mt. Tabor* (7 hrs.; p. 245). Tiberias (p. 247) is also a good place for a day of rest.

8th Day. From *Tiberias* viâ ($2^1/_4$ hrs.) *Khân Minyeh* (p. 252) and (1 hr.) *Tell Ḥûm* (Capernaum, p. 252) to ($6^1/_2$ hrs.) *Ṣafed* (p. 254).

9th Day. From *Ṣafed* to (6 hrs.) *Meis* (p. 258).

10th Day. From *Meis* viâ *Hûnîn* (p. 258) to the Jordan bridge and ($6^1/_2$ hrs.) *Bâniyâs* (Cæsarea Philippi, p. 259).

11th Day. From *Bâniyâs* viâ *Ḳal'at eṣ-Ṣubeibeh* (p. 260) to ($6^1/_2$ hrs.) *Kafr Ḥawar* (p. 262).

12th Day. From *Kafr Ḥawar* to (7 hrs.) *Damascus* (pp. 262, 263).

Damascus, comp. Tour II, p. xiv.

VI. PHŒNICIA. From Jerusalem viâ Ḥaifâ, Acre, Tyre, and Sidon to Beirût, 9 days; viâ Nazareth and Tiberias 11 days.

From *Jerusalem to Ḥaifâ*, comp. Tour V, 1st to 5th day (or Tour IV, 1st to 7th day).

6th Day. From *Ḥaifâ* at midday to (2½ hrs.) *Acre* (p. 228); accommodation in the monastery.

7th Day. From *Acre* to (8 hrs.) *Tyre* (p. 267); accommodation in the monastery.

8th Day. From *Tyre* to (7 hrs.) *Ṣaidâ* (*Sidon*, p. 271); Arab locanda.

9th Day. From *Ṣaidâ* to (8 hrs.) *Beirût* (p. 274); a fatiguing day's march; start early.

Beirût and its environs, comp. Tour II, p. xiv.

VII. Lebanon. From Damascus viâ Ba'albek, the Cedars of Lebanon, and Tripoli to Beirût, 7 days (not to be attempted before May).

1st Day. From *Damascus* viâ *'Ain Fîjeh* to (6¾ hrs.) *Ez-Zebedâni* (pp. 318, 319).

2nd Day. From *Ez-Zebedâni* to (6½ hrs.) *Ba'albek* (p. 319); start early, in order to visit the Acropolis the same afternoon.

3rd Day. *Ba'albek* (p. 320). In the morning, visit the Acropolis again. Afternoon: *Deir el-Aḥmar* (p. 327), 3 hrs.

From Ba'albek to Beirût by railway, see p. 318 and pp. 292, 291.

4th Day. From *Deir el-Aḥmar* to the (6 hrs.) *Cedars of Lebanon* (pp. 327, 328) and to (3 hrs.) *Ehden* (p. 330).

5th Day. From *Ehden* to (5½ hrs.) *Tripoli* (p. 331).

6th Day. From *Tripoli* to (9¼ hrs.) *Jebeil* (p. 334).

7th Day. From *Jebeil* to *Beirût* (8 hrs.; p. 335) viâ the Dog River (*Nahr el-Kelb*, p. 281).

Beirût and neighbourhood, comp. Tour II, p. xiv.

Trips to Petra, Sinai, the country to the E. of the Jordan, and Palmyra can be made only when the country is free from political disturbances (comp. p. xxv).

B. Hotels. Monasteries. Hospitality. Khâns.

Hotels. — The towns on the great tourist-route are the only places which boast of hotels properly so called, managed by Europeans or native Christians. Most of these establishments are fairly comfortable, though the standard of cleanliness and punctuality is somewhat different from that of Europe. An inclusive daily charge is made, whether the traveller takes his meals in the hotel or not. The average charge for board and lodging is 12-16 fr. per day (wine extra); for a prolonged stay or for a party a lower rate may be obtained. Native wines cost 1-2 fr. per bottle, French wine at least 3 fr., English ale or German beer 1-2 fr. Gratuities amount to about 1 fr. per day. Thus the daily hotel-expenditure may be reckoned at about 20-25 fr.

Hospices and **Convents.** The accommodation at these is much cheaper than at hotels. Though originally intended only for pilgrims

of the respective churches, other travellers are also received. The Latin monks are for the most part Italian Franciscans (p. lxii), of gentle, obliging, and self-denying dispositions. When no fixed charge is made, travellers should give at least 3 fr. for their bed and as much more for supper and breakfast. Fodder for the horses is extra. The monasteries of Mt. Lebanon, those of the Maronites, and others likewise afford quarters to travellers, but in these cases the food and the beds are in the Arabian style.

Hospitality. — In villages the traveller need not hesitate to ask for quarters in private houses, as the inmates are aware that the Franks always pay, and therefore receive them gladly. On arriving at a village, the traveller usually enquires for the house at which strangers are in the habit of alighting (*'wein menzil* or *kônak?'*). This is generally the house of the sheikh or some other person of importance. (For rules as to Oriental etiquette, see p. xxvii.) Good accommodation is found in the houses of the Greek priests (*khûri rûmi*), the missionary, or the consular agent, in places where there are such. Payment is made on the same principle as in the monasteries.

Khâns. — The khân, or caravanserai, and the huts of the peasants, which are generally built of mud, should never be resorted to, except in case of absolute necessity, as they swarm with fleas and other vermin. The traveller should see that the straw-matting which covers the floor is taken up and thoroughly beaten, and the whole place carefully swept and sprinkled with water. Every article of clothing and bedding belonging to the inmates should also be removed to another room. Bugs are less common, except where the houses are chiefly built of wood. The tents of the Beduins are free from these insects, but, on the other hand, are terribly infested with lice. Scorpions abound in Syria, but they seldom sting unless irritated. If the bed is slightly raised from the ground, the sleeper is quite safe from their attacks. The charge for a bed in a khân or hut is about 3 fr.

C. Mode of Travelling.

The great majority of travellers in the Holy Land entrust themselves to the guidance of a **Dragoman** (Arabic *Turjmân*), who is hired either directly or through a tourist-agent. The so-called dragomans in the towns are, however, nothing more than valets-de-place, who usually speak English, French, and German. They will be found useful in the crooked Oriental streets, which will at first often puzzle the traveller in spite of the plans of the Handbook. No confidence should be placed in the explanation of the antiquities given either by these street-guides or by the dragomans proper. In the case of tours through the country, the dragoman undertakes to make all the necessary preparations and to carry out all the arrangements (see p. xviii). Many of them are accustomed only to cer-

tain beaten tracks, and it is often a matter of great difficulty to induce them to make the slightest deviation from the usual routes. The prices (p. xi) may seem high, but this is largely explained by the shortness of the season, which seldom allows the dragoman to make more than two or three of the longer tours. Tours occupying a few days only may be arranged for verbally, but for those of any length it is advisable for the traveller to enter into a written CONTRACT with the dragoman, and to get it signed by him. The annexed form of contract includes all the more important details.

§ 1. The dragoman C. agrees to conduct the travellers AB., . . . in number, from Jerusalem to Beirût by way of Nâbulus, Jenîn, Ḥaifâ, etc. The dragoman may not take other persons on this journey without the express permission of the travellers.

§ 2. The dragoman binds himself to defray the whole cost of the said journey, including transport, food, bakhshîsh, fees, etc.

If the traveller is satisfied with the mukâris (p. xx), he may give them a bakhshîsh at the end of the journey. During the journey no demands for bakhshîsh should be entertained for a moment.

§ 3. The dragoman binds himself to provide for the daily use of the said travellers . . . horses (or camels, p. 184) with good bridles and European saddles, including . . . ladies' saddles, and . . . strong mules or horses for the transport of the travellers' luggage.

§ 4. The travellers shall not be liable for any damage which may be occasioned by the fall of the horses, by theft, or in any other manner, unless by their own fault. They shall likewise have power to prevent the overloading of the beasts of burden, in order that the speed of the journey may not be unduly retarded.

§ 5. The dragoman shall provide a dining-tent, with table and chairs, a 'cabinet' tent, and a sleeping-tent for each two persons, containing two complete beds, with clean mattresses, blankets, sheets, towels, and pillows. The whole of the materials necessary for encamping shall be in good condition.

On some of the chief routes gentlemen may travel, if necessary, without a tent (comp. pp. xv et seq.). In this case, however, the traveller is dependent for his nightquarters upon villages containing inns or monasteries, and this sometimes necessitates an unpleasantly long day's journey. In any case it is well to be provided with a few extra rugs. Travelling without tents in the remoter districts is attended by great inconveniences.

§ 6. The dragoman shall, when necessary, provide guides, watchmen, and escort, at his own expense.

§ 7. The dragoman shall provide a good cook, and a sufficient number of servants, in order that there may be no delay. The servants shall be in every respect obedient and obliging, and shall be careful not to disturb the traveller's sleep.

Unless strictly forbidden, the attendants have a very common and annoying habit of tethering their horses close to the tents, and of chatting half the night so loudly as effectually to prevent the traveller from sleeping.

§ 8. Breakfast shall consist daily of . . . dishes with coffee (tea, chocolate, etc.); luncheon, at midday, of cold meat, fowls, eggs,

and fruit; dinner, at the end of the day's journey, of . . . dishes, followed by coffee (tea, etc.). The dragoman is bound to provide for the carriage, without extra charge, of the liquors which the travellers may purchase for the journey.

Dinner should always be postponed till the day's journey is over, and the same may be said of indulgence in alcoholic beverages in hot weather (excepting now and then a sip of good brandy). Cold tea is very good for quenching thirst. *Fresh Meat* is rarely procurable except in the larger towns and villages. Fowls and eggs are always to be had. The Arabian *Bread*, a thin round kind of biscuit, is palatable only when fresh. Frank bread soon gets very stale. The traveller had better buy his own *Wine* (good, dry claret is best). The sweet wine of the country is unrefreshing. An abundant supply of *Tobacco* should be taken for the purpose of keeping the muleteers, escorts, and occasional guides in good humour.

§ 9. The dragoman shall be courteous and obliging towards the travellers; if otherwise, they shall be entitled to dismiss him at any time before the termination of the journey. The travellers shall have liberty to fix the hours for halting and for meals, and to choose the places for pitching the tents.

Some of the dragomans are fond of assuming a patronizing manner towards their employers. The sooner this impertinence is checked, the more satisfactory will be the traveller's subsequent relations with his guide. On the termination of a journey travellers are too apt to give the dragoman a more favourable testimonial than he really deserves. This is an act of injustice to his future employers, and tends to confirm him in his faults. The testimonial, therefore, should mention any serious cause for dissatisfaction. Information with regard to dragomans (name, languages spoken, conduct, and charges) will always be gratefully received by the Editor of the Handbook. — In connection with many of the tours in the Handbook interesting side-paths and digressions are indicated, of which the traveller should avail himself without the least regard to the remonstrances of the dragoman. — The stages of the journey depend on the distances between the wells and places where provender is procurable. The start should always be made early, in order that time may be left at the end of the journey for rest or a refreshing walk before dinner.

§ 10. The dragoman shall have everything in readiness for starting on . . . April, at . . o'clock, from and including which day the journey shall occupy . . . days at least. Should the journey be prolonged by any fault of the dragoman, the travellers shall not be liable to any extra payment on that account.

This article is partly for the protection of the dragoman, and is to prevent his being arbitrarily dismissed at a distance from home and without compensation.

§ 11. The travellers shall pay the dragoman for each day during the whole journey the sum of . . . francs for each traveller. The amount is to be paid in gold. In Damascus, Ḥaifâ, etc., the travellers shall, for an additional payment of . . francs per day for each person, have the option of living at a hotel at the cost of the dragoman. The horses shall meanwhile be at the travellers' disposal.

The traveller will sometimes prefer sleeping at a hotel to camping in his tent, and it is therefore important that he should reserve liberty to do so at pleasure. When the dragoman is bound to defray the hotel expenses, he obtains a considerable reduction from the landlords, and is himself boarded and lodged gratuitously.

§ 12. In case any dispute should arise between the dragoman and the travellers, he hereby undertakes to submit to the decision of the matter by the nearest British or American consul.

§ 13. The dragoman shall receive payment of one-half of the estimated minimum cost of the journey on the signing of the contract, and the remaining half on the termination of the whole journey.

Signatures.

A. B. C. Dragoman.

I, the undersigned C, acknowledge receipt of . . francs from Messrs. A and B, on account towards the cost of the above journey.

Date. C. Dragoman.

Horses *(kheil*, caravan-horse *gedîsh)*. Oriental horses are generally very docile, and may therefore be safely mounted by the most inexperienced rider. The pace during long journeys is invariably a rapid walk; the horses do not trot, and galloping is, of course, unnecessarily fatiguing for them. They are accustomed to march in single file (a discreet distance should be kept), but with a little trouble they may be induced to travel side by side when the path is wide enough. In climbing rough and precipitous paths they are extremely nimble and sure-footed. They are shod with smooth flat shoes covering the entire hoof. The horses are generally ridden with halters without bits. Spurs are not much used, but a good whip (3-5 fr.) is necessary. Arabian saddles are not adapted for European riders, and a European saddle with stout girths should therefore invariably be stipulated for. It is generally difficult to procure side-saddles, except in Jerusalem and Beirût. Luggage should be packed in small portmanteaus with good locks or in saddle-bags (Arab. *khurj*) which may be purchased in Jerusalem or Beirût. — In hiring a horse it is very important to secure a well-trained animal of easy gait; and, having done so, the traveller should carefully note its distinguishing peculiarities, as it is a very common trick of the owner, after the completion of the contract, to substitute an inferior animal for the one selected. The traveller should also satisfy himself that his mount is free from saddle-sores. The bridle (which must be of leather and not of rope) and saddle should also be carefully examined beforehand. In the season horses can seldom be obtained under 6-8 fr. a day, and sometimes as much as 10 fr. is demanded. The same rate is paid for the return of the animals to their starting-point by the shortest route. Before starting it is usual to give the owner a *ghabûn*, or earnest-money, which is deducted from the final reckoning.

The attendants sent with the horses, whose wages (with the exception of a small fee) are included in the price of the horse, are called **Mukâri**, commonly corrupted by Europeans into 'Muker'. Travellers who know something of the language and customs of the country may dispense entirely with the attendance of a dragoman, and rely on the services of the mukâri, which, of course, are considerably cheaper. In this case, however, it is necessary to be specially careful in hiring the horse and fixing the route, and in stipu-

lating that the traveller shall not be responsible for accidents. Those who travel on this plan will have to find their own provisions. A supply of preserved meats, easily obtained in the larger towns, and sufficient wine, brandy, and tea should be taken. Sweets should also be taken for the children of the country-people. Luggage and saddles, as well as weapons, should always be safely housed for the night. A few rugs are also indispensable.

In case of a prolonged stay it is advisable to hire a man as *Valet* (30-60 fr. a month), who will generally be able to speak a little English or French. The traveller should keep a careful eye on an attendant of this kind and make him render an accurate account of his expenditure every day.

D. Equipment. Health.

Dress. — The traveller should take with him a plaid, an overcoat, and a couple of suits of clothes, one light in colour for travelling, and a darker suit for the towns, but dress-clothes are hardly necessary. The tailor should be instructed to make the sewing extra strong, for repairs and the sewing on of buttons are dear in the East, not to speak of the difficulty of finding the tailor just when he is wanted. If the journey is to be prolonged into the middle of summer, a suit of grey flannel or other light material may be purchased in Jerusalem or Beirût (from 40 fr. the suit). A waterproof coat is essential in spring; umbrellas are of little use. — Woollen shirts, undershirts, and drawers afford protection against catching cold. Light silk shirts are pleasant when riding. They may be bought in Beirût or Jerusalem. For washing an inclusive charge (2-3 fr. per dozen) is made in the East whether the articles be small or large.

Light but strong boots or shoes are essential to comfort, as most travellers will generally have occasion to walk considerable distances. If much riding is to be done, leather riding-gaiters, obtainable in the ports and in Jerusalem, are useful; elastic trouser-straps are necessary in any case. Slippers (Arabian shoes) are procurable everywhere (at 15-25 pi.).

The best covering for the head is an ordinary soft felt hat, a cloth cap with a visor, or a pith helmet. In the hottest weather a 'puggery' may be added, *i.e.* an ample piece of strong white or grey muslin, the ends of which hang down in broad folds at the back as a protection against sunstroke. Some travellers prefer a silk *keffîyeh* (p. lxiii), which may be tied under or over the hat, falling down behind in a triangular shape. This protects the cheeks and neck admirably. The red fez (Ar. *ṭarbûsh*) should be avoided, the hat being nowadays the recognized symbol of the superior dignity of the European.

Miscellaneous. — The following important articles should be brought from Europe. A good field-glass, a drinking-cup of leather or metal, a flask, a strong pocket-knife with corkscrew, a pocket compass of medium size, and a thermometer. Magnesium ribbon-wire is useful for illuminating dark places. Good insect-powder

(Keating's or Persian) is more or less indispensable; it should be procured before starting. Valuable watches should be left at home.

A Tour of Exploration into the interior requires more elaborate preparations, which had better be entrusted to a good tourist-agent or an experienced dragoman. Blotting-paper is useful for taking squeezes or impressions of inscriptions. This is done by wetting the paper, pressing it on the inscription with a brush, and removing it when dry. The impressions will then be permanent. They may be rolled up and kept in a long round botanist's canister. — Literature for explorers: *J. Coles*, 'Hints to Travellers' (2 vols.; 8th ed., London, 1902); 'Practical Hints for Travellers in the Near East', by *E. A. Reynolds-Ball* (London, 1903).

Health. — Properly qualified medical men are to be found in all the more important towns. Their names will be found in this Handbook. The chief dangers to travellers in Palestine are fevers (malaria, typhoid, etc.), diarrhœa (sometimes passing into dysentery), and ophthalmia; these may, however, generally be avoided by the observance of a few simple precautions.

Visitors to Palestine frequently make the mistake of attempting to do too much in the way of travelling and sight-seeing. As sunstroke is common in Syria, the neck and head should be well protected (comp. p. xxi); a sun-umbrella also will be found useful. Grey or blue spectacles shield the eyes from the glare of the sun and serve as a protection against the dust in cities. It should be made an absolute rule to drink no water that has not previously been boiled, and even boiled water should be moderately partaken of after hard exercise. As small-pox is a common scourge of Palestine, no one should visit the country who has not been successfully vaccinated at least twice. It need hardly be said that it is of especial importance to avoid risk of sprains and bruises in exploring or sight-seeing. — The traveller's medicine-chest should contain at least the following remedies, most of which may be obtained in a tabloid form: against fever, *Quinine* (three grains daily may be taken as a precaution while travelling); for neuralgia, *Chlorodyne;* for headache or rheumatism, *Phenacetin* or *Aspirin;* for the eyes, *Boracic* or *Zinc Lotion;* for insect-stings, *Spirits of Ammonia* (a mosquito-curtain for night use when travelling is almost a necessity); for chafed sores due to riding, a *Zinc* or *Starch Dusting Powder;* for wounds and bruises, *Tincture of Arnica* or *Elliman's Embrocation*, *Antiseptic Wool.* Gentle aperients, such as *Cascara Sagrada* or *Castor Oil*, should not be forgotten; the latter will be found especially valuable in the earliest stage of dysentery. Light cases of diarrhœa may generally be cured by rest in a horizontal position and a diet of arrowroot (which should always accompany the traveller) and milk.

E. Money. Passports and Custom House. Consulates.

Money (comp. the Table facing the title-page). — The monetary unit of Syria is the piastre (Arabic *ḳirsh*, plur. *ḳurûsh*), con-

taining 40 paras (Arabic *faḍḍa*, or *maṣrîyeh*). Great confusion in the value of the current coins is caused by the existence of two rates of exchange: first, the government rate *(ṣâgh)*, and secondly that in use in trade and ordinary life *(shuruḳ)*. This latter rate again varies greatly in different towns. Thus a mejîdi is officially (*e.g.* in the Turkish telegraph-offices) worth 19 pi. *(ṣâgh)*, while it passes current in the ordinary traffic of Jerusalem for 23 pi. *(shuruḳ)*. The traveller should keep himself posted as to the current rate of exchange. The value of a piastre *ṣâgh* in English money is about 2*d.*; that of a piastre *shuruḳ* about $1^3/_4$ *d.*

Cheques of the American Express Co. are accepted in Jaffa, Jerusalem, Ḥaifâ, Beirût and Damascus, as well as in the hotels and shops at the rate of 5 fr. per dollar, but the traveller will obtain a better exchange at the Crédit Lyonnais, the agents of the company.

English and French gold (as also Russian) passes everywhere; German gold can be changed without loss only at some German houses. Foreign silver is prohibited all over Turkey, but francs and shillings are taken at the seaports, and in Jerusalem and Damascus; marks are generally refused. Egyptian money is refused everywhere. Money should be changed at a banker's or at a hotel, not in the bazaars, and should always be carefully kept under lock and key.

As there is a deficiency of small change, a trifling fee has generally to be paid for the exchange (1-$1^1/_2$ pi. for a napoleon). When travelling into the interior of the country the traveller should not fail to take plenty of small change with him.

Pieces of money perforated with holes are in common circulation: these, and also coins worn smooth on one side, should be rejected.

Weights and Measures. The only system legally recognized is the decimal system based on the mètre, litre, and gramme. But the old weights and measures are still in use everywhere in Syria. The unit of *Weight* is the *Dram (Dirhem)* = 3,2 gr. or 50 grains; 400 dram = 1 *Okka* = 1,28 kg. or 2 lb. 13 oz.

The unit of *Measures of Capacity* is the *Mudd (Midd)* = 18 litres or about 4 gallons; 1 *Rubʿîyeh* = $^1/_4$ mudd, 1 *Keileh* = 2 mudd. — Wine and other liquids are usually sold by weight in Syria.

The unit of *Linear and Superficial Measurement* is the *Drâʿ* (ell) = $67^3/_4$ centimètres or about 26 in.; 1 square drâʿ = 4590 square centimètres; 1 *Feddân* = 1600 square drâʿ = 734 square mètres.

Passports. — A passport is indispensable, and should be *visé* before starting by the nearest Turkish consul in one's own country. On arrival at a Syrian port the passport is generally demanded for registration, after which it may be reclaimed at the consulate. The traveller should take care to get it back without unnecessary delay.

Passports may be obtained in England direct from the Foreign Office (fee 2*s.*) or through *Buss*, 4 Adelaide Street, Strand (charge 4*s.*); *C. Smith & Sons*, 23 Craven Street, Charing Cross (4*s.*); *Thos. Cook & Sons*, Ludgate Circus (3*s.* 6*d.*); and *Henry Blacklock & Co.* ('Bradshaw's Guides'), 59 Fleet Street (5*s.*). An extra charge is made for each *visa*, should such be necessary. — In the United States application for passports should be made to the Passport Bureau, State Department, Washington, D. C.

To pass from one vilâyet to the next within the Turkish empire (*e.g.* from Beirût to Damascus) a *Tezkereh* or Turkish local passport is

necessary. This document is issued by the police authorities on the requisition of the consul and costs 15 pi. *ṣâgh.* For each successive vilâyet a police *visa* is necessary, costing 2½ pi. *ṣâgh.*

Custom House. — The traveller's luggage is generally subjected to examination at the douane. The introduction of cigarettes or tobacco into Syria is punished by fine and confiscation; but 50 cigarettes and 50 grammes (2 oz.) of tobacco are passed as the day's requirements of the traveller, and may be insisted upon. Cigars are taxed at 75 per cent of the declared value. Firearms and ammunition are also prohibited. Books are strictly examined; copies of the present Handbook have not unfrequently been confiscated. The traveller is liable to another examination on leaving the country, as all goods exported are liable to a duty of 1 per cent on their value. The exportation of antiquities is entirely prohibited. In all these cases a bakhshîsh of a few francs will generally ensure the traveller against molestation, but it should, of course, not be offered too openly, or in presence of the superior officials. — The traveller should only send his luggage in advance if he can address it (after first obtaining permission) to some firm to whom he is known; the keys must be sent with it, in order that it may undergo the custom-house examination. No attempt should be made to take home Oriental tobacco, as the Turkish, Italian, and Austrian custom-houses interpose endless difficulties. The best way of sending purchases home is through one of the forwarding-agents mentioned in our accounts of Jerusalem and Beirût.

Consulates. — Consuls in the East enjoy the same privilege of exterritoriality as ambassadors in Europe. Some of these are consuls by profession ('consules missi'), others merely commercial. The British and American consuls of the former class (at Jerusalem and Beirût only) exercise jurisdiction in all civil matters of dispute between their countrymen, and in complaint against their countrymen by other foreigners. Disputes between Turkish subjects and foreigners are decided by the Turkish courts, with the aid of the dragoman of the foreigner's consulate. The vice-consuls and consular agents are subordinate to the consuls and act only at the instance or under the control of the latter. In all emergencies the traveller should, if possible, apply to his consul. — The 'kavasses', or consular attendants, are often very useful to travellers, and though not entitled to ask payment for their services, generally expect a gratuity.

F. Post Office and Telegraph.

Postal Arrangements. — The head-offices of the post for Syria and Cyprus are at Beirût. Turkey has joined the Postal Union. The postage for European letters of ½ oz. is 1 piastre *ṣâgh*, and for printed matter 10 paras for every 2 oz. Post-cards 20 paras.

Letters may be sent to Syria *poste restante*, but it is better to

have them addressed to a consul, house of business, or hotel. Letters take from 8 to 12 days in passing between London and Syria.

The *Turkish Post* is principally for the inland service. The addresses for letters to be forwarded by the Turkish post must be in Turkish or Arabic as well as in English. — The *Foreign Service* is principally managed by the Austrian, French, German, British, and Russian post offices.

Telegraph Offices. — There are two kinds of telegraph-offices in Syria, *International* and *Turkish*. Telegrams in Arabic and Turkish only are received at the Turkish offices, while at the international offices they may be written in any European language. Telegrams from Turkish offices must be sent in Arabic or Turkish to the coast, where they are translated, and then forwarded. This had better be done through a mercantile house or a consulate.

Tariff: *Turkish Telegrams* within a vilâyet 5 pi. *ṣâgh*, per 20 words, each additional word 10 paras; to a greater distance 7½ pi. per 15 words, each word extra 20 paras; to the remotest provinces 10 pi. per 10 words, each word extra 1 pi. Urgent telegrams, taking precedence of all others, are sent at thrice the above rates.

International Telegrams, per word:

Austria	46 c.	Great Britain	71 c.	Russia	72 c.
Belgium	60 -	Greece	38 -	Spain	65 -
Denmark	60 -	Holland	60 -	Sweden	69 -
Egypt	1 fr.	Italy	48 -	Switzerland	51 -
France	56 c.	Norway	72 -	United States (New York)	2 fr. 35 c.
Germany	55 -	Portugal	69 -		

Telegrams should be written very distinctly in Roman characters.

Telegraph Offices in Syria (those marked with a star are international): Acre; ʿAintâb*; ʿAjlûn; ʿAḳaba; ʿÂleih; Aleppo*; Alexandretta*; Antioch*; Baʿabdâ*; Baʿaḳlîn; Baʿalbek; Bâniyâs; Batrûn; Beilân; Beirût*; Beisân; Bekfeiyâ; Beiteddîn*; Bethlehem; Bîrejik; Buṣr-el-Harîrî; Damascus*; Deir el-Ḳamar; Derʿât; Djezzîn; Gaza*; Ḥaifâ*; Ḥamâ; Ḥâṣbeiyâ; Hebron; Ḥomṣ; Irbid; Jaffa*; Jebeleh; Jenîn; Jerusalem*; Jûneh; El-Ḳaṭanâ; El-Kerak; El-Ḳuneiṭra*; El-Lâdiḳîyeh*; El-Maʿân; Mâdebâ; El-Merkez*; El-Mînâ*; El-Mismiyeh; Muʿallaḳa; El-Muzeirîb; Nâbulus; Nazareth*; Nebk; Râsheiyâ; Ṣafed*; Ṣaidâ (Sidon)*; Salkhad; Es-Salṭ; Sheikh Miskîn; Sheikh Saʿd; Esh-Shuweifât; Ṣûr (Tyre); Es-Suweidâ; Ṭabarîyeh (Tiberias)*; Eṭ-Ṭafîleh; Ṭarâbulus (Tripoli); Ṭarṭûs; Zaḥleh.

G. Public Safety. Weapons. Escorts.

Weapons are unnecessary on the main routes (pp. xii et seq.) but advisable on the others, as fire-arms, conspicuously carried, add a great deal to the importance with which the 'Frank' is regarded by the natives. As the importation of weapons is forbidden, they

must be purchased in Jerusalem or Beirût. The requisite licences to carry weapons and to hunt are issued by the police on the application of the consul (fee 11 pi. *ṣâgh*).

Escort. — The escorts of mounted police *(khayyâl)* or soldiers, which are necessary on certain routes, are paid at the rate of 1 mejîdi per day for each man. Details will be found under each route. In unsafe districts a guard should be posted outside the tents; in Nâbulus and some other towns, which will be mentioned in the Handbook, soldiers should be got for this purpose from the commandant. Objects of value should be placed either under the traveller's pillow or as near the middle of the tent as possible, lest they should be within reach of hands intruding from the outside. In case anything should be missed, a complaint should at once be lodged with the sheikh of the nearest village *(Sheikh el-beled)* and, if this is fruitless, with the *Mudîr* (p. lvii). The traveller should likewise be on his guard against the thievish propensities of beggars. The greatest number of marauders are found on the borders of the cultivated districts. The desert itself is safer. The unwritten law of the Beduins grants each tribe the privilege of escorting travellers (in return for a suitable bakhshîsh) to the frontier of its territory. As a rule, however, one sheikh will contract to escort the travellers through a number of tribal territories and to settle with the other sheikh. In this manner the traveller is everywhere sure of hospitality (comp. p. xxviii) Human life is generally held in high regard in the desert, and the traveller need have little fear unless he has provoked retaliation by the use of his weapons. The writer, however, has known instances where pretended attacks have been preconcerted between the Beduins and the dragoman in order to extort a higher bakhshîsh from the traveller, which was afterwards divided among the conspirators. — It is advisable to treat the escort freely with coffee.

With regard to the fees to be paid to Beduin escorts in districts which do not recognize the Turkish supremacy, no definite rule can be laid down. The Beduins are generally obstinate to a most provoking degree, hoping to weary out the traveller by delay, and thus induce him to accept their exorbitant terms. Negotiations should be conducted through the medium of the consulate, never through unknown persons who officiously proffer their services.

H. Intercourse with Orientals.

Most Orientals regard the European traveller as a Crœsus, and sometimes as a madman, — so unintelligible to them are the objects and pleasures of travelling. They therefore demand bakhshîsh almost as a right from those who seem so much better supplied with this world's goods. He who gives is a good man *(rijâl ṭaiyib)*. In every village the traveller is assailed with crowds of ragged, half-naked children, shouting *'bakhshîsh, bakhshîsh, yâ khawâja!'* The best reply is to complete the rhyme with, *'mâ fish, mâ fish'*

(there is nothing). A beggar may be silenced with the words '*Allâh ya'ṭîk*' (may God give thee!). The custom of scattering small coins for the sake of the amusement furnished by the consequent scramble is an insult to poverty that no right-minded traveller will offer.

The word *bakhshîsh*, which resounds so perpetually in the traveller's ears during his sojourn in the East, and haunts him long afterwards, simply means 'a gift', and as everything is to be had for gifts, the word has many different applications. Thus with bakhshîsh the tardy operations of the custom-house officer are accelerated, bakhshîsh supplies the place of a passport, bakhshîsh is the alms bestowed on a beggar, bakhshîsh means blackmail, and lastly a large proportion of the public officials of the country live almost exclusively on bakhshîsh. Bakhshîsh should be given only at the last moment. It is also advisable at times to give at first less than the full amount the traveller means to part with and to keep the rest to still the further importunity of the receiver.

The following rules should be observed in paying a visit at an Oriental house. The visitor knocks at the door with the iron knocker attached to it, whereupon the question '*mîn*' (who is there?) is usually asked from within. In the case of Muslim houses, the visitor has to wait outside for a few minutes in order to give the women who happen to be in the court time to retire. He is then conducted into the *Maṇḍara* or reception-room, or, if it is summer, into the open colonnade round the court. A low divan or sofa runs round three sides of the Maṇḍara, the place of honour always being exactly opposite the door. According to the greater or less degree of respect which the host desires to show for his guest, he approaches one or more steps towards him. A refusal to receive a visitor is considered an unpardonable insult. The first enquiries are concerning the health. No enquiry should be made after the wives of a Muslim, his matrimonial relations being considered as under the veil *(sitr)*. Even looking at women in the street or in a house is considered indecorous. Visitors are always supplied with coffee, which a servant, with his left hand on his heart, presents to each in turn, according to his rank. To be passed over when coffee is handed round is deemed an insult. Having emptied his cup, the visitor must keep it in his hand until it is taken from him by the servant, after which he salutes his host in the usual Oriental fashion by placing his right hand on his breast and afterwards raising it to his forehead. The longer the host wishes to have the company of his visitor, the later he orders the coffee to be brought, as the visitor cannot take his leave before partaking of coffee. Among villagers and Beduins, the guest is expected to empty several half-cups of coffee before departing. — All visits must, of course, be returned as in Europe. Those who return to a place after an absence receive visits from their acquaintances before they are expected to call on them. When a visitor is announced at

meal-time, it is *de rigueur* to invite him, at least as a matter of form, to partake. It is always advisable to offer coffee.

As Orientals attach no value whatever to their time, the transaction of business is always a long and tedious process. Unless the purchaser is prepared to pay whatever is asked, he will have to exercise the greatest possible patience. As a rule, a much higher price is demanded than will ultimately be accepted, and bargaining is therefore the universal custom. This is emphatically the case in making purchases in the *Bazaars*. As the trades and handicrafts of the same kind are generally congregated together in the same quarter or street, such as the *Sûḳ en-Naḥḥâsîn* (market of the coppersmiths), it is an easy matter for the traveller to move on to the next dealer when he thinks he is being treated unfairly. It is advisable to offer at first rather a lower sum than the purchaser is willing to pay in order that the offer may be raised (with the expression *'min shânak'*, 'for thy sake'). If the purchaser knows the proper price of the goods beforehand, he offers it to the seller, who will probably remark *'ḳalîl'* (it is little), but will nevertheless sell the goods. A favourite expression with Oriental shopkeepers is *'khudu balâsh'* (take it for nothing), which is, of course, no more meant to be taken literally than the well known *'beitî beitak'* (my house is thy house).

Familiarity should always be avoided. True friendship is rare in the East, and disinterestedness hardly exists. In dealing with Europeans, the natives present a united front. The bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as *'yâ akhû'* (my brother), is far more than a mere name. Beneath the interminable protestations of friendship with which the traveller is overwhelmed lurks in most cases the demon of cupidity. It is best to pay for every service or civility on the spot, and as far as possible to fix the price of every article beforehand. It will, however, be impossible to avoid extortions or over-charges altogether, and it is better to reconcile oneself to this than to poison one's enjoyment by too much suspicion. Those who understand how to treat the natives will often be struck by their dignity, self-respect, and gracefulness of manner. The stranger should therefore be careful to preserve an equally high standard in his own demeanour, and should do all in his power to sustain the well-established reputation of the *'kilmeh frenjîyeh'*, the 'word of a Frank'.

Down to the time of the Crimean War (1855) Christians and Jews were rarely permitted to visit the Mosques (p. lxxiii), but since that period the ancient exclusiveness has been greatly modified. Before entering, visitors must draw a pair of slippers over their footgear; these are generally provided at the entrance (1 pi.). In the interior, they should show all possible consideration for the feelings of the worshippers and should abstain from touching the Ḳorâns

lying about. In the larger mosques an entrance-fee is exacted, while in the smaller mosques a gratuity of 1 pi. is given to the guide.

Regarding the intercourse with the BEDUINS, comp. p. xxvi. In their camps the first tent to the right is generally that of the sheikh, whom one should at once visit. The Beduin regards the person of his guest as inviolable after he has eaten or drunk with him. In this case he is also bound to protect his guest for 3 days after his departure.

I. Tobacco. Coffee Houses. Baths.

Tobacco *(tutun, dukhân;* strong, *'takîl'*, mild, *'khafîf')* is a government monopoly (comp. p. xxiv). There are two main qualities, the *Stambûli* or Constantinople tobacco, cut in long strips, and the *Beledi* or Syrian tobacco, cut in short and irregular pieces. The latter is preferred by many smokers, as the after-taste is pleasanter and the mouth less parched. The price of both is about 40 pi. for an oḳḳa ($2^3/_4$ lbs.). — The tobacco grown in the Lebanon is much better, but its exportation into the monopolized provinces is now prohibited. Still, smuggled tobacco can be had everywhere. The best qualities are called Jebeili, Shḳîfi, and Korâni, from the towns Jebeil, Shḳîf, and Kûra. The first-mentioned, called Latakia by Europeans and by the natives sometimes *abu rîḥa* ('father of perfume'), is strong and dark-brown, from being dried in the smoke of resinous woods. Korâni is light-brown and milder.

Tumbâk, or Persian tobacco, which is light in colour and very aromatic, is the only variety smoked in the *nargîlehs*, or water-pipes. It is moistened before using and lighted with a piece of live coal. Those who use this kind of pipe draw the smoke into their lungs, and some practice is necessary before the process becomes agreeable.

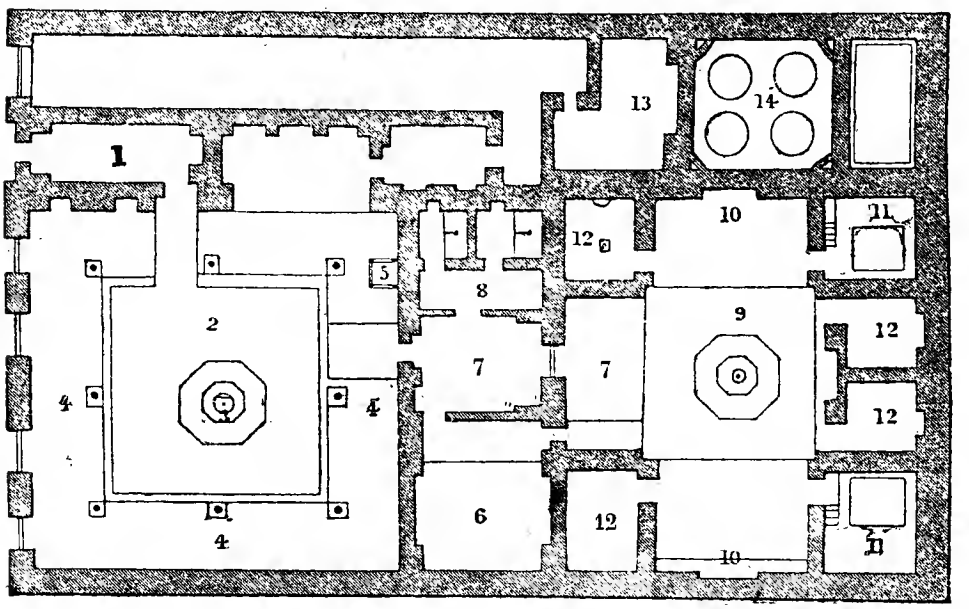
The government CIGARETTES are made of a mixture of *stambûli* and *beledi*. There are four qualities: *extra* and Nos. 1-3. Most people smoke No. 2, which is as good as 1 and cheaper, costing $2^1/_2$ pi. *ṣâgh* for a box of 25. The *extra* quality (7 pi. *ṣâgh*) is much better.

The government CIGARS are all very bad; good cigars imported (or smuggled) by individuals are to be found only in Beirût or Jerusalem, and are very dear.

Coffee Houses abound everywhere, consisting of slight wooden booths, furnished with a few seats of plaited rushes. The coffee, which is served in diminutive cups *(finjân)*, is usually presented to the customer highly sweetened, but may be asked for without sugar *(sâdeh* or *murra)*, or with little sugar *(shwoyyet sukkar)*. The coffee of the Beduins is the best, being always freshly roasted, and pounded in wooden mortars. Europeans are charged $^1/_2$-1 pi. per cup, but natives half that sum only. The waiter is called in Oriental fashion by clapping the hands and calling *'ya weled'* (Oh boy!). The café-owner provides nargîlehs, or water-pipes, for his guests. Natives generally bring their own tobacco with them; the host charges other visitors $^1/_2$-1 piastre per pipe. The nargîleh should

never be smoked quite to the bottom. To prevent contact with the mouthpiece *(marbîsh)*, a small tube of paper may be inserted into it.

Arabian Baths. — The Arabian baths, with their hot-air chambers, are those commonly known as Turkish, but they are neither so clean nor so well fitted up as some of those in the larger cities of Europe. A Turkish bath is particularly refreshing after a long journey, and is an admirable preventive of colds and rheumatism. The baths are always cleanest in the early morning. Fridays are to be avoided, as numerous Muslims bathe early on that day, which is their Sabbath. When a cloth is hung up at the entrance to the baths, it indicates that women only are admitted. Many of the baths are charitable foundations, where the natives pay little or nothing. Europeans are expected to pay 6 pi. or more, and a fee of 2-3 pi. is given to the attendant. The accompanying Plan shows the usual arrangement of a bath-house.



1. Entrance. — 2. *Meshlah*, a kind of ante-chamber, where the poorer bathers undress. — 3. *Faskîyeh*, fountain. — 4. *Dîwân*, better dressing-rooms, with divans round the walls; visitors take off their shoes before stepping on the carpets, and, after undressing, are provided with pattens or wooden shoes *(kabkâb)*. — 5. Coffee-seller. — 6. *Beit el-awwal*, warm dressing-room for cold weather. — 8. Latrines. — 7. Entrance to the (9) *Harâra* (or 'sudatorium'). — As soon as the skin is thoroughly moist, the attendant (*abu kîs*, or *abu sâbûn*, 'soap-man') shampoos the visitor, and pulls and kneads his joints till they crack. '*Bes*' means 'enough'! When desirous of leaving the hot room, the bather says to the attendant '*jîb el-fuwat*' (bring the towels). — 10. *Dîwân*. — 11. *Maghtas*, chambers with bath-tub and basins. — 12. *Hanafiyeh*, chambers with basins only. — 13. Furnaces. — 14. Boilers.

II. The Arabic Language.

Arabic belongs to the Semitic group of languages, to which Hebrew also belongs. It has no relationship with the tongues of Europe. The golden era of Arabic literature is coëval with the introduction of Islâm, and the Ḳorân is still regarded as an unrivalled model of style and language. But by the side of this literary Arabic flourished also various colloquial dialects, which were carried by the Arabs into the various provinces conquered for the Crescent, and there developed partly under the influence of the old local tongues. In this way arose the vulgar dialects of Arabic, of which the Syrian Arabic is one. This, however, is by no means uniform in its character but is divided into numerous sub-dialects. The Beduin, *e. g.*, speaks quite differently from the townsman, the Damascene from the Jerusalemite. The Jerusalem dialect in taken as the basis for the following remarks. In writing, however, an attempt was made to retain the older forms, and the written language of the present day, known as Middle Arabic, occupies a position midway between the original classical tongue and the popular dialects.

The pronunciation† of the vowels is apparently liable to variation; thus, besides the more correct *Mimbar*, the form *Mambar* is also used; besides *Maidân*, both *Meidân* and *Mîdân* are heard. The long *â* is frequently pronounced in Syria with a sound resembling the English *a* in *hare;* but in North Syria it is also often pronounced as *ô*, or at least as a sound midway between *â* and *ô*. On the other hard, a sharply defined and exact pronunciation of the consonants is characteristic of Arabic and is absolutely essential to any satisfactory use of the language. The learner should endeavour at once to master the pronunciation of the more difficult Arabic consonants, such as ج, ح, ط, ع, ص, and ض, so as, for example, to be able to make a distinct difference between *beit* (house) and *beiḍ* (eggs). Many of the sounds have no representatives in English.

The Arabic alphabet was developed from that of the Nabatæans, who in turn adopted their written characters from the Palmyrenes. In spite of its external attractions, it is very imperfect. The short vowels are usually omitted and have to be supplied by the reader, a feat which demands considerable skill and experience. In the Ḳorân, however, the vowels are all indicated by appropriate signs.

Owing to the increasing intercourse between the native Syrians and Europe, the former have of late adopted many words from other languages, chiefly from Italian, French, and English. Many Arabic words have, moreover, long since been replaced by Turkish equivalents. Very few Europeans learn to pronounce Arabic accurately, even after a residence of many years in the country.

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† It should be observed that in the following pages we use the vowel-sounds of *a*, *e*, *i*, *o*, and *u* as pronounced in Italian (*ah*, *eh*, *ee*, *o*, *oo*).

We give below the Arabic **Alphabet,** with the sounds corresponding to the different letters so far as it is possible to represent or describe them to the English reader.

1.	Elif, Alef	ا	[ʾ]	accompanies an initial vowel, and is not pronounced except as a hiatus in the middle of a word. It is also the sign for *â*.
2.	Bâ	ب	b	as in English.
3.	Tâ	ت	t	
4.	Tha	ث	th	originally as *th* in 'thing', but now pronounced *t* in the towns, and *z* by the Turks.
5.	Jîm	ج	j	in Syria and Arabia like the French *j* (sometimes also like the English *j*), but pronounced *g* (hard) in Egypt and by the Beduins.
6.	Ḥâ	ح	ḥ	a peculiar guttural *h*, pronounced with emphasis at the back of the palate.
7.	Khâ	خ	kh	like *ch* in the Scotch word 'loch', or the harsh German-Swiss *ch*.
8.	Dâl	د	d	as in English.
9.	Dhâl	ذ	dh	as *th* in 'the', but pronounced *d* in the towns, and *z* by the Turks and country-people.
10.	Rei	ر	r	pronounced with a vigorous vibration of the tongue.
11.	Zei	ز	z	as in English.
12.	Sîn	س	s	
13.	Shîn	ش	sh	
14.	Ṣâd	ص	ṣ	emphasized *s*.
15.	Ḍâd	ض	ḍ	both emphasized by pressing the tongue firmly against the palate.
16.	Ṭâ	ط	ṭ	
17.	Ẓâ	ظ	ẓ	an emphatic *z*, now pronounced like No. 11 or No. 15.
18.	ʿAin	ع	ʿ	a strong and very peculiar guttural, as when trying to utter a vowel with contracted throat.
19.	Ghain	غ	gh	a guttural resembling a strong French or German *r*.
20.	Fei	ف	f	as in English.
21.	Ḳâf	ق	ḳ	emphasized guttural *k*, pronounced *g* by the Beduins, and replaced by townspeople by a kind of hiatus or repression of the voice.
22.	Kâf	ك	k	often pronounced *tch* by the Beduins and country-people.
23.	Lâm	ل	l	as in English.
24.	Mîm	م	m	
25.	Nûn	ن	n	
26.	Hei	ه	h	
27.	Wâw	و	w	as in English. Also the sign for *û*, *ô*, and *au*.
28.	Yei	ى	y	as in English. Also the sign for *î*, *ai*, and *ei*.

Quantity and Accentuation of Vowels. Vowels with a circumflex accent (^) are long; other vowels are short. The accent falls on the last syllable when that is long (indicated by ^), or is followed by two consonants. It falls on the third syllable from the end when the penultimate is short and not followed by two c nsonants. In other cases, it falls on the penultimate. Diphthongs *(ai, ei, au)* must be reckoned as equivalent to long vowels. There are exceptions to these rules.

Grammatical Hints.

ana, I	*kelbi*†, my dog	*kursîyi*††, my chair
enteh, thou (masc.)	*kelbak*, thy (masc.) dog	*kursîk*, thy (masc.) -
enti, thou (fem.)	*kelbik*, thy (fem.) -	*kursîki*, thy (fem.) -
hû, he	*kelbuh*, his -	*kursîh*, his -
hî, she	*kelbha*, her -	*kursîha*, her -
naḥna, we	*kelbna*, our -	*kursîna*, our -
entû, ye or you	*kelbkum*, your -	*kursîkum*, your -
hum, they	*kelbhum*, their -	*kursîhum*, their -

† *kelb*, dog (ending in a consonant).
†† *kursi*, chair (ending in a vowel; but see *khalti*, *khaltak*, etc., below).

khalti†, my aunt	*ḍarabni*††, he struck me	*rabbâni**, he brought me up
khaltak, thy (masc.) -	*ḍarabak*, - - thee (masc.)	*rabbâk*, - - thee (masc.) -
khaltik, thy (fem.) -	*ḍarabik*, - - thee (fem.)	*rabbâki*, - - thee (fem.) -
khaltuh, his -	*ḍarabuh*, - - him	*rabbâh*, - - him -
khâleteha, her -	*ḍarabha*, - - her	*rabbâha*, - - her -
khâletna, our -	*ḍarabna*, - - us	*rabbâna*, - - us -
khâletkum, your -	*ḍarabkum*, - - you	*rabbâkum*, - - you -
khâlethum, their -	*ḍarabhum*, - - them	*rabbâhum*, - - them

† *khâla*, aunt, mother's sister (ending in *a* signifying the fem.). When a long vowel is followed by two consonants it is usually shortened, hence the difference between *khalti* and *khâleteha*.
†† *ḍarab*, he struck (ending in a consonant).
* *rabba*, he brought up (ending in a vowel).

ili, †, to me	*ʿandi*††, with me	*ʿaleiyi**, upon	me
ilak, to thee (msc.)	*ʿandak*, - thee (masc.)	*ʿaleik*, -	thee (masc.)
ilik, to thee (fem.)	*ʿandik*, - thee (fem.)	*ʿaleiki*, -	thee (fem.)
ilo, to him	*ʿando*, - him	*ʿaleih*, -	him
ilha, to her	*ʿandaha*, - her	*ʿaleiha* -	her
ilna, to us	*ʿandina*. - us	*ʿaleina*, -	us
ilkum, to you	*ʿandukum*, - you	*ʿaleikum*, -	you
ilhum, to them	*ʿanduhum*, - them	*ʿaleihum*, -	them

† *l* = to (or the sign of the dative, like the French preposition *à*) with suffixes; for in Arabic prepositions receive suffixes in this fashion.
†† *ʿand* = with, in the possession of. The English 'to have' is usually expressed with the aid of this preposition; e. g. *ʿandi kelb*, I have a dog (lit. in possession of me is a dog), *ʿando kursi*, he has a chair.
* *ʿala* or *ʿal* = upon, on account of, against, about, relating to.

mîn, who?	*kull*, each, all	*wein*, where? whither?
shû, what?	*kâm*, how much?	*min wein*, whence?
illi, which (rel.)	*hôn*, here	*eimta*, when?
hâda, this (masc.)	*lahôn*, hither	*mâ—sh* †, *mush*, not.
hadôl, these	*min hôn*, hence	
hadâk, that (masc.)	*honîk*, there	

† This separable form is used with verbs, *ma* coming before and *sh* after the verb; e. g. *ḍarab*, he has struck, *ma ḍarabsh*, he has not struck, but *mush kebîr*, not large.

melik, a king
el-melik †, the king
hâda el-melik, this king
melik kebîr, a great king
el-melik el-kebîr or *melik el-kebîr* } the great king
el-melik kebîr, the king is great
melik †† *el-bilâd*, the king of the country
melik min milûk el-bilâd *, a king of the country
melik el-bilâd el-kebîr, the great king of the country
mulûk el-bilâd, the kings of the country
mulûk kubâr **, great kings
meliki, my king
mulûki, my kings

melikeh, a queen
el-melikeh †, the queen
hâdi-'l-melikeh, this queen
melikeh kebîreh, a great queen
el-melikeh el-kebîreh or *meliket el-kebîreh* } the great queen
el-melikeh kebîreh, the queen is great
meliket †† *el-bilâd*, the queen of the country
melikeh min melikât el-bilâd, a queen of the country
meliket el-bilâd el-kebîreh, the great queen of the country
melikât el-bilâd, the queens of the country
melikât kubâr, great queens
meliketi, my queen
melikâti, my queens

† *El* is the definite article. Before words beginning with *t*, *j*, *d*, *dh*, *r*, *z*, *s*, *sh*, *ṣ*, *ḍ*, *ṭ*, *ẓ*, or *n* the *l* of the article is usually assimilated with such initial consonant; e. g. *et-turjmân*, the dragoman, *er râs*, the head, *esh-shorba*, the soup (instead of *el-turjmân*, *el-râs*, *el-shorba*).

†† *Melik* is here what is called in grammatical parlance a 'status constructus', but has the same form as the 'status absolutus', the grammatical opposite of status constructus. But in feminine nouns ending in *eh* or *a* a difference is made; e. g. *melikeh* is the status absolutus, but *meliket* the status constructus.

* Lit. 'a king of the kings of the country'.

** The plural of *kebîr* (fem. *kebîreh*), great, is *kubâr*; but in the case of nouns signifying things without life the fem. sing. of an adjective is frequently used with the plural of the noun; *e. g. et-tell el-kebîreh*, the great hill, *et-tulûl el-kebîreh* (instead of *et-tulûl el-kubâr*), the great hills.

Formation of the Plural.

muslim, Mohammedan (masc.), plural *muslimîn* (pl. in *în*)
muslimeh, Mohammedan (fem.), pl. *muslimât* (pl. in *ât*)
baḥri, sailor, pl. *baḥrîyeh* (*eh* as plur. termination)
ḥamâmeh, pigeon, pl. *ḥamâm* (*eh* in sing.; pl. without termination)
kelb, dog, pl. *kilâb* (plur. by internal change)
shahr, month, dual, *shahrein*, two months (masc., dual in *ein*)
sâʿa, hour, dual *sâʿatein*, two hours (fem., dual in *atein*, *etein*).

The form of plural that is to be selected in particular cases can be learned from the dictionary only. The forms of plurals by internal change are exceedingly numerous.

Conjugation of Verbs. Form *a*.

kasar, to break something (root-letters *k*, *s*, *r*)*.

Perfect	Present and Future
I broke or have broken, *kasart*	I break or shall break, *aksar*
Thou (masc.) brokest or hast -, *kasart*	Thou (masc.) breakest or wilt -, *tiksar*
Thou (fem.) - - - -, *kasarti*	Thou (fem.) - - - - -, *tiksari*
He broke or has broken, *kasar*	He breaks or will break, *yiksar*
She - - - - -, *kasaret*	She - - - - -, *tiksar*
We - - have -, *kasarna*	We break or shall -, *niksar*
You - - - -, *kasartu*	You - - will -, *tiksaru*
They - - - -, *kasaru*	They - - - -, *yiksaru*

Imperative: Break (sing.), *iksar* (masc.), *iksari* (fem.).
Break (plur.) *iksaru*.

Note. The present-future tense is limited exclusively to the present by prefixing *be* to the verb (also *me* to the 1st pers. plur., *b* alone to the 1st pers. sing.); *e. g. betiksar*, thou (masc.) art breaking (now), *baksar*, I am breaking (now), *beniksar* or *meniksar*, we are breaking (now). Sometimes *ʿamm* and *am* are placed before the verb with the same effect. — The word *râḥ* placed before all forms of the present-future places the action in the immediate future. Before the fem. sing. *râḥa* also is used and before the plur. *râḥîn; e. g. râḥ yiksarha*, he is on the point of breaking it, *râḥ tiksaruh* or *râḥa tiksaruh*, she is on the point of breaking it. For the negative conjugation of verbs and for the verb with suffixes, see pp. xxxiii, xxxiv.

Other Forms of Conjugation*:

	[b] to seize (root *m s k*)	[c] to be silent (root *s k t*)	[d] to greet (root *s l m*)	[e] to speak (root *k l m*)
I Perf.	*misikt*	*sikitt*	*sellimt*	*tkellimt*
Thou (masc.)	*misikt*	*sikitt*	*sellimt*	*tkellimt*
Thou (fem.)	*misikti*	*sikitti*	*sellimti*	*tkellimti*

* All the varieties of the conjugations in Arabic cannot, of course, be exhibited here. In the vocabulary (pp. xxxvii et seq.) reference is made to the above paradigms by the insertion of the letters (a), (b), (c), etc., after the verbs there given. — It should be noted that the form *kasar* does not mean 'to break', but 'he broke', or 'he has broken'. The 3rd pers. sing. (masc.) of the perfect tense shows the simplest form of the verb (which usually possesses three root-letters), so that that pers. of the perf. is given in dictionaries instead of the infinitive.

		[b] to seize (root *m s k*)	[c] to be silent (root *s k t*)	[d] to greet (root *s l m*)	[e] to speak (root *k l m*)
He	Perf.	*misik*	*sikit*	*sellim*	*tkellim*
She		*misiket*	*sikitet*	*sellimet*	*tkellimet*
We		*misikna*	*sikitna*	*sellimna*	*tkellimna*
You		*misiktu*	*sikittu*	*sellimtu*	*tkellimtu*
They		*misiku*	*sikitu*	*sellimu*	*tkellimu*
I	Pres.	*asmik*	*askut*	*asellim*	*atkellim*
Thou (masc.)		*timsik*	*tuskut*	*tisellim*	*titkellim*
Thou (fem.)		*timsiki*	*tuskuti*	*tisellimi*	*titkellimi*
He		*yimsik*	*yuskut*	*yisellim*	*yitkellim*
She		*timsik*	*tuskut*	*tisellim*	*titkellim*
We		*nimsik*	*nuskut*	*nisellim*	*nitkellim*
You		*timsiku*	*tuskutu*	*tisellimu*	*titkellimu*
They		*yimsiku*	*yuskutu*	*yisellimu*	*yitkellimu*
Imper. Sing.	m.	*imsik*	*uskut*	*sellim*	*itkellim*
	f.	*imsiki*	*uskuti*	*sellimi*	*itkellimi*
	Plur.	*imsiku*	*uskutu*	*sellimu*	*itkellimu*

		[f] to say (root *ḳ w l*)	[g] to bring (root *g j b*)	[h] throw (root *r m j*)	[i] unloose (root *f k k*)
I	Perf.	*ḳult*	*jibt*	*rameit*	*fakkeit*
Thou (masc.)		*ḳult*	*jibt*	*rameit*	*fakkeit*
Thou (fem.)		*ḳulti*	*jibti*	*rameiti*	*fakkeiti*
He		*ḳâl*	*jâb*	*rama*	*fakk*
She		*ḳâlet*	*jâbet.*	*ramet*	*fakket*
We		*ḳulna*	*jibna*	*rameina*	*fakkeina*
You		*ḳultu*	*jibtu*	*rameitu*	*fakkeitu*
They		*ḳâlu*	*jâbu*	*ramu*	*fakku*
I	Pres.	*aḳûl*	*ajîb*	*armi*	*afikk*
Thou (masc.)		*teḳûl*	*tejîb*	*tirmi*	*tefikk*
Thou (fem.)		*teḳûli*	*tejîbi*	*tirmi*	*tefikki*
He		*yeḳûl*	*yejîb*	*yirmi*	*yefikk*
She		*teḳûl*	*tejîb*	*tirmi*	*tefikk*
We		*neḳûl*	*nejîb*	*nirmi*	*nefikk*
You		*teḳûlu*	*tejîbu(m)*	*tirmu*	*tefikku*
They		*yeḳûlu*	*yejîbu(m)*	*yirmu*	*yefikku*
Imper. Sing.	m.	*ḳûl*	*jîb*	*irmi*	*fukk*
	f.	*ḳûli*	*jîbi*	*irmi*	*fukki*
	Plur.	*ḳûlu*	*jîbu*	*irmu*	*fukku*

Arabic Numerals.

1 (١)	— *wâḥid*, fem. *waḥdeh*;	the first	— *el-auwel*,	fem. *el-auwaleh* or *el-ûleh*	
2 (٢)	— *tnein* - *tintein*;	the second	— *tâni*,	fem. *tâniyeh*	
3 (٣)	— *tlâteh*, - *tlât*;	the third	— *tâlit*,	- *tâlteh*	
4 (٤)	— *arbaʿa*, - *arbaʿ*;	the fourth	— *râbeʿ*,	- *râbʿa*	
5 (٥)	— *khamseh*, - *khams*;	the fifth	— *khâmis*,	- *khâmseh*	
6 (٦)	— *sitteh*, - *sitt*;	the sixth	— *sâdis*,	- *sâdseh*	
7 (٧)	— *sabʿa*, - *sebaʿ*;	the seventh	— *sâbeʿ*,	- *sâbʿa*	
8 (٨)	— *temâniyeh*, - *temân*;	the eighth	— *tâmin*,	- *tâmneh*	
9 (٩)	— *tisʿa*, - *tisaʿ*;	the ninth	— *tâseʿ*,	- *tâsʿa*	
10 (١٠)	— *ʿashera*, - *ʿasher*;	the tenth	— *ʿâshir*,	- *ʿâshra*	

11 — *eḥdâsh*	40 — *arbaʿîn*	600 — *sittmîyeh*
12 — *eṭnâsh*	50 — *khamsîn*	700 — *sabʿamîyeh*
13 — *tlattâsh*	60 — *sittîn*	800 — *temanmîyeh*
14 — *arbaʿtâsh*	70 — *sabʿîn*	900 — *tisʿamîyeh*
15 — *khamstâsh*	80 — *temânîn*	1000 — *alf*
16 — *sittâsh*	90 — *tisʿîn*	2000 — *alfein*
17 — *sabʿatâsh*	100 — *mîyeh*; before nouns, [*mît*	3000 — *tlattâlâf*
18 — *temantâsh*	200 — *mîtein*	4000 — *arbaʿtâlâf*
19 — *tisʿatâsh*	300 — *tlâtmîyeh*	5000 — *khamstâlâf*
20 — *ʿashrîn*	400 — *arbaʿmîyeh*	100,000 — *mîtalf*
30 — *telâtîn*	500 — *khamsmîyeh*	1,000,000 — *milyûn*

once	— *marra*	a half	— *nuṣṣ*
twice	— *marratein*	a third	— *tult*
thrice	— *tlât marrât*	a fourth	— *rubʿa*
four times	— *arbaʿ marrât*	three-fourths	— *nuṣṣ urubʿa*
five times	— *khams marrât*	a fifth	— *khums*
six times	— *sitt marrât*	a sixth	— *suds*
seven times	— *sebaʿ marrât*	a seventh	— *subaʿ*
eight times	— *temân marrât*	an eighth	— *tumn*
nine times	— *tisaʿ marrât*	a ninth	— *tusaʿ*
ten times	— *ʿasher marrât*	a tenth	— *ʿoshr*, *ushr*

The substantives following numerals above ten are used in the singular; thus: 4 piastres, *arbaʿ kurûsh*; 100 piastres, *mît kirsh*. When the substantive begins with a vowel the numerals from 3 to 9 usually take the following forms: *telat*, *arbaʿt*, *khamast*, *sitt*, *sabʿat*, *temâniyet*, *tisʿat*, *ʿashert*; *e. g. arbaʿt âlâf*, four thousand.

Arabic Vocabulary.

About (concerning), *ʿala*, *ʿal*. With suffixes, see p. xxxiii.
Above, *fôḳ*.
After, *baʿd*, afterwards, *baʿdein*.
Afternoon, *baʿd eḍ-ḍuhr*; late afternoon, *ʿaṣr*.
Air, *hawa* (also wind, weather).
All, *el-kull*, all people *kull en-nâs* (lit. the total of the people).
Always, *dâiman*.
America, *Amerikâ*. American, *amerikâni*.
Anchorage, roads, *mersâ*.
Apricots, *mishmish*.

Arabia, *Bilâd el-ʿAraab.* Arab, Arabian, *ʿarabi*, pl. *ûlâd el-ʿarab.*
Arm, *drâʿ.*
Army, *ʿaskar.*
Attention; pay -, *dîr bâlak.*
Austria, *Bilâd en-Nemsa;* Austrian, *nemsâwi.*
Autumn, *kharîf.*
Axe, *ḳaddûm.*
Back, *ḍahr.*
Bad, *baṭṭâl.*
Baggage, see Luggage.
Baker, *khabbâz.*
Bananas, *mûz.*
Barber, *ḥallâḳ, muzeiyin.*
Barley, *shaʿîr.*
Baths, *ḥammâm.*
Bazaar, see Market.
Be, to. The copula 'is' (are) is not translated; comp. p. xxxv. There is, *fî.* Is there water here? *fî môjeh?* There is nothing, *mâ fîsh.* How are you? *keif keifak?* See p. xlvii.
Beans. Broad beans, *fûl.* Lupins *lûbiyeh.*
Beard, *ḍaḳn* or *leḥyeh.* Moustache, *shawârib.*
Beat, to, *ḍarab* (a). He beat, *yuḍrub* (c). Beat him, *uḍrubuh.*
Beautiful, *kwaiyis;* more beautiful, *aḥsan.*
Beduin, *bedawi*, pl. *bedu.* Beduin shêkh, *sheikh el-ʿarab.*
Bee, *naḥleh*, pl. *naḥl.*
Beer, *bîra.*
Before, *ḳabl* (time), *ḳuddâm* (place).
Below, *taḥt.*
Better, *aḥsan;* the best of all, *el-aḥsan min el-kull.*
Between, *bein.*
Bird, *ṭeir*, pl. *ṭiyûr.*
Bitter, *murr.*
Black, *aswad.*
Blind, *aʿma.*
Blue, *azraḳ.*
Boil, to. The water is boiling, *el-môyeh tighli.* Boiled, *maslûḳ.*
Book, *kitâb*, pl. *kutub.* Bookseller, *kutubi.*
Boot, *jezmeh*, pl. *jizam.*
Bottle, *ḳannîneh.* Earthenware bottle, *brîḳ* or *sherbeh.*
Box, *ṣandûḳ*, pl. *ṣanâdîḳ.*
Boy, *weled*, pl. *ûlâd.*
Brandy, see Cognac.
Bread, *khubz.* Loaf of bread, *raghîf*, pl. *rughfân,*
Break, to, *kasar* (a), trans.; *inkasar*, intrans. Broken, *maksûr.*
Breakfast, *fuṭûr.*
Bride, *ʿarûs.* Bridegroom, *ʿarîs.*
Bridge, *jisr.*
Bridle, *lejâm.*
Bring, to, *jâb* (g). Bring (it), *jîb.*
Broad, *ʿarîḍ.*
Brother, *akh* (before suffixes and genitives *akhû*, as *akhûna*, our brother), pl. *ikhwân.*
Brown, *asmar* or *aḥmar.*
Bucket, *delu.*
Bug, *baḳḳa*, pl. *baḳḳ.*
Busy, occupied, *mashghûl.*
Butcher, *ḳaṣṣâb.*
Butter, *zibdeh.*
Buy, to. What do you wish to buy, *shû beddak tishteri?* Have you bought the eggs, *ishtareit elbeiḍ?*
Cab, *ʿarabîyeh.* Cabman, *ʿarbaji.*
Café, see Coffee.
Cairo, *Maṣr.*
Call, to, *nadah* (a). Call the cook, *indahli et-ṭabbâkh.*
Call, to = to name, see Name.
Camel, *jemel* (masc.), pl. *jimâl;* Riding-camel, *delûl.*
Candle, *shemʿa*, pl. *shemaʿ.* Candlestick, *shemʿadân.*
Carob *kharrûb.*
Carpet, *besâṭ.*
Carriage, *ʿarabîyeh* (also a railway-carriage).

Castle, *ḳaṣr*, pl. *ḳuṣûr*.
Cattle, *baḳar*. See Ox, Cow.
Cave, *maghâra*.
Chair, *kursi*, pl. *kerâsi*.
Change, to. Change me a sovereign, *ṣarrif lî lîra*. Have you changed the sovereign, *ṣarraft el-lîra?*
Cheap, *rakhîṣ*.
Cheese, *jibn*.
Christian, *nuṣrâni*, pl. *naṣâra*.
Cigar, *sigâra* (also cigarette). Cigarette-paper, *waraḳat sigâra*.
Cistern, *bîr*.
Class. 1st class (railway or steamer) *brîmo;* 2nd class, *sekondo*.
Clean, *naḍîf* or *anḍîf*.
Clean, to. Clean the room, *naḍḍif* or *kennis el-ôḍa*.
Clock, Watch, *sâʿa*, pl. *sâʿât*.
Clothes, *hudûm*, *tiyâb*.
Coal, *faḥm*.
Coffee, *ḳahweh*. Boy, bring a cup of coffee, *jîb finjân ḳahweh, yâ weled*. — Café, *ḳahweh*, Café-keeper, *ḳahweji*. Coffee-beans, *bunn;* coffee-pot, *rakwi*.
Cognac, *kunyâk*.
Cold, *bârid*, fem. *bârideh*.
Come (to). I came (perf.), *jît;* he came, *aja;* I come, *biji;* he comes, *yiji*. Imper. Come, come here, *taʿâl*, *taʿâ* (masc.), *taʿâli* (fem.), *taʿâlu* (plur.).
Constantinople, *Stambûl*.
Content, *mabsûṭ*.
Consul, *ḳunṣul*. Consulate, *ḳonṣulâṭo*. Consular servant, Kavass, *ḳauwâs*.
Convent, *deir*. Dervish convent, *tekkîyeh*.
Cook, *ṭabbâkh*.
Cook, to. Cook me a fowl, *uṭbukhli jâjeh*.
Cost, to. What does this cost, *bikâm hâda?* See How.
Cotton, *ḳoṭn*.
Cow, *baḳara*, pl. *baḳarât*.
Crocodile, *timsâḥ*.
Cup, *finjân*, pl. *fanâjîn*.
Cut, to, *ḳaṭaʿ* (a).
Dagger, *khanjar*, pl. *khanâjir*.
Damascus, *Esh-Shâm*.
Dark, *aswad*.
Dates, *tamr*. Date-palm, *nakhleh*, pl. *nakhl(ât)*.
Daughter, *bint*, pl. *benât*.
Day, *yôm*, pl. *iyâm; nehâr*, pl. *nehârât*. Daily, *kull yôm* or *kull nehâr*. By day, *bin-nehâr*. — Days of the week, see Week.
Dead, *meiyit*.
Deaf, *aṭrash*.
Dear, *ghâli*. That is very (too) dear, *hâda ghâli ketîr*.
Deep, *ghamîḳ*.
Desert, *berrîyeh*, *bâdiyeh*.
Diarrhœa, *insihâl*.
Die, to, *mât* (f).
Dirt, *wasakh*. Dirty, *wusikh*.
Dismount, to, *nizil* (b). We shall dismount here *biddna ninzil hôn*. Dismount, *inzilu*.
Do, to. He did, *ʿamal* (perf. according to a). He will do or he does, *yaʿmil*. He does nothing, *mâ bisâil* or *mâleish*. Do not do it, *mâ taʿmilûsh*.
Doctor, see Physician.
Dog, *kelb* (masc.), pl. *kilâb; kelbeh* (fem.), pl. *kelbât*.
Donkey, *ḥumâr*, *eḥmâr*, pl. *ḥamîr*. Donkey-boy, *ḥammâr*.
Door, Gate, *bâb*, pl. *abwâb*.
Door-keeper, Concierge, *bauwâb*.
Dragoman, *turjmân* (see p. xvii).
Drink, to, *shirib* (b). Pres. *ashrab*, *tishrab*, etc. (a). Drink coffee, *ishrab ḳahweh*. What is there to drink? *shû fî lish-shirib?*
Driver, see Cabman.
Dry, *nâshif* or *yâbis*.
Duck, *baṭṭa*, pl. *baṭṭ*.

Each, *kull wâḥid;* fem., *kull waḥdeh.* Each man, *kull insân.* Each town, *kull medîneh.*
Early, *bedri.*
Earnest-money, *aghabûn.*
Earth, *arḍ.*
East, *sherḳ.* Eastern, *sherḳî*, fem. *sherḳîyeh.*
Eat, to. I ate or thou atest, *akalt.* I wish to eat, *beddi âkul.* We wish to eat, *beddna nâkul.* Eat, *kul.*
Egg, *beiḍa*, pl. *beiḍ.* Hard-boiled eggs, *beiḍ maslûḳ ṭaiyib.* Soft-boiled eggs, *beiḍ berisht.* Baked eggs, *beiḍ maḳli.*
Egypt, *Bilâd Maṣr.* Egyptian, *maṣri.*
Empty, *fâḍi, fârigh.*
England, *Bilâd el-Inglîz, Ingilterra.* Englishman, *inglîzi.*
Enough, *bikeffi* or *bass.*
Entrance, *dukhûl.*
Europe, *Úroba* or *Bilâd el-Franj.*
European, *franji*, pl. *franj.*
Evening, Sunset, *maghrib.*
Eye, *ʿain;* the eyes (dual) *el-ʿainein.* My eyes, *ʿaineiyi.*
Far, *baʿîd.*
Father, *ab*, but before suffixes and genitives *abu;* e.g. *abu Ḥasan*, father of Hassan.
Fear, to. Do not fear, *lâ tekhâf.* I fear him, *ana khâif minno.*
Fee, *bakhshîsh.*
Fever, *sukhûneh.*
Figs, *tîn.*
Fine, *kwaiyis.* Finer, *aḥsan.*
Fire, *nâr.* Conflagration, *ḥarîḳ.*
Fish, *samakeh*, pl. *samak.*
Flea, *barghût*, pl. *barâghît.*
Flower, *zahr*, pl. *azhâr.*
Fly, *dubbâneh*, pl. *dubbân.*
Food, *akl; ṭabîkh* (cooked dishes). Bring the dinner, *jîb el-akl.* Take the dinner away, *shîl el-akl.* What is there to eat? *shû fîh lil-akl?*
Foot, *ijr, rijl* (also Leg). The feet (dual), *er-rijlein.* His feet, *rijlêh.*
Forbidden, *mamnûaʿ.* Entrance forbidden (*i.e.* no admission), *ed-dukhûl mamnûaʿ.* — Forbidden by religion, *ḥarâm;* e.g. Wine is forbidden by God, *en-nebîd ḥarâm.* (The opposite is *ḥalâl*, permitted.)
Fortress, *ḳalʿa.*
Fountain, *bîr*, pl. *abyâr; sebîl* (a pious foundation).
Fowl, *jâj.* Hen, *jâjeh;* cock, *dîk*, pl. *diyûk.*
France, *Fransa;* French, *fransâwi.*
Friend, *ḥabîb*, pl. *ḥabâib; ṣâḥeb*, pl. *aṣḥâb.*
Fruit, *fâkiha*, pl. *fuwâkih.*
Garden, *jeneineh, bustân.*
Garlic, *tûm.*
Gate, *bâb*, pl. *abwâb.*
Gazelle, *ghazâl*, pl. *ghuzlân.*
Germany, *Almânia;* German, *almâni.*
Gift, *bakhshîsh* (also fee, reward).
Give, to. He gave, *aʿṭa.* She gave, *aʿṭat.* I gave, *aʿṭeit.* He gives or will give, *yaʿṭi.* I give or shall give, *aʿṭi.* I give you five, *baʿṭîk khams.* Give me the money, *hât el-fulûs* (*hât* = give).
Glass, *ḳizâz.* Drinking-glass, *kubbâyeh*, pl. *kubbâyât.*
Go, to, *râḥ* (f). Go, *rûḥ!* I went out, *ruḥt.* Whither is he gone, *wên râḥ?* Go on, *yalla!*
Gold, *dahab.* Goldsmith, *ṣâigh.*
Good, *ṭaiyib.*
Grapes, *ʿanab.*
Gratuity, *bakhshîsh* (also fee, alms).
Grave (tomb), *ḳabr*, pl. *ḳubûr.*
Grease, *dihn.*
Great, *kebîr.*

Greece, *Rûm* or *Bilâd-er-Rûm*, Greek, *rûmi*.
Green, *akhḍar*.
Greeting, *salâm* (see also p. xlvi).
Guide, *delîl*.
Guide, to. Guide me, *waddîni* or *khudni*. Unless you guide me alone I shall give you nothing, *tewaddîni* (or *tâkhudni*) *waḥdi*, *willa mâ baʿṭîk shî*.
Hair, *shaʿr*. A single hair, *shaʿra*.
Half, *nuṣṣ*.
Halt, *waḳḳif* or *ʿandak!* He halted, *wiḳif*. We shall halt, *nûḳaf*. See also Dismount.
Hand, *îd*. The hands (dual) *el-îdein*. Right hand, to the right, *ʿal-yemîn*. Left hand, to the left, *ʿash-shemâl*. Palm of the hand, *kaff*.
Hasten, to, *istaʿjil*. Hasten (pl.), *istaʿjilu!*
Have (to), see note at p. xxxiii.
Head, *râs*, pl. *rûs*.
Healthy, *ṣâḥ; ṭaiyib; mabsûṭ* (*mabsûṭ* also means contented).
Hear, to. He heard, *simiʿ* (b). He will hear, *yismaʿ* (a). Hear (listen), *ismaʿ!*
Here, *hôn*. Hither, *lahôn*. Go away from here, *min hôn!*
High, *ʿâli*.
Hill, *tell*, pl. *tulûl*.
Hold, to, *misik* (b). Hold the stirrup, *imsik er-rekâb!*
Home, *bilâd*. Is the master at home, *el-khawâja jûwa?*
Honey, *ʿasal*.
Horse, *eḥṣân*, pl. *kheil*. Mare, *faras*; foal, *muhr*.
Horseshoe, *naʿl*.
Hospital, *isbiṭâliyeh*.
Hot, *sukhn* (of food, liquids, etc.), *shôb* (of weather).
Hour, *sâʿa*, pl. *sâʿât*. Two hours, *sâʿatein*; three hours, *tlât sâʿât*.
House, *beit*, pl. *biyût*.
How? *kîf?* How much, *kâm? akâm?* For how much, *bikâm?* How many hours, *akâm sâʿa?* How much does it cost? *ḳaddeish yiswa?*
Hungry, *jîʿân*.
Ice, *telj* (also snow).
Ill, *ʿaiyân; marîḍ*. Illness, *maraḍ*.
Impossible. That is impossible, *hâda mâ biṣîr*.
Inn, *locanda*.
Inside, *jûwa*.
Intoxicated, *sekrân*.
Iron, *ḥadîd*.
Island, *jezîreh*, pl. *jezâir*.
Italy, *Bilâd Itâlia*; Italian, *italiâni*.
Jar. Large jar, *jarra*. Small jar, *brîk*. Water-jug, *sherbeh*.
Jerusalem, *El-Ḳuds*.
Jew, *yehûdi*, pl. *yehûd*.
Journey, to, *sâfar* (e). See Start.
Judge, *ḳâḍi*.
Key, *miftâḥ*, pl. *mafâtîḥ*.
Kill, to. He has killed, *mauwit*. I have killed him, *mauwittuh*. Kill him, *mauwituh*.
Kindle, to. He has kindled the fire (or kindle the fire), *wallaʿ en-nâr*, or *shaʿal en-nâr*.
Knife, *sikkîn*, pl. *sakâkîn*.
Know, to, *ʿirif* (b). I know him, *baʿrafuh* (a).
Lamb, *khârûf*.
Lame, *aʿraj*.
Lamp, *ḳandîl*, pl. *ḳanâdîl*.
Land, *barr*.
Lane, *ṭarîḳ, derb, sikkeh*.
Language, *lisân*.
Lantern, *fânûs*, pl. *fawânîs*.
Large, *kebîr*.
Late, *wakhri*. You are late, *t'akhkhart*. Do not be late, *lâ tit'akhkhar*. Later, afterwards, *baʿdein*.
Lay, to, lay down, to, *ḥaṭṭ* (i). Lay the book there, *ḥuṭṭ el-kitâb lahonîk*.

Lazy, *keslân.*
Lead, *raṣâṣ.* Lead-pencil, *ḳalam raṣâṣ.*
Leave, to. Leave me (in peace), *khallîni!*
Leech, *ʿalaḳ*, pl. *ʿalâiḳ.*
Left, *shemâl.* Go to the left, *rûḥ ʿash-shemâlak!*
Leg, see Foot.
Lemon, *leimûneh*, pl. *leimûn.*
Letter, *maktûb*, pl. *makâtîb.* Are there any letters for me, *fîh makâtîb min shâni?*
Lie, to, *kizib* (b). Thou hast lied, *enteh kizibt.*
Lie down, to (to sleep), see Sleep.
Light, *ḍau.* — A light (glowing embers) for the narghileh (p. xxix) is asked for with the words *jîb baṣṣa.*
Light, to. Bring lights, *jîb eḍ-ḍau.* Light the candle, *ish ʿal eḍ-ḍau.*
Little (adj.), *ṣghîr.*
Lizard, *ḍabb.*
Load, to (a horse). Load up, *sheiyil.*
Lock (of a door), Padlock, *ḳifl*, pl. *aḳfâl.*
Locomotive, *wâbûr* or *bâbûr.*
London, *Londra.*
Long, *ṭawîl.*
Look, to, *shâf* (f). Look, *shûf!*
Loose, to, see Untie.
Lower, see Below. The lower road, *et-ṭarîḳ et-taḥtâni.*
Luggage, *ʿafsh, ḥiml.* Luggage-ticket, *bolîsa.*
Lunch, *ghadâ.*
Mad, *mejnûn.*
Man, *rijâl.* Human being, *insân*, pl. *nâs* (people).
Many, Much, *ketîr.* See Too much.
Market or Bazaar, *sûḳ*, pl. *aswâḳ.*
Marriage, *ʿirs.*
Marsh, *ghadîr.*
Mat, straw-mat, *ḥaṣîra.*
Match (light), *kabrîta*, pl. *kabrît.*
Matter, to. That matters nothing to me, *hâda mâ bekhuṣṣnish.* What does that matter to me, *shû bekhuṣṣni hâda?*
Meadow, *merj.*
Meal, *akl.* See Food.
Meat, *laḥm.*
Medicine, *dawa.* (Peruvian bark, quinine, *kîna;* laudanum, *afyûn;* aperient, *mis-hil; sherbeh*).
Melons. Water-melons, *baṭṭîkh.* Sweet melons, *baṭṭîkh aṣfar.*
Milk, *leben.* Sweet milk, *ḥalîb.* Sour milk, *leben.*
Minaret, *mâdineh*, pl. *maâdin.*
Mohammedan, *muslim*, pl. *muslimîn.*
Money, *fulûs* (see also p. xxii). I have no money, *mâ ʿandi fulûs.* Money-changer, *ṣarrâf.*
Month, *shahr*, pl. *ushhur.* Names of the months, see p. lxxiv.
Moon, *ḳamar.* New moon, *hilâl.* Full moon, *bedr.*
More, *aktar.* More than 100 piastres, *aktar min mît ḳirsh.* Still more, *kamân.*
Morning. Early morning, *ṣubḥ.* Forenoon, *ḳabl eḍ-ḍuhr.*
Mosque, *jamiʿ, mesjid*, pl. *masâjid.*
Mother, *umm.*
Mount (a horse), to, *rikib*, pres. *birkab* (I ride).
Mountain, *jebel*, pl. *jibâl* (also a mountain-chain).
Moustache, *shawârib.*
Mouth, *famm.*
Musket, *bundukîyeh.*
Name, *ism.* What is your name, *shû ismak?* My name is Hassan. *ismi Ḥasan.* What is the name of that in Arabic, *shû ism bil-ʿarabi?* — Some Arabic personal names: Abraham, *Ibrâhîm;* Solomon, *Suleimân;* Mo-

ses, *Mûsa;* Jesus, *Seiyidna ʿÎsa* (among Mohammedans), *el-Mesîḥ* (among Christians); John, *Ḥanna;* Gabriel, *Jubraîl* or *Jubrân;* Mary, *Maryam.*

The names for the peoples are used adjectively also, e.g. *almâni* = both a German and German.

Napkin (also Towel), *fûta.*

Narrow, *ḍaiyiḳ.*

Near, *ḳarîb.*

Necessary, *lâzim.* Unnecessary, *mush lâzim.*

Never, *abadan.* With verbs the separable form *mâ—abadan* is used; *e.g.* I never smoke, *ana mâ ashrab ed-dukhân abadan* (lit. I never drink tobacco).

New, *jedîd.*

Night, *leil.* By night, *bileil*; midnight, *nuṣṣ el-leil.*

No, *lâ.* No, I will not, *lâ, mâ berîd.*

North, *shemâl.* Northern, *shemâlî.*

Nose, *munkhâr.*

Not, *mush* or *mâ-sh* (see p. xxxiv).

Nothing. There is nothing, *mâ fîsh.* What do you wish? Nothing (answer), *shû bitrîḍ? mush ishi.*

Now, *halwaḳt, halḳeit, hallaḳ.*

Number, *numro.*

O'clock. What o'clock is it, *ḳaddeish es-sâʿa?* It is 3 o'clock, *es-sâʿa tlâteh.* It is $^1/_2$ past 4, *es-sâʿa arbaʿ unuṣṣ.* It is $^1/_4$ to 5, *es-sâʿa khamseh illa rubʿa.*

Oil, *zeit.*

Old. An old castle, *ḳaṣr ḳadîm* (or *ḳaṣr ʿatîḳ*). An old man, *râjil kebîr.*

Olives, *zêtûn.*

On! *yalla!*

Onion, *baṣala*, pl. *baṣal.*

Open, to, *fataḥ* (a). Open your box, *iftaḥ ṣandûḳak.*

Oranges, *burtûḳân.*

Otherwise, *willa.*

Out, outside, *barra*; (with motion) *labarra.*

Out, to go. He went out, *ṭiliʿ* (b). He will go out, *yiṭlaʿ* (a), with or without *barra.*

Ox, *ṭôr*, pl. *ṭirân.*

Pain, *wajaʿ.*

Paper, *warak.*

Parents, *wâlidein.*

Paris, *Bârîs.*

Passport, *teskereh* or *bazabôrṭo.*

Pay, *dafaʿ* (a). Thou hast not yet paid, *lissa mâ dafaʿtsh.* I shall pay, *beddi adfaʿ.*

Peaches, *khôkh.*

Pen, *rîsheh.* Penholder, *ḳalam.*

Pepper, *filfil.*

Perhaps, *belki.*

Physician, *ḥakîm*, pl. *ḥukamâ.*

Piastre, *ḳirsh*, pl. *ḳurûsh.*

Pig, *khanzîr*, pl. *khanâzîr.*

Pigeon, *ḥamâmeh*, pl. *ḥamâm.*

Pilgrim (to Mecca), *ḥaj*, pl. *ḥejâj.*

Pistachio, *fustuḳ.*

Place, to, see Lay.

Plain, *sahl.*

Plate, *ṣaḥn*, pl. *ṣûḥûn.*

Please, to, As you please, *ʿala keifak* or *ʿala khâṭrak.*

Poison, *semm.*

Policeman, *zabṭîyeh.* Mounted policeman, *khayyâl.*

Pomegranate, *rummân.*

Pond, *birkeh*, pl. *burak.*

Poor, *meskîn*, pl. *masâkîn.*

Porter, *ḥammâl*, pl. *ḥammâlîn.*

Post-office, *bosta.*

Poultry, *jâj.* See Fowl.

Pretty, *kwaiyis.* Prettier, *aḥsan.*

Previously, *ḳabl.*

Privy, *kanîf.* Where is the privy? *wein el-kanîf?*

Prophet, *nebi.*

Put, to. Put it here, *jîbuh.* Put it above, *ṭallaʿuh.* Put it below, *nezziluh.* See Send, Lay.

Quick! *yalla!*
Railway, *sikket el-ḥadîd.* Railway station, *maḥaṭṭa.* Railway-carriage, *ʿarabîyeh.*
Rain, *maṭar, shita.*
Razor, *mûs.*
Ready, *ḥâḍir.* We are ready, *naḥna ḥaḍrîn.* Get the bed ready, *ḥaḍḍir el-ferâsh.*
Red, *aḥmar.*
Rein, *lejâm.*
Reliable, true, *amîn.*
Religion, *dîn.*
Remain, to, *dâm* (f). How long (*i.e.* how many days) will you (sing.) remain here? *tedûm hôn kâm yôm?*
Rest, to. I have rested, *istaraḥt.* I wish to rest for half-an-hour, *beddi astarîḥ nuṣṣ sâʿa.*
Rice, *ruzz.*
Ride, to. See Mount.
Right, *yemîn.* Turn to the right, *rûḥ ʿal-yemînak!*
Rise, to, *ḳâm* (f). Rise up, *ḳûm.*
River, *nahr.*
Roast, to, *shawa* (h). I have roasted the meat, *shaweit el-laḥm.* Roasted, *mashwi.* Roast meat, *rosto.*
Robber, *ḥarâmi*, pl. *ḥarâmîyeh.*
Room, *ôḍa*, pl. *uwaḍ.*
Rope, *ḥabl*, pl. *ḥebâl.*
Ruins, *khirbeh.*
Russia, *Bilâd el-Moskôb*; Russian, *moskôbi.*
Saddle, *serj*, pl. *surûj.* Saddler, *surûji.* Saddle-bag, *khurj.*
Sailor, *baḥri*, pl. *baḥrîyeh.*
Saint (Mohammedan), *nebi.* (Christian), *mâr.* St. George, *Jiryis el-ḳaddîs* or *mâr Jiryis.*
Salt, *milḥ.*
Satisfied (eating), *shibʿân.*
Say, to, *ḳâl* (f). Say to him he must come, *khallîh yîji.*
Scholar, *ʿâlim*, pl. *ʿulema.*
School. Elementary school. *kuttâb.* Secondary school, *medreseh*, pl. *madâris.* Schoolmaster, *faḳîh, muʿallim.*
Scissors, *maḳaṣṣ.*
Scorpion, *ʿaḳrab*, pl. *ʿaḳârib.*
Sea, *baḥr.*
See, to. See Look.
Send, to, to forward. Send the luggage off, *khud el-ʿafsh.*
Serpent, *ḥaiyeh*, pl. *ḥaiyât.*
Servant, *khâdim*, or *khaddâm.*
Set, to, see Lay, to.
Shave, to, *ḥalaḳ* (a).
Sheep, *kharûf* (masc.). Sheep (plur.) *ghanam.*
Ship, *merkeb*, pl. *marâkib.* Steamship, *wâbûr.*
Shoe, *surmâyeh.*
Shoot, to = to strike or beat, i necessary with the addition *birreṣâṣ, i.e.* with the lead.
Short, *ḳaṣîr.*
Shut, to. Shut the door, *sekkir el-bâb.*
Silent, to be, *sikit* (c), see p. xxxvi.
Silk, *ḥarîr.*
Silver, *faḍḍa.*
Singly (one after the other), *wâḥid wâḥid* (masc.); *waḥdeh waḥdeh* (fem.).
Sir, *khawâja* (of Europeans), *effendi* (of natives).
Sister, *ukht*, pl. *akhwât.*
Sit, to. He has sat down, *ḳaʿad.* Sit (take a seat), *uḳʿud.*
Sky, *sama.*
Sleep, to. I slept, *nimt* (perf. according to g). He sleeps, *binâm.* I want to go to sleep, *beddi nâm.*
Slowly. Go slowly, *shwaoiyeh, shwaoiyeh!* or *ʿala mahlak!*
Small, *ṣghîr.*
Smoke tobacco, to, *shirib* (*lit.* drink) *eḍ-dukhân.* See also Never.

Snow, ice, *telj*.
Soap, *ṣabûn*.
Sofa, *dîwân*.
Soldier, *ʿaskari*, pl. *ʿaskarîyeh*.
Son, *ibn*, pl. *beni*.
Soup, *shorba*.
Sour, *ḥâmuḍ*.
South, *ḳibla*. Southern, *ḳibli*.
Speak. Do you speak Arabic, *btehki ʿarabi?* I do not speak Arabic, *ana mâ beḥkish ʿarabi*.
Spoon, *maʿlaḳa*, pl. *maʿâliḳ*.
Spring (of water), *ʿain*, pl. *ʿayûn*.
Spring (season), *rabîʿ*.
Start (on a journey), to, *sâfar*. When wilt thou start, *eimta tesâfir?* When will you start, *eimta tesâferu?* to morrow morning, *nesâfir bukra bedri* (at sunrise, *maʿ-esh-shems;* an hour before sunrise, *sâʿa ḳabl esh-shems*). When does the steamer start, *eimta yesâfir el-wâbûr?*
Stay, to, see Remain.
Steamboat, *wâbûr*.
Stick, *ʿaṣâyeh*, pl. *ʿaṣâyât*.
Still. Still more, *kamân*.
Stirrup, *rekâb*, pl. *rekâbât*.
Stocking, *kalsa*, pl. *kalsât*.
Stomach, *baṭn*.
Stone, *ḥajar*, pl. *ḥajâra*.
Stop, to, see Halt.
Straight on, *dughri*.
Strange, *gharîb*.
Street or road, *ṭarîḳ; derb; sikkeh*.
Strike, to, see Beat.
Strong, *ḳawi* (also violent).
Stupid, *ghashîm* (also awkward).
Sugar, *sukkar*.
Summer, *ṣeif*.
Sun, *shems*. Sunrise, *ṭulûʿ esh-shems*. Sunset, *maghreb*.
Sweat, *ʿaraḳ*. Sweating, *ʿarḳân*.
Sweep out, to. I have swept the room out, *kannist el-ôḍa*. Sweep the room, *kannis el-ôḍa*.
Sweet, *ḥelu*.
Syria, *Esh-Shâm*, Syrian, *shâmi*.
Table, *ṣufra*.
Tailor, *khaiyâṭ*.
Take, to. He has taken, *khad*. Take, *khud*. He takes, *yâkhud*.
Take away, to, *shâl* (g). Take it away (or up), *shîluh*.
Teacher, *muʿallim*.
Telegraph, *teleghrâf* (also telegram). I wish to telegraph, *beddi aḍrub et-teleghrâf*.
Telescope, *naḍḍâra*.
Tender, *rafîʿ*
Tent, *kheimeh*, pl. *khiyam*. Tent-pole, *ʿamûd*. Tent-peg, *watad*.
There, *hôn, hônîk*.
Thread, *kheiṭ*.
Ticket, *teskereh*, pl. *tazâkir*.
Tie, to. I have tied, *rabaṭṭ*. Tie it, *urbuṭuh*. It is tied (on), *marbûṭ*.
Time, *waḳt*. See O'clock.
Tired, *taʿbân*.
Tobacco, *dukhân*. Water-pipe, *nargîleh*. See Smoke.
To-day, *el-yôm* (*yôm* = day).
Together, *sawa sawa*.
To-morrow, *bukra*. Day after to-morrow, *baʿd bukra*.
Tongue, *lisân*.
Too much, very, *ketîr*. Too little, *shwoiyeh*.
Towel, *fûṭa* (also table-napkin).
Town, *medîneh*, pl. *mudun*. Quarter of a town, *ḥâra*.
Travel, to, *sâfar* or *rûḥ* (see Go), if necessary with the addition of *bil-ʿarabîyeh*, by carriage; *bil-felûka*, by boat; *bil-wâbûr*, by steamboat, etc.
Tree, *shajara*, pl. *shajarât* or *ash-jâr* (also shrub).
Trousers (European), *banṭalûn*.
Turkey, *Bilâd et-Turk*, Turk, *turki*.
Understand, to, *fihim* (a). I have understood you, *fhimtak*.

Untie, to. You must untie the reins, *lâzim tirkhi shwaiyeh el-*
Untruthful, *kazzâb.* [*lejâm.*
Upper, *fôḳ.* The upper route, *eṭ-ṭarîḳ el-fôḳâni.*
Valley, *wâdi.*
Very, *ketîr.*
Village, *beled*, pl. *bilâd.* Village chief, *sheikh el-beled.*
Vinegar, *khall.*
Vulture, *nisr.* Carrion-kite, *rakham.*
Wages, *kira*, *ijra.*
Wait, to. Wait a little, *stanna shwoiyeh.*
Wash, to. I wish to wash my hands, *beddi aghassil îdeiyi.* Wash my clothes, *ghassil hudûmi!* The washing, *ghasîl.* Washerman, *ghassâl.* Washerwoman, *ghassâleh.*
Watch, *sâʿa.* Watchmaker, *sâʿâti.*
Watchman, *ghafîr*, pl. *ghufara.*
Water, *môyeh.*
Way, see Street.
Weak, *ḍaʿîf.*
Weather, *hawa* (also air, atmosphere, wind).
Week, *jumʿa.* Fortnight (2 weeks), *jumʿatein.* Three weeks, *tlâteh jumʿât.* — Days of the week: Sun. *yôm el-aḥad;* Mon. *yôm et-tnein;* Tues. *yôm et-tlâteh;* Wed. *yôm el-arbaʿ;* Thurs. *yôm el-khamîs;* Frid. *yôm el-jumʿa;* Sat. *yôm es-sabt.* *Yôm* (day) is frequently omitted.
Well, *bîr*, pl. *abyâr.* Public fountain, *sebîl.*
West, *gharb; maghreb.* Western, *gharbi.*
Wet, *mablûl.*
When, *eimta?*
Whence, *min wein?* Whence comest thou, *min wein jâi?*
Where, *wein?*
Whip, *kurbâj.*
White, *abyaḍ.*
Whither, *wein?* Whither goest thou, *wein râiḥ?*
Why, *leish?*
Wind, *hawa.* Hot wind, *khamsîn.*
Window, *shibbâk*, pl. *shebâbîk.*
Wine, *nebîd.*
Winter, *shita.*
Wish, to, is expressed by *bidd*, a wish, with suffixes (comp p. xxxiii). I wish, *ana berîd.* I wish to drink, *beddi eshrab.* We wish to eat, *beddna nâkul.* As you wish, *ʿala keifak* or *ʿala khâṭrak.*
Within, *jûwa.*
Woman, *mara* or *ḥurmeh;* pl. *ḥarîm* or *niswân.*
Wood, fire-wood, *ḥaṭab.* Timber, *khashab.*
Write, to. He wrote, *katab* (a). He will write, *yiktib* (b).
Year, *seneh.* Two years, *sintein.* Three years, *tlâteh sinîn.*
Yellow, *aṣfar.*
Yes, *naʿam*, *ṣiwa!*
Yesterday, *embâreḥ.* Day before yesterday, *auwal embâreḥ.*
Yet, *lissa.* He has not yet arrived, *lissa mâ ajâsh.*
Youth, Fellow, *ṣabi.*

Salutations and Phrases. Health (peace) be with you. *Es-salâm ʿaleikum.* Answer: And with you be peace *ʿAleikum es-salâm.* These greetings are used only by Muslims to each other. A Muslim greets a Christian with — Thy day be happy. *Nehârak saʿîd.* Answer: Thy day be happy and blessed. *Nehârak saʿîd umubârak.*

Good morning. *ṣabâḥ el-kheir.* Answer: God grant you a good morning. *Allâh yeṣabbiḥak bil-kheir.*

Good evening. *Mesâkum bil-kheir*, or *mesîkum bil-kheir*. Answer: God vouchsafe you a good evening. *Allâh yimessîkum bil-kheir.* — May thy night be happy. *Leiltak saʿîdeh.* Answer: *Leiltak saʿîdeh umubârakeh.*

On visiting or meeting a person, the first question after the usual salutations is: How is your health? *kêf ḥâlak* (or *keif keifak*)? Answer: Well, thank God. *El-ḥamdu lillâh, ṭaiyib.* — Beduins and peasants sometimes ask the same question a dozen times.

After a person has drunk, it is usual for his friends to raise their hands to their heads and say: May it agree with you, sir. *Hanîʾan, yâ sîdi.* Answer: God grant it may agree with thee. *Allâh yehannîk.*

On handing anything to a person: Take it. *Khud.* Answer: God increase your goods. *Kattar Allâh kheirak*, or *kattar kheirak.* Reply: And thy goods also. *Ukheirak.*

On departure, the person leaving usually says: Farewell! *Khâṭrak!* Answer: Peace be with you. *Maʿ as-salâmeh!* (lit. 'in peace'). After this response is sometimes made again: God grant that it go well with you! *Allâh yisellimak!*

On the route: Welcome. *Ahlan wasahlan*, or *marḥaba.* Answer: Twice welcome. *Marḥabtein.*

I beg you (to enter, to eat, to take). *Tfaḍḍal;* fem. *tfaḍḍali;* plur. *tfaḍḍalu.*

Be so good. *Aʿmil maʿrûf.*

What God pleases ('happens', understood). *Mâshallâh* (an exclamation of surprise). — As God pleases. *Inshallâh.* — By God! *Wallâh*, or *wallâhi!* — By thy head! *Waḥyât râsak!* — By the life of the prophet! *Waḥyât en-nebi!* — God forbid! *Istaghfir Allâh!* — Heavens! *Yâ salâm!*

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III. Geographical Notice.

Climate. Geology. Flora. Agriculture. Fauna. Political Divisions.

Syria, called by the Turks *Sûristân* or *ʿArabistân*, is known to the Arabs as *Esh-Shâm*, *i.e.* the country situated to the 'left' (in contradistinction to El-Yemen or South Arabia, which is situated to the 'right'). It extends from the highlands of the Taurus on the N. to Egypt on the S., between 36° 5′ and 31° N. latitude, a distance of about 370 M., and contains an area of 108,000 sq. M. The coast-district on the W. is separated from the desert on the E. by a range of hills, broken by but few transverse valleys, and attaining its highest points in the parallel chains of the *Libănus (Lebanon)* and

Anti-Libanus. The so-called Syrian desert is a region of steppes, extending at a mean level of 1900 ft. to the neighbourhood of the Euphrates (p. 391). While the seaboard, with its sand-dunes, and the arid steppe, which is fertile only when artificially irrigated, afford but little variety, the intervening mountainous region presents numerous features of interest and produces a luxuriant vegetation.

It is convenient to divide the country into four different regions by three imaginary transverse lines drawn across it. *North Syria*, the first of these regions, extends from the Bay of Alexandretta and the Upper Euphrates to the line drawn from the river Eleutheros (Nahr el-Kebîr) to Ḥomṣ. The second section embraces the ancient *Phoenicia* on the W., the highest part of the mountains in the middle, and the territory round the ancient capital city *Damascus* on the E., and extends to the line drawn from Tyre (Ṣûr) towards the E., skirting the S. base of Hermon. The third section, *Palestine* (Arab. *Filistîn*), would be bounded by a line running from the S.E. angle of the Mediterranean towards the E. The fourth region would consist of the desert *Et-Tîh*, the *'Araba*, and the mountains of *Petra*. With regard to scenery, the two N. sections are far superior to the two to the S. The two which are most frequently visited by tourists are the second and third, the latter on account of its Biblical interest.

The Mountain Range forming the backbone of the country abuts to the N. on the Cilician Taurus and begins with the chain called *Amanus* by the ancients, but now having no general name. This is continued towards the S., beyond the Orontes, by the *Jebel el-Aḳra'*, the ancient *Mons Casius*, which is adjoined by a range of hills called the *Nosairîyeh Mts.* after the people by whom they are inhabited. At the Nahr el-Kebîr (see above) begin the main ridges of *Lebanon* and *Anti-Libanus*, two parallel ranges separated by the so-called 'Syrian Depression'. This depression includes on the N. the beautiful plateau of *El-Biḳâ'* (the ancient Cœle-Syria), sinks to a depth of 1290 ft. below the level of the sea in the valley of the Jordan and to 2600 ft. in the Dead Sea, and rises again to the S. of the latter to a height of 820 ft. above the sea-level. The chief peaks of the Lebanon (Arab. Jebel Libnân), to the W., are the *Jebel Makmal* (10,010 ft.) and the *Ḍahr el-Ḳoḍîb* (10,046 ft.), both to the E. of Tripoli. The culminating point of the Anti-Libanus (Arab. Jebel esh-Sherḳi) is the *Great Hermon* (9380 ft.). Within Palestine, the continuation of the Lebanon is separated from the sea by a narrow but fertile plain, except in the offshoot ending in *Mt. Carmel.* In the Bible its different sections are mentioned as the mountains of Naphtali, Ephraim, and Judah. To the E. of the Jordan, adjoining Mt. Hermon, are a series of volcanic hills *(tulûl).* The whole of the Ḥaurân, which is of basaltic and lava formation, also exhibits to this day a number of volcanic craters (p. lii). Farther to the S. extend the mountains of *Gilead*, partly wooded. The mountains of

Moab form an extensive tableland, separated from the desert towards the E. by a low range of hills only.

The few large RIVERS of Syria all take their rise in the central range of mountains. In the tableland of El-Biḳâʿ two streams rise within a short distance of each other. The *Leontes* (now *Nahr el-Lîṭânî*) flows towards the S. and after numerous sinuosities falls into the sea to the N. of Tyre, while the other, the *Orontes (El-ʿÂṣi)*, flowing towards the N., describes a more circuitous route before it reaches the sea to the S.W. of Antioch. On the Anti-Libanus again rise three rivers which debouch into inland lakes: *viz.* the *Baradâ*, which waters the oasis of Damascus, the *Aʿwaj* in Mt. Hermon, and farther S. the *Jordan* (p. 130), which flows into the Dead Sea. In Palestine the country E. of Jordan has a few perennial rivers: the *Yarmûk*, the *Nahr ez-Zerḳâ*, which flow into the Jordan, and the *Wâdi el-Môjib*, which empties itself into the Dead Sea. In W. Palestine the *Nahr el-Aujâ*, though the most copious stream in Palestine after the Jordan, has only a very short course in the littoral plain (p. 10). The other valleys *(wâdi)* are dry except during the rainy season, and even then the water soon runs off or soaks through the ground. Some of the river-beds, however, are deeply eroded. A wâdi frequently bears different names according to the places it passes.

The **Climatic Conditions** of Syria have not yet been sufficiently studied. Regular observations have been made in Jerusalem since 1861, but Beirût and Damascus are the only other points where any statistics have been collected. Since 1895 trustworthy data in reference to Palestine have been collected by the Observation Stations of the German Palestine Society (comp. *J. Glaisher*, 'Meteorological Observations at Jerusalem', P. E. F., 1905; ZDPV. xiv. 93 et seq., xxv. 1 et seq.).

RAINFALL. Syria has practically two seasons only, a dry hot summer, and a rainy but comparatively warm winter. Three climatic zones may be distinguished: the subtropical coast-region, the mountains with a continental climate, and the tropical valley of the Jordan. The rainy season is followed almost immediately by the dry season; at most with the interposition of a brief spring, from the middle of March to the beginning of May. From the middle of May to the end of October the sky is almost uninterruptedly cloudless. Thunder and rain during the wheat-harvest (1 Sam. xii. 17, 18) in May are of very rare occurrence. Dews, sometimes very heavy, fall at night, even in summer, but this is not the case in the desert. In the end of October or the beginning of November falls the 'first' or 'former' rain of the Bible (Deut. xi. 14; Joel ii. 23), which so far softens the parched soil that the husbandman can plough it. After a mild but more or less rainless interval begin the heavy winter rains, which last from the middle of December till the end of February, reviving vegetation and filling the springs. The downfall is heaviest in January. The 'latter' rains falling in March and April

promote the growth of the crops. The prospects of the harvest depend upon the copiousness of the rains and their proper distribution throughout the year. If the spring and winter rains are deficient, this cannot be made up by an unusual abundance of the latter rains. The showers are generally heavier than in Europe; the average yearly rainfall is 26.05 inches.

The MEAN ANNUAL TEMPERATURE at Jerusalem is 64° Fahr.; the highest observed temperature is 112° (Aug., 1881); the lowest is 25° (Jan., 1864). The following figures are approximately correct:

	Mean Temperature.	Rainy Days.		Mean Temperature.	Rainy Days.
January	46° Fahr.	11.9	July	76° Fahr.	0
February	48° -	10.5	August	76.5° -	0
March	53° -	8.9	September	74°	0
April	63° -	5.1	October	68.5° -	1.6
May	68° -	1.6	November	61° -	6.4
June	73° -	0.1	December	51.5° -	9.8

The climate of Syria is characterized not only by the extreme annual range of the thermometer, but also by the very great variations of temperature within the limits of a single day, amounting at Jerusalem to 23° in summer, 14.5° in winter. In the steppes to the E. of the Jordan, even as late in the year as March, the thermometer sometimes falls in the night below 32°, rising again at noon to 77° Fahr. and more (comp. Gen. xxxi. 40). In Jerusalem, Damascus, and Aleppo snow is no infrequent sight in winter, though it melts very quickly. To the E. of the Jordan, however, snow lies for several days and in the mountains of Lebanon all the year round. The summer-heat on the seaboard is of course higher than that of the mountains, but it is tempered by the cool sea-breezes, which also bring daily relief to Jerusalem. Observations at Beirût show the following average figures:

	Mean Average Temperature.	Rainy Days.		Mean Average Temperature.	Rainy Days.
January	58° Fahr.	11	July	83° Fahr.	0
February	59° -	11	August	83° -	1
March	64° -	9	September	82° -	1
April	67° -	5	October	78° -	3
May	73° -	2	November	67° -	7
June	78° -	1	December	63° -	12

The heat at Damascus and Aleppo, as well as in the desert, is necessarily greater, as the mountains to the N.W. keep off the cool sea-breezes. The highest temperature is reached in the valley of the Jordan. The annual mean is supposed to be about 75°, a tropical heat corresponding to the climate of Nubia. The harvest in the valley of the Jordan begins early in April; in the hill-districts and on the coast it is 8–10 days later; and in the colder mountain-regions (*e.g.* near Jerusalem) 3-4 weeks later.

WINDS. The direction and character of the winds in Syria are

determined mainly by the influence of the trade-winds and by a tolerably regular system of land and sea winds. The N. wind is cold, the S. wind warm, the W. wind damp, and the E. wind dry (comp. 1 Kings xviii. 43 et seq.; Luke xii. 54, 55). On the average the wind blows in Palestine from the W. for 55 days, bringing rain; from the S. and S.W. for 46 days; and from the N. and N.W. for 114 days, mitigating the heat of summer. The S. and E. winds, blowing from hot and dry regions, are pernicious in their effects. The S.E. wind ('Khamsîn', Sirocco), which has no ozone, usually sets in in May and before the rainy season. It frequently blows for several days without intermission, the thermometer rapidly rising to 104° Fahr. and more. The atmosphere is oppressively sultry and is filled with fine dust.

Geology. — The mountains of Palestine consist mainly of strata of the cretaceous formation. Earlier pre-cretaceous deposits are represented only at isolated spots by a breccia-like conglomerate of fragments of archaic crystalline slate and older porphyric eruptive rocks, interrupted by veins of still earlier eruptive rocks. These are the oldest formations in Palestine. They occur only at the S.E. end of the Dead Sea *(Ghôr eṣ-Ṣâfiyeh)* and on the E. verge of the 'Araba, where they are covered by sandstone and dolomitic limestone of the carboniferous age.

The chalk deposits belong to the Cenomanian, Turonian, and Senonian series of the upper cretaceous strata. They include the following.

(1.) The Nubian sandstone on the E. bank of the Dead Sea.

(2.) Limestone, marl, and dolomite, with numerous echinites, oysters, and ammonites. These fossils are found at *Es-Salt* and *'Ayûn Mûsâ* to the E. of the Jordan and in the region to the W. of Jerusalem. In the latter region are found the so-called *Mizzi el-Aḥmar*, *Deiryâsîni*, and *Mizzi Yehûdi* containing *Ammonites Rotomagensis.*

(3.) Limestone, dolomite, and gravel limestone, with Rudistæ and Nerinites. To these belong the *Melekeh*, or tomb-rock, and the *Mizzi Ḥelu*, which are found in the city of Jerusalem.

(4.) Yellowish-white limestone, emitting a metallic sound when dropped and containing ammonites *(Ammonites Quinquenodosus).* This is the *Kakûleh* of the Mt. of Olives and is used for inscribed tombstones.

(5.) White, soft, cretaceous marl, with numerous shells of conchylia *(Leda Perdita)*, gastropods, and baculites.

(6.) Dark-grey bituminous limestone, sometimes containing phosphoric acid, and holding fossil fish (the asphaltic limestone of *Nebi Mûsâ*). This alternates with variegated red, yellow, grey-green, and pure white marl, with abundant gypsum and dolomite.

(7.) Flint deposits interspersed with limestone and marl, in the desert of Judæa.

Nummulite limestone, which belongs to the eocene formation,

is of rare occurrence in Samaria (Mt. Ebal, Gerizim), but is commoner in Galilee. The upper tertiary formations are absent. Diluvial deposits, on the other hand, are met with everywhere. These are partly of marine origin, on the present coast of the plain of Sharon and of the Shefela, extending S. beyond Beersheba, and partly lacustrine, dating from the ancient lake, now represented by the Dead Sea (p. 132). The dunes of sea-sand on the coast and the alluvial deposits of the rivers must also be mentioned.

Volcanic rocks are found widely distributed throughout the entire region of the Lake of Tiberias (Jôlân), in the plain of Jezreel, on the plateau to the E. of the Dead Sea (Jebel Shîḥân), and still more conspicuously in the Ḥaurân and the district of Trachonitis.

Flora. — We may distinguish three different regions of Syrian vegetation.

The whole of the coast-district belongs to the region of the *Mediterranean Flora*, which extends around the basin of that sea. Of this flora the most characteristic plants are numerous evergreen shrubs with narrow, leathery leaves, and short-lived spring-flowers. The vegetation of the coasts of Syria and Palestine is therefore similar to that of Spain, Algeria, and Sicily. The squill, tulip, and anemone, the annual grasses, the shrubs of oleander and myrtle, the pine, and the olive clearly distinguish this flora as a member of the great Mediterranean family, while the *Melia Azederach*, which abounds on the coast of Phœnicia, and the *Ficus Sycomorus* near Beirût mark the transition to a warmer region.

The *Oriental Vegetation of the Steppes* prevails on the E. slopes of Lebanon, on the highlands of Palestine, and in the more inland country. This flora is characterized by numerous small, grey, prickly bushes of *Poterium;* the grey, aromatic *Eremostachys;* brilliant, but small and rapidly withering spring-plants; in summer, the predominating *Cousinia*, a peculiar kind of thistle which flourishes at a time when every green leaf is burnt up; on the hills scanty groups of oaks with prickly leaves, pistachios, etc.; here and there a plantation of conifers (cedar, juniper, cypress, *Pinus Brutia*); on the mountain-tops the peculiar spiny dwarf *Astragalus Acantholimon* — such are the most frequently recurring plants of the Oriental family. Others of a much handsomer kind are also met with, but these are exceptions.

The peculiar climate (pp. xlix et seq.) of the valley of the Jordan gives rise to a *Subtropical Flora* resembling that of Nubia and Abyssinia. Here occurs the ʿOshr *(Calotropis Procera)*, a plant characteristic of the southern Sahara, the umbrella-shaped *Acacia Seyal*, the blood-red parasitic *Loranthus*, the *Trichodesma Africana*, the *Forskahlea*, the *Aerua Javanica*, the *Boerhavia Verticillata*, the *Daemia Cordata*, the *Aristida;* then, near Engedi, the curious *Moringa Aptera* (Arab. *Bân*), and, lastly, on Lakes Ḥûleh and Tiberias, the African *Papyrus Antiquorum* (pp. 252, 254).

Agriculture. — The Biblical description of Palestine as 'a land flowing with milk and honey' must be interpreted from the point of view of a dweller in the steppes, to whom an oasis with its springs seems a veritable Paradise. It has never produced a superfluity of the fruits of the earth, though it is fertile enough to supply its denizens with the needs of life in return for a moderate amount of labour. Even the 'desert' affords luxuriant pasture after the early rain. Syria, and particularly the plain of the Ḥaurân, is more fruitful. Under the Turkish domination the economical development of the soil has been steadily retrograde. The recent improvement, especially in Palestine, is due mainly to the exertions of the German and other foreign colonies. The fields of the German colonists in the plain of Sharon, *e.g.*, yield an eightfold return of wheat, and nearly twice as much barley; while in the Ḥaurân the return is even larger.

Grain. The so-called *Nukra*, the great plain of the Ḥaurân, which once supplied a great part of the Roman Empire, is to this day the granary of Northern Arabia. From wheat is made the *burghul*, the ordinary food of the Syrian peasant, a kind of dough boiled with leaven and dried in the sun. The poorer classes make bread of barley, but this grain is generally given to the cattle. Oats are not cultivated in Syria, though wild varieties, unfit for use, are frequently found. Besides wheat and barley there are crops of doḥn wheat *(Holcus Sorghum)*; and rye, maize, beans, peas, and lentils also occur, sometimes in peculiar varieties. The chief markets for the export of grain are Beirût, Tripoli, Alexandretta, Jaffa, Ḥaifâ, and Gaza.

The culture of the *Vine*, which was important in antiquity, almost died out under the Arabs, but is now again steadily increasing. Wine is now chiefly made and exported by the French in Lebanon, and the German and Jewish colonies on Carmel and in Jaffa and Jerusalem. A kind of syrup *(dibs)* is frequently made by boiling down the grapes; and a similar syrup is prepared from figs and other fruits. Considerable quantities of raisins are grown round Damascus, Es-Salṭ, and Hebron. The vines are trained along the ground and sometimes on trellises or trees.

The tree most frequently planted throughout Lebanon is the *Mulberry Tree* with white fruit *(Morus Alba)*, which was first introduced in the 6th cent. and is frequently mentioned in the history of the Crusades. The silk-culture is also of growing importance in N. Syria. The native silk-manufacture has greatly fallen off since ancient times. Raw silk and silk-worm cocoons to the average value of 6-800,000*l.* are annually shipped from Beirût to Marseilles.

Cotton is chiefly cultivated in N. Syria, the greatest export being from Mersina (60-80,000*l.* annually). The native cotton-making industry is inconsiderable.

Syria is the native land of the *Olive*, and olives *(zeitûn)* are still a staple product of the country, but they are chiefly used for home consumption and for the manufacture of soap (exported annually to

the value of 80,000*l.*). The environs of Damascus yield an annual crop of about 150 tons of green olives and 200 tons of the inferior black kind. The cultivation of the olive is steadily increasing in Syria. About 7500 tons of oil are produced annually. — Oil is also obtained from the *Sesame*, which is cultivated in the districts of Syria to the N. of Damascus, as also in the plain of Jezreel.

Walnuts (jôz) come principally from Central Syria, which yields a crop of about 600 tons yearly, while *Pistachios (fustuḳ)* are chiefly cultivated in N. Syria, whence about 500 tons are exported.

Damascus carries on a brisk trade in dried *Apricots (mishmish)*; the kernels form a separate article of trade.

Figs, either fresh or dried, form an important article of food. In the height of summer the *Cactus*, which in the warmer districts forms excellent and formidable hedges, yields its sweet, but somewhat mawkish prickly pear with its numerous seeds. *Pear* and *Apple Trees* are not rare in Syria. The *Pomegranates* of Syria are inferior in flavour to those of Egypt and Baghdad. Jaffa and Ṣaidâ are famed for their *Oranges*, which are exported in increasing quantities (at present to the value of 140,000*l.* yearly). Oranges are now exported from N. Syria also, where their cultivation has been recently introduced. *Citrons*, *Peaches*, and *Almonds* are also frequently seen. Several varieties of *Melon*, some of them attaining great size, are common. *Date Palms* prosper only in the S. coast-districts of Palestine, though they also grow wild (without fruit) in the ravines on the E. bank of the Dead Sea and occasionally occur elsewhere. The *Carob Tree* (Arab. *kharrûb*) furnishes food for the poorer classes. The 'husks' of Luke xv. 16 are supposed to be the pods of the carob. On *Tobacco*, comp. p. xxix.

In the deserts near Damascus and to the E. of Jordan, and on Jebel 'Ajlûn and in the Belḳâ *Kali* or saltwort (comp. p. 170) is grown extensively, chiefly for use in the soap-works of the country.

An important article of export in Northern Syria (40,000*l.* annually) are the *Gall Apples* produced by the oaks there. — *Liquorice* is cultivated chiefly in N. Syria. The annual export is valued at 200,000*l.*

The *Cedar* (comp. pp. 328 et seq.), as well as the *Cypress*, has now become rare. The *Pine*, however, is still very common on the W. slopes of Lebanon. In the lower part of the Jordan valley the *Tamarisk* occurs. The *Valonia Oak* flourishes in the N. and E. of Palestine, and the *Live Oak* occurs to the S. of Carmel. The *Terebinth* is another tree of common occurrence. The *White* or *Silver Poplar* is planted chiefly in the neighbourhood of Damascus, for the sake of its timber for building-purposes.

Vegetables. The cucumbers of Syria are much prized. They are eaten raw by the natives. The lettuce is eaten in the same simple manner. Onions form another article of food; they thrive best in the sandy soil about Ascalon (comp. p. 122). Other vegetables are the egg-plant *(Melongena, badinjân)* and the bâmiyeh or okra *(Hibiscus esculentus)*. Artichokes and asparagus grow wild, and the

delicious truffle is found in the desert. Potatoes have lately been planted in various places.

Fauna. — The *Sheep* is the most important of the domestic animals. At the present day, as in ancient times, the region of the Belḳâ is the most favourable for its support. The commonest species is the fat-tailed. Except in the larger towns, mutton is almost the only meat eaten in Syria, while ewe-milk is also an important article of diet. The sinews are exported to Europe for the manufacture of violin and other strings. The wool of N. Syria is finer than that of Damascus. The total value exported is about 200,000*l.* annually. — *Goats* are kept for the sake of their milk. Almost every village in Syria possesses its flocks of goats. — *Pigs* are raised by Europeans only. — The *Oxen* of Syria are small and ill-looking. In the valley of the Jordan the Indian buffalo is much used for agricultural purposes. In Syria the ox is generally used for ploughing only, and is seldom slaughtered, except in Lebanon. The annual value of live cattle exported is 120,000*l.*, of hides and leather 80,000*l.*

The *Camel* (p. 184) is seldom used except by the nomadic tribes in the desert. It is employed for riding, carrying burdens, and even for ploughing. The hair or wool is woven into a coarse kind of cloth. The peasantry generally have few camels of their own, but they often borrow them from the Beduins, especially at the season for tilling the soil. — The dung of all these animals, from the sheep to the camel, is used in many parts of Syria as fuel.

The finest Arabian *Horses* are those of the ʿAenezeh Beduins (p. lx), who rarely sell them unless compelled. The finest animals are frequently the joint property of several owners. These horses are fed with barley and chaff.

The Oriental *Donkey* is more nearly allied to the wild ass, and is much more active than the European. The most prized are those of the large white variety bred by the Ṣleib Beduins of the Syrian desert. A species of wild ass is still to be met with in E. Syria.

Most of the *Dogs* in the Orient are masterless and live on the garbage of the streets. They bark lustily at strangers, but do not bite unless provoked. Sheep-dogs, however, are sometimes dangerous. Hydrophobia is rare.

Like the dog, the domestic *Cat* of the East is rarely quite tame. There are also several kinds of wild cats, but they are seldom met with.

No other country of similar size can boast so many varieties of *Wild Animals* as Palestine and Syria. A line drawn from the S. of Mt. Carmel to the S. end of the Lake of Tiberias divides the country into two sharply-defined zoological regions, N. Palestine and Syria being Palæarctic and S. Palestine Ethiopian. Both regions contain migratory species of Eastern and Indo-Mesopotamian fauna.

The following are some of the fauna represented in the N. (Palæarctic) region. *Roe Deer* are found in S. Lebanon and on the slopes of Mt. Carmel, the most southerly known habitat of these

animals. *Fallow Deer* are occasionally met with in N. Palestine. *Bears* are sometimes seen on Mt. Hermon and in Lebanon, as well as in Gilead and Bashan. *Badgers* are common in the N., and appear as far S. as Jaffa and Jerusalem. The *Dormouse* is often found, especially in the oases of the valley of Jericho.

The Ethiopian fauna of the S. region are denizens of the steppes and rocks. Among feline species, the *Panther*, common in ancient times, is now only occasionally met with round the Dead Sea and in Gilead, while the *Lion* has become extinct since the days of the Crusades (comp. p. 131). *Wild Boars* are found all over Palestine, even in the desert, and are fairly common; their flesh, however, is partaken of neither by the Muslims nor by the native Christians. The flesh of the *Gazelle*, on the other hand, the commonest of the various species of big game, is very palatable and freely used. The *Ibex* occurs chiefly in Moab and the Dead Sea gorges. Various kinds of mice are found, including the graceful little *Jerboa*, or jumping-mouse of the desert. The curious family of the Hyracidæ, otherwise confined to Africa, is represented on the Peninsula of Sinai and in Palestine by the *Syrian Hyrax* or *Daman* (*Hyrax Syriacus*; comp. p. 171), spoken of in the Bible as the 'cony'.

The Indian fauna include the *Wolf* (smaller than the European species), which is fairly common in Palestine and on the Lebanon range; the *Jackal*, spoken of as 'fox' in the Bible, whose howling and whimpering are often heard at night; and the *Hyena*, an animal not dangerous to human beings.

Bats, of which there are many varieties, are common.

The *Birds*, also, may be divided into groups belonging to the two zoological regions represented. Numerous birds of passage visit the country, and some hibernate in it. The *Cuckoo* is often heard in the spring, and large flocks of *Storks* and *Cranes* are seen in the littoral plain and the Plain of Jezreel. Besides the domestic hen there are various wild gallinaceous birds, including the *Rock Partridge (Caccabis Saxatilis)*, which is met with in the hilly country, and the small grey *Sand Partridge (Ammoperdix Heyi)*, found in the neighbourhood of the Dead Sea. There are *Wild Duck* in the valley of the Jordan, and *Wild Pigeons* abound both there and in Lebanon. *Quails* occur in all the cornfields of the plains. Among the birds of prey the *Eagle* and the *Vulture* are the most conspicuous, the former haunting the wildernesses about the Dead Sea. Owls inhabit the numerous ruins. There are some seven kinds of *Ravens* in Palestine. Song-birds are not numerous, the most notable being the thrush-like *Nightingale* of Palestine (Arab. *bulbul*).

The traveller will frequently have opportunities of observing the 'creeping things' of Syria. Of *Snakes* alone there are no less than 33 species, some of which are poisonous; nevertheless snake-bites are rare. The varieties of *Lizards* number 44, including the harmless little *Gecko*, recognizable by its shrill cry. In the southern

coast-districts the common *Chameleon* is not unfrequently seen. Among the mountains occurs the dark-coloured *Stellion* (*Khardôn* of the Arabs), with its prickly tail and back. Variegated *Lizards* occur in gardens. The swamps of the *Nahr ez-Zerḳâ* (p. 232) are the only spot out of Africa where the African species of *Crocodile* is found. The land *Tortoise* is common; the small water-tortoise is less frequent.

The Jordan and the Lake of Tiberias abound in *Fish*, of which 43 different species have been counted. For the curious fish of the Lake of Tiberias, see p. 249. — *Sponge Fishing* is practised on the coast to the N. of Beirût.

Mosquitoes are not particularly virulent in Palestine, except in summer near swamps, as the nights are too cool for them. Nor is much danger to be apprehended from the *Wasps* and formidable-looking *Hornets*. The nests of wild *Bees* are often found in clefts of the rocks, while hives of tame bees, generally in the form of cylindrical vessels of earthenware, are frequently seen. — *Grasshoppers* or *Locusts*, which often entirely devour the crops, are a terror to the husbandman. They are eaten by the Beduins.

Political Divisions. — Syria belongs to Turkey in Asia and is divided into the following provinces: — (1) the Vilâyet of *Aleppo*, with the 3 Liwas of Aleppo, Mar'ash, and Urfa; (2) the independent Liwa of *Zôr (Deir ez-Zôr)*; (3) the Vilâyet of *Beirût*, including the coast S. of the mouth of the Orontes, the mountain-district of the Nosairîyeh and Lebanon to the S. of Tripoli, further the town of Beirût and the country between the sea and the Jordan from Ṣaidâ to the N. of Jaffa. It is divided into 5 Liwas: Lâdiḳîyeh, Ṭarâbulus, Beirût, 'Akkâ (Acre), and Nâbulus. (4) *Lebanon*, from the S. of Tripoli to the N. of Ṣaidâ, exclusive of the town of Beirût, forms an independent Liwa, administered by a governor with the rank of Mushîr; (5) the Vilâyet of *Sûrîya* (Syria) comprises the country from Ḥamâ to the Hejâz. The capital is Damascus. The Vilâyet is divided into the Liwas of Ḥamâ, Damascus, Ḥaurân, and Kerak. (6) *El-Ḳuds* or *Jerusalem* is an independent Liwa under a Muteṣarrif of the first class. — At the head of each Vilâyet is a *Vâli* or governor-general, whose province is divided into departments (Sanjaḳ, Liwa), each presided over by a *Muteṣarrif;* each department again contains so many divisions (Ḳâimmaḳâmlik, Ḳaḍâ), each under a *Ḳâimmaḳâm;* and these again are divided into districts (Mudîrîyeh, Nâḥiya) under *Mudîrs*. The independent Liwas of Ez-Zôr and El-Ḳuds stand in direct connection with the central government at Constantinople.

Many of the Local Names date back to the earliest times, a state of affairs due to the fact that the various Semitic races that took possession of the country did not expel the earlier inhabitants by force but gradually overspread the land and became blended with them. It is only in those districts which have been conquered by genuine Arabs (Beduins) that the old place-names have vanished.

IV. Population. Religions. Costumes and Customs.

Ethnographically, the **Population** of Syria consists of Syrians, Arabs, Turks, Jews, and Franks; according to religions, of Mohammedans, Christians, Jews, and various other sects.

By SYRIANS we understand the descendants of all those peoples who spoke Aramaic (a dialect akin to Hebrew) at the beginning of our era, with the exception of the Jews. Some of these have remained loyal to the Christian faith, while others have embraced El-Islâm. The Aramaic language gave place to the Arabic, though the former held its ground for a considerable time. The only trace of Aramaic at the present day is an admixture of that language with the Arabic spoken in three villages of the Anti-Libanus. The race of Arabian dwellers in towns has been modified by admixture of the Syrian type (as it has been in Egypt by the Coptic).

The ARABIAN POPULATION consists of *ḥâḍari*, or settled, and *bedawi* (pl. *bedu*), or nomadic tribes. The settled population is of very mixed origin, but the Beduins are mostly of pure Arab blood. They are the direct descendants of the half-savage nomads who have inhabited Arabia from time immemorial. Their dwellings consist of portable tents made of black goats' hair. (Such doubtless were the black tents of Kedar mentioned in Solomon's Song, i. 5.) The material is woven by the Beduin women, and is of very close texture, almost impervious to rain. The tent is divided into two compartments, one for the women, the other for the men. The Beduin possess immense herds of sheep and camels. They generally live very poorly, their chief food being bread and milk; but when a guest arrives they kill a sheep or a goat. They are very fond of singing, story-telling, and poetry, which last, however, is at present in a state of very imperfect development. Of religion they know little. Every tribe of Beduins is presided over by a sheikh, whose authority, however, is more or less limited by the jealousy of his clansmen; nor is he always the principal leader in time of war. War occupies much of the time of these tribes, the occasion being usually some quarrel about pastures or wells. The law of retaliation also causes many complications. For thousands of years there has been constant hostility between the peasantry and the nomadic tribes, and it requires the utmost efforts of government to protect the former against the extortions of the latter. It sometimes happens, however, that the peasantry prefer paying 'brotherhood' (*khuwweh*, a tribute in grain), or blackmail, to their predatory neighbours, to trusting to the protection of government. The Beduins consist of two main branches: one of these consists of the 'Aenezeh, who migrate in winter towards Central Arabia, while the other embraces those tribes which remain permanently in Syria. The 'Aenezeh at the present day form the most powerful section of the Beduins, and are subdivided into four leading tribes (Ḳabîleh) —

the *Wuld ʿAli*, the *Heseneh*, the *Ruwalâ*, and the *Bisher*, numbering altogether about 25-30,000 souls. Only a few settled tribes, practising agriculture, are resident in Palestine, the Ḥaurân, the Biḳâʿ, and N. Syria; thus in the valley of the Jordan are the so-called *Ghôr Arabs (Ghawârineh)*, and the *Beni Ṣakhr* in Moab. These are called *'ahl esh-shemâl'*, or people of the North, while the Beduins to the S. of the Dead Sea are known as *'ahl el-ḳibli'*, or people of the South.

The Turks are not a numerous class of the community in Syria. They are intellectually inferior to the Arabs, but the lower classes are generally characterized by patriarchal simplicity of manner, piety, uprightness, truthfulness, and kindness towards the poor. The effendi, or Turkish gentleman, however, is sometimes proud and arrogant. The corruption of the official class is undeniable, but there are many praiseworthy exceptions. As the governors of the provinces are frequently changed, the efforts of any one of them to raise the level of his countrymen must needs be more or less futile. There are two parties of Turks — the Old, and the Young, or liberal party. In N. Syria, as well as on the Great Hermon, are still several nomadic Turkish tribes, or Turcomans, whose mode of life is the same as that of the Beduin Arabs.

The Jews who remained in the country were but few in number; most of those who now reside in Palestine are comparatively recent settlers from Europe (see pp. lxii, lxiii).

The Franks (Europeans) form a very small proportion of the population. Distinct from them are the so-called *'Levantines'*, Europeans (especially Italians and Greeks) or descendants of Europeans, who have entirely adopted the manners of the country.

Statistics. The table on p. lx gives the latest official figures for the principal vilâyets, but these are perhaps not absolutely reliable. We may reckon in addition the population of the liwa of Zôr at 100,000. The total population of Syria is therefore not more than 3 or $3\frac{1}{4}$ millions, of whom about 700,000 are in Palestine. This gives about 31 inhab. per sq. M. (67-68 in Palestine) as compared with 153 in New York State and 437 in England.

Religions. The three Semitic races which people Syria, Jews, Syrians, and Arabs, are similar in intellectual character. The Semites possess a rich fund of imagination, but little capacity for abstract thought. They have therefore never produced any philosophical system, properly so called, nor have they ever developed the higher forms of epic or dramatic poetry. On the other hand, the three great religions, the Jewish, the Christian, and indirectly also the Mohammedan, have had their origin in Syria, and the Semites are thus entitled to a very important rank in the world's history.

The Muslims *(Muslimîn, Aslâm)* form about three-fourths of the whole population of Syria. They still regard themselves as possess-

	Mutesarriflik of Jerusalem	Vilâyet of Beirût	Vilâyet of Sûrîya	Lebanon	Vilâyet of Aleppo
Muslims	251,332	230,173	585,219	30,422	768,449
Christians	44,389	166,443	264,631	319,296	183,309
Latins	24,793	3,655	3,700	138	1,858
Maronites	401	51,093	24,577	229,680	2,989
United Greeks	1,014	31,372	49,734	34,472	24,815
Un. Syrians	179	2,100	22,571	30	20,913
Un. Armenians	499	930	—	30	18,000
Un. Chaldæans	—	—	—	—	17,865
Syr. Jacobites	150	—	18.843	—	26,812
Orthod. Nestorians	—	—	—	—	15,300
Orthod. Greeks	16,039	72,167	138,081	54208	23,725
Gregor. Armenians	715	2,001	1,100	—	19,999
Protestants	599	3,125	6,025	738	11,033
Jews	39,866	25,136	5,380	—	20,000
Druses	—	1,575	100,450	49,812	—
Nosairîyeh	—	95,720	—	—	24,000
Ismailians	—	9,000	—	—	—
Foreigners	6,051	5,507	not separately counted		
	341,638	533,554	955,680	399,530	995,758
Sq. Miles	8,470	11,742	38,500	25,025	30,415
per sq. M.	40.3	45.5	24.6	160	32.7

ors of the special favour of God, preferred by Him to all other nations. In Egypt European influence has greatly mitigated the arrogance of Muslims towards strangers; but in Syria El-Islâm is conscious of having retained its hold on the bulk of the population. The Muslims, however, can scarcely be said to be more fanatical than the adherents of the other religions. In the ordinary traffic of life they are more trustworthy than the native Christians. Of late years competition has induced the Muslims to establish numerous schools *(kuttâb, medreseh rushdîyeh)*. Further details respecting El-Islâm will be found at pp. lxv et seq.

The CHRISTIANS of the East chiefly belong to the *Greek Church*. The members of this church are named *Rûm* or *Rûm Urtuduks* (Orthodox Greeks), and speak Arabic, hence their services are usually conducted in that language. Most of the superior clergy, however, are Greeks by birth, who read mass in Greek. The Greeks possess many schools, in the upper classes of which the Greek language is taught. The Syrian members of the church are divided into two patriarchates. The Patriarch of Jerusalem has jurisdiction over the greater part of Palestine, while a number of bishops 'in partibus infidelium' (Metropolites, called 'maṭrâns') reside in the monastery at Jerusalem, being appointed with a view to enhance the importance of their chief. The bishops of Acre and Bethlehem, on the other hand, reside in their dioceses. To the patriarchate of Antioch belong the dioceses from Tyre to Asia Minor, including Damascus,

Aleppo, Ba'albek, Ṣeidnâya, etc. The Greeks are generally very fanatical, but the Latins are far more bitterly hated by them than the Protestants. The Greek Church is coming more and more under the influence of Russia, thanks to the propaganda of the richly-endowed Russian Palestine Society, which has re-established and maintains numerous hospices and schools, including a normal seminary.

Armenians and *Coptic Monophysites* are almost unknown, except at Jerusalem, but the *Syrian Monophysite* or *Jacobite Church* is more important. The Monophysites adhere to the doctrine, condemned by the Council of Chalcedon (451), that Christ possesses one nature only; or, in other words, they admit the existence of his two natures, but maintain that in him they became one. The Jacobites derive their name from a certain Jacob Barâda'î, Bishop of Edessa (d. 587), who during the persecution of this sect under Justinian I. wandered through the East in poverty, and succeeded in making numerous proselytes. Like the Greeks, they use leavened bread for the communion, and cross themselves with one finger only. Some of them still speak Syrian, and their ecclesiastical language is ancient Syrian. The patriarch of the Jacobites, whose title is 'Patriarch of Antioch', now resides at Diârbekr (p. 400) and Mârdîn (p. 403), where most of the Jacobites live. These Syrians are for the most part poor and of very humble mental capacity, and their monks are deplorably ignorant. The Jacobite monks, like the Greek, never eat meat. The Greeks and Syrians use the Greek calendar; and the monks still sometimes reckon from the era of the Seleucidæ (beginning 312 B.C.).

The *Nestorians*, formerly called in India 'St. Thomas Christians', are met with in N. Syria only (vilâyet of Aleppo), their main settlements being in the mountains of Kurdistan. They derive their name from Nestorius, Bishop of Constantinople (d. ca. 440), whose teachings were condemned at the Synod of Ephesus in 431. In contrast to the Jacobites, the Nestorians hold that the two natures of Christ are quite distinct and that though they are connected they never became one. They regard the epithet of 'Theotokos' or 'Mother of God' applied to the Virgin as pagan. The patriarch has his residence in Koshannes in the Kurd Mountains.

Generally speaking, the clergy of the *Roman Catholic*, or '*Latin*' (*Lâṭîn*), church in Syria, thanks to the propaganda of Rome and to the efforts of many Franks of that faith in Palestine, are far superior to the Greek and the Syrian. To the Latin church are affiliated the *Oriental Catholic* churches: *viz.* the *Greek Catholic* (United Greek, *Rûm Kâtûlîk*), the *Syrian Catholic* (United Syrian, *Suryân*), and the *Chaldaean* (United Nestorians, *Kaldân*). These churches, however, have hitherto asserted their independence of Rome in some particulars. They celebrate mass in their own tongue (Greek, Arabic, Armenian), and administer the sacrament in both kinds, and their priests may be married men, though they may not marry after ordi-

nation. The Greek Catholic church is governed by a patriarch, known as the 'Patriarch of Antioch', who resides at Damascus, and it includes the wealthiest and most aristocratic of the Christians. The Syrian Catholics have a patriarch, also known as 'Patriarch of Antioch', who resides at Mârdîn (p. 403), but sometimes makes a stay at Aleppo or Beirût. The patriarch of the United Chaldæans is called the Patriarch of Babylon, and has his residence at Môṣul (p. 404).

The *Maronites* also belong to the Romanists. They were originally Monothelites; that is, they held that Christ was animated by one will only. Their central point was the convent of St. Maro, who is said to have lived in the 6th century. The Maronites entered into union with the Romish Church in consequence of the Crusades, but did not become wholly subject to it till about the year 1600, after a Collegium Maronitarum had been founded at Rome in 1584, where a number of Maronite scholars distinguished themselves. The Maronite church still possesses special privileges, including that of reading mass in Syrian, and the right of the inferior clergy to marry. The patriarch ('Patriarch of Antioch') resides in the monastery of Ḳannôbîn (p. 330), and is elected by the bishops, subject to the approval of Rome. The chief seat of the Maronites is in Lebanon, particularly in Kesrawân and in the region of Bsherreh, above Tripoli, where they possess many handsome monasteries, some of which even contain printing-presses for their liturgies and other works. The Maronites live by agriculture and cattle-breeding, and the silk-culture forms another of their chief occupations. They have succeeded in asserting a certain degree of independence of the Turkish government (p. 288).

Among the Latins must also be included the *Frank Monks*, who have long possessed monasteries of their own in the Holy Land (p. xvii). The Franciscans in particular deserve great credit for the zeal they have manifested in providing suitable accommodation for pilgrims at many different places. They are generally Italians and Spaniards, and more rarely Frenchmen. The schools over which they preside exercise a very beneficial influence on the native clergy. — A Latin patriarchate has been established at Jerusalem, and there is an apostolic delegate in Beirût.

The *Protestants* have been converted chiefly through the agency of the different missionaries. Beirût is the headquarters of the Americans (p. 276), whose influence is greatest among the Christians of Central Syria. The mission in Palestine is conducted by the English (Church Mission Society and London Society for Promoting Christianity among the Jews) and the Germans. — The chief reproach directed by the other religious communities against the Protestants is that they observe no fasts.

The Oriental Jews are of several different classes. The *Sephardim* are Spanish-Portuguese Jews, who immigrated after the expulsion

of the Jews from Spain under Isabella I.; most of them now speak Arabic, though some still speak a Spanish patois. The *Ashkenazim* are from Russia, Galicia, Hungary, Bohemia, Moravia, Germany, and Holland, and speak the dialect known as Yiddish. These again are subdivided into the *Perushim* and the *Chasidim*. The Jews of the East have retained their original character to a considerable extent, and are generally tall and slender in stature. They live in the towns, generally in a quarter of their own.

Costumes and Customs. — The various inhabitants of Syria are differentiated not only by their physical characteristics but generally also by their costume. The traveller will soon learn to distinguish the Jew from the Christian and both from the Muslim. The Muslims generally wear white turbans (Arab. *tarbûsh*) with a gold thread woven in the material, while the descendants (?) of the prophet wear green turbans. The Druses (p. lxxiii) wear turbans of snowy whiteness. The peasants and Beduins generally wear merely a coloured cloth over their heads *(keffîyeh)*, bound with a cord made of wool or camels' hair *('agâl)*. The Christians in the towns generally wear the simple red fez, or sometimes a black or dark turban. The Jews are known by their peculiar side-locks of hair and broad-brimmed felt hats or turbans of dark cloth. The Sephardim wear black turbans.

The traveller will often have occasion to observe that the customs of the population of Syria, especially of the Muslims, still closely resemble those described in the Bible.

Circumcision is performed on boys up to the age of six or seven, or even later, the ceremony being attended with great pomp. The child is conducted through the streets on a handsomely caparisoned horse, the procession frequently joining some bridal party in order to diminish the expense of the proceedings. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments (especially gold coins), which are designed to attract attention, and thus avert the evil eye from his person. He half covers his face with an embroidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. Two or more boys are frequently thus paraded together.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. The man in search of a bride employs the services of a relative, or of women whose profession it is to arrange marriages, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lowest classes. When everything is arranged, the affianced bridegroom has to pay the purchase-money. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled upon the wife, being payable on the death of the husband,

or on his divorcing her against her will. The marriage-contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called *'zeffet el-ḥammâm'*. It is headed by musicians with hautbois and drums; these are followed by several married friends and relatives of the bride in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap or crown of pasteboard. Another body of musicians brings up the rear. The hideous shrieks of joy which women of the lower classes utter on the occasion of any sensational event are called *zaghârît*. The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning the funeral takes place the same day, but if in the evening the funeral is postponed till next day. The body is washed and mourned over by the family and the professional mourning-women *(neddâbehs)*; the *fikîh*, or schoolmaster, reads several sûrehs of the Ḳorân by its side; the ears and nostrils of the deceased are filled with cotton; the body is then enveloped in its white or green winding-sheet, and is at length carried forth in solemn procession. The foremost persons in the cortège are usually several poor, and generally blind, men, who chant the creed (p. lxv), in order that the deceased may have the words ready when he is examined by the angels Munkar and Nekîr on the first night after his interment. The bier is borne by friends. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning-women who extol the merits of the deceased. The body is first carried into the mosque and prayers are there offered on its behalf. The procession then moves towards the cemetery, where the body is interred in such a position that its head is turned towards Mecca. Another custom peculiar to the Muslims is that the separation of the sexes is as strict after death as during life. In family vaults one side is set apart for the men, the other for the women exclusively. The catafalque bears two upright columns *(shâhid)* of stone. On one of these, over the head of the body, are inscribed texts from the Ḳorân and the name and age of the deceased. On the upper extremity is represented the turban of the deceased, which shows his rank. On festival days the catafalque is adorned with flowers. On such occasions the female relatives frequently remain for days together by the tomb, occupying themselves with prayer and alms-giving. As it was necessary to provide accommodation for these mourners, it became customary to construct mausolea with subsidiary apartments, including apartments for the family, sebîls (p. lxxiv) and schools, stabling for the horses, a residence for the custodian, and other conveniences.

V. Doctrines of El-Islâm.

El-Islâm is the most extensively disseminated of the great religions and its power is still on the increase.

Moḥammed † as a religious teacher took up a position hostile to the 'age of ignorance and barbarism', as he called heathenism. The revelation which he believed it was his mission to impart was, as he declared, nothing new. His religion was of the most remote antiquity, all men being supposed by him to be born Muslims, though surrounding circumstances might subsequently cause them to fall away from the true religion. So far as Moḥammed was acquainted with Judaism and Christianity, he disapproved of the rigour of their ethics, which were apt to degenerate into a body of mere empty forms, while he also rejected their dogmatic teaching as utterly false. Above all he repudiated whatever seemed to him to savour of polytheism, including the doctrine of the Trinity. The Muslim creed is embodied in the words: 'There is no God but God (Allah), and Moḥammed is the prophet of God' †† *(lâ ilâha ill' Allâh, wa Muḥammedur-rasûlu-llâh)*. Everyone is bound to promulgate this faith. Practically, however, this stringency was afterwards re-

† Moḥammed ('the praised', or 'to be praised') was a scion on the paternal side of the family of *Hâshim*, a less important branch of the noble family of *Kureish*, who were settled at Mecca and were custodians of the Ka'ba. His father *'Abdallâh* died shortly before his birth (about 570). In his sixth year his mother *Âmina* died. The boy was then educated by his grandfather *'Abd el-Muṭṭalib*, and, after the death of the latter two years later, by his uncle *Abu Ṭâlib*. Moḥammed for a time acted as a shepherd and afterwards he undertook commercial journeys, at first in company with his uncle, and then, when about twenty-five years of age, in the service of the widow Khadîja, who became his first wife. On one of these journeys he is said to have become acquainted with the Christian monk Baḥîra (p. 161) at Boṣrâ.

About that period a reaction in the religious life of the Arabs had set in, and when Moḥammed was about forty years of age he too was struck with the vanity of idolatry. He honestly believed he received revelations from heaven. He cannot therefore be called an impostor. A dream which he had on Mt. Ḥira near Mecca gave him the first impulse, and he soon began with ardent enthusiasm to promulgate monotheism and to warn his hearers against incurring the pains of hell. His new doctrine was called *Islâm*, or subjection to God. At first he made converts in his own family only, and the 'Muslims' were persecuted by the Meccans. Many of them, and at length Moḥammed also (622), accordingly emigrated to Medîna (p. lxxiv), where the new religion made great progress. After the death of Khadîja Moḥammed took several other wives, partly from political motives.

He now endeavoured to stir up the Meccans, and war broke out in consequence. He was victorious at Bedr (624), but lost the battle of the Uḥud (625). His military campaigns were thenceforth incessant. In 630 the Muslims at length captured the town of Mecca, and the idols were destroyed. Moḥammed's health, however, had been completely undermined by his unremitting exertions for about twenty-four years; he died on 8th June, 632, at Medîna and was interred there.

†† Allâh is also the name of God used by the Jews and Christians who speak Arabic.

laxed, as the Muslims found themselves obliged to enter into pacific treaties with nations beyond the confines of Arabia. A distinction was also drawn between peoples who were already in possession of a revelation, such as Jews, Christians, and Sabians, and idolaters, the last of whom were to be rigorously persecuted.

The foregoing formula, however, contains the most important doctrine only; for the Muslim is bound to believe in three cardinal points: (1) God and the angels, (2) written revelation and the prophets, and (3) the resurrection, judgment, eternal life, and predestination.

(1). God and the Angels. God is a Spirit, embracing all perfection within Himself. Ninety-nine of his different attributes were afterwards gathered from the Ḳorân, and these now form the Muslim rosary. Great importance is also attached to the fact that the creation of the world was effected by a simple effort of the divine will. (God said 'Let there be', and there was.) The story of the creation in the Ḳorân is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne was water; then the earth was formed. In order to keep the earth steady, God created an angel and placed him on a huge rock, which in its turn rests on the back and horns of the bull of the world. And thus the earth is kept in its proper position.

In connection with the creation of the firmament is that of the *Jinn* (demons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. When the jinn became arrogant, an angel was ordered to banish them, and he accordingly drove them to the mountains of Ḳâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created on the evening of the sixth day, and the Muslims on that account observe Friday as their Sabbath. As the angel who conquered the jinn refused to bow down before Adam, he was exiled and thenceforward called *Iblîs*, or the devil. The fall of man is connected with Mecca and the Ka'ba; Adam was there reunited to Eve; and the black stone derives its colour from Adam's tears.

The *Angels* are the bearers of God's throne and execute his commands. They also act as mediators between God and men. When a Muslim prays it will be observed that he turns his face at the conclusion first over his right and then over his left shoulder. He thereby greets the recording angels who stand on each side of every believer, one on the right to record his good, and one on the left to record his evil deeds.

While there are legions of good angels, who differ in form, but are purely ethereal in substance, there are also innumerable satellites of Satan, who seduce men to error and teach them sorcery. They endeavour to pry into the secrets of heaven, to prevent which they are pelted with falling stars by the good angels. (This last is a notion of very great antiquity.)

(2). Written Revelation and the Prophets. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary. The prophets are very numerous, amounting in all, it is said, to 124,000; but their ranks are very different. They are free from all gross sins and are endowed by God with power to work miracles, which power forms their credentials; nevertheless, they are generally disregarded. The great prophets are Adam, Noah, Abraham, Moses, Jesus, and Moḥammed.

Abraham (Ibrâhîm), being through Ishmael the progenitor of the Arabs, is regarded as a personage of the utmost importance, and in the Ḳorân, as in the Bible, he is styled the 'friend of God' (comp. James ii. 23). Moḥammed himself was desirous of restoring the 'religion of Abraham'. Abraham was represented as having built the Ka'ba, where his footprints are still shown. One of the most beautiful passages in the Ḳorân is in Sûreh vi. 76, where Abraham is represented as first acquiring a knowledge of the one true God. His father was a heathen, and Nimrod at the time of Abraham's birth had ordered all new-born children to be slain (a legend obviously borrowed from the Slaughter of the Innocents at Bethlehem). Abraham was therefore brought up in a cavern, which he quitted in his fifteenth year. 'And when the darkness of night came over him he beheld a star and said — That is my Lord; but when it set, he said — I love not those who disappear. Now when he saw the moon rise, he said again — This is my Lord; but when she also set, he exclaimed — Surely my Lord has not guided me hitherto that I might belong to erring men. Now when he saw the sun rise, he spake again — That is my Lord; he is greater. But when he likewise set, he exclaimed — O people, I will have nothing to do with what ye idolatrously worship; for I turn my face steadfastly towards Him who created heaven and earth out of nothing; and I belong not to those who assign Him partners!'

In the story of *Jesus* Moḥammed has perpetrated an absurd anachronism, Mary being confounded with Miriam, the sister of Moses. Jesus is called *'Îsâ* in the Ḳorân; but 'Îsâ is properly Esau, a name of reproach among the Jews; and this affords us an indication of the source whence Moḥammed derived most of his information. On the other hand, Jesus is styled the 'Word of God', as in the Gospel of St. John. A parallel is also drawn in the Ḳorân between the creation of Adam and the nativity of Christ; like Adam, Jesus is said to have been a prophet from childhood, and to have wrought miracles which surpassed those of all other prophets, including even Moḥammed himself. He proclaimed the Gospel, and thus confirmed the Torah; but in certain particulars the law was abrogated by him. Another was crucified in his stead, but God caused Jesus also to die for a few hours before taking him up into heaven.

The position which Moḥammed occupies in his own religious system is also of interest. Moses and Christ prophesied his advent,

but the passages concerning him in the Torah and Gospel have been suppressed. He is the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets; but he does not profess to be entirely free from minor sins. He confirms previous revelations, but his appearance has superseded them. His whole doctrine is a miracle, and it, therefore, does not require to be confirmed by special miracles. After his death, however, a number of miracles were attributed to him, and although he was not exactly deified, the position assigned to him is that of the principal mediator between God and man. The apotheosis of human beings is, moreover, an idea foreign to the Semitic mind, and it was the Persians who first elevated 'Ali and the imâms (literally reciters of prayers) who succeeded him to the rank of supernatural beings.

The Ḳorân itself was early regarded as a revelation of entirely supernatural origin. The name signifies 'rehearsal', or 'reading', and the book is divided into parts called *Sûrehs*. The first revelation vouchsafed to the prophet took place in the 'blessed night' in the year 609. With many interruptions the 'sending down' of the Ḳorân extended over twenty-three years, until the whole book, which had already existed on the 'well-preserved table' in heaven, was in the prophet's possession. During the time of the 'Abbâside khalîfs it was a matter of the keenest controversy whether the Ḳorân was created or uncreated. The earlier or Meccan Sûrehs, placed at the end of the book on account of their brevity, are characterized by great freshness and vigour of style. They are in rhyme, but only partially poetic in form. In the longer Sûrehs of a later period the style is more studied and the narrative often tedious. The Ḳorân is nevertheless regarded as the greatest masterpiece of Arabic literature. The prayers of the Muslims consist almost exclusively of passages from this work, although they are entirely ignorant of its real meaning. Even by the early commentators much of the Ḳorân was imperfectly understood, for Moḥammed, although extremely proud of his 'Arabic Book', was very partial to the use of all kinds of foreign words. The translation of the Ḳorân being prohibited, Persian, Turkish, and Indian children learn it entirely by rote.

The best English translations of the Ḳorân are those of *E. Sale* (1734; with a preliminary discourse and copious notes, ed. by Rev. E. M. Wherry, 1882-86, 4 vols., and also obtainable in a cheap form); *Rodwell* (London 1861; 2nd ed., 1878); and *Palmer* (London, 1880). See also *Sir William Muir*, 'The Cô'ran, its Composition and Teaching' (1878); *T. W. Arnold*, 'The Preaching of Islam' (London, 1896).

(3). Future State and Predestination. That the main features of Moḥammed's teaching on these points have been borrowed from the Christians is shown by the part to be played by Christ at the Last Day. On that day Christ will establish El-Islâm as the religion of the world. With him will reappear the Mahdi, the twelfth Imâm (p. lxxii), and the beast of the earth (p. lxvi). The end of all things will begin with the trumpet-blasts of the angel

Asrâfîl; the first of these blasts will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell (p. 62). Some believe in a kind of limbo, like that of the Hebrews and Greeks, while others maintain that the souls of the dead proceed directly to the gates of Paradise. At the Judgment every man is judged by the books of the recording angels (p. lxvi). The book is placed in the right hand of the good, but is bound in the left hand of the wicked behind their backs. The scales in which good and evil deeds are weighed play an important part in deciding the soul's fate, and the doctrine of the efficacy of works is carried so far that it is believed works of supererogation may be placed to the credit of other believers. The demons and animals, too, must be judged. Hell, as well as heaven, has different regions; and El-Islâm also assumes the existence of a purgatory, from which release is possible. Paradise is depicted by Moḥammed, in consonance with his thoroughly sensual character, as a place of entirely material delights.

The course of all events, including the salvation or perdition of every individual, is, according to the strict interpretation of the Ḳorân, absolutely predestined; although several later sects have endeavoured to modify this terrible doctrine. It is these views, however, which give rise to the pride of the Muslims. By virtue of their faith they regard themselves as certainly elect.

In the second place the Ḳorân is considered to contain, not only a standard of ethics, but also a code of civil law.

The MORALITY of El-Islâm is specially adapted to the character of the Arabs. Of duties to one's neighbour charity and hospitality are the most highly praised. Frugality is another virtue of the Arabs, though too apt to degenerate into avarice and cupidity. The law of debtor and creditor is lenient. Lending money at interest is forbidden by the Ḳorân, but is nevertheless largely practised, the usual rate in Syria being 12 per cent. The prohibition against eating unclean animals, such as swine, is based on ancient customary law. Whether Moḥammed prohibited the use of intoxicating drinks merely because, as we learn from pre-islamic poets, drunken carouses were by no means infrequent, cannot now be ascertained. Wine, however, and even brandy, are largely consumed by the upper classes, especially the Turks.

Although POLYGAMY is sanctioned, every Muslim being permitted to have four wives at a time, yet among the bulk of the population monogamy is far more frequent, owing to the difficulty of providing for several wives and the danger of the utter destruction of domestic peace, unless the husband can afford to assign them separate houses. Polygamy stands in close relation to the ancient Oriental view that women are creatures of an inferior order; hence

the Muslims even dislike to see women praying or occupying themselves with religion. The practice of wearing veils dates from the remotest antiquity (Gen. xxiv. 65; Isaiah iii. 23): A man may not see any woman unveiled except his own wife, female relatives, and female slaves. An Oriental lady would, indeed, regard it as an affront to be called on to mingle in society with the same freedom as European ladies. Even in the Christian churches the place for women is often separated from the men's seats by a railing. The peasant and Beduin women, on the other hand, are often seen unveiled. The ease with which El-Islâm permits divorce is due to Moḥammed's personal proclivities. A single word from the husband suffices to banish the wife from his house, but she retains the dowry (p. lxiii) which she has received from her husband. The children are brought up in great subjection to their parents.

The repetition of Prayers *(Ṣala)* five times daily forms one of the chief occupations of faithful Muslims: (1) *Maghreb*, a little after sunset; (2) *ʿAshâ*, nightfall; (3) *Ṣubḥ*, daybreak; (4) *Ḍuhr*, midday; (5) *ʿAṣr*, afternoon. These periods of prayer also serve to mark the divisions of the day; they are proclaimed by the *Mu'eddins* (or muezzins) from the minarets of the mosques: *Allâhu akbar* (three times); *ashhadu anna lâ ilâha ill-Allâh, anna Muḥammedur-rasûlullâh* (twice); *ḥayyâ ʿalaṣ-ṣalâ* (twice); *i.e.* 'Allah is great; I testify that there is no God but Allah, and Moḥammed is the prophet of Allah; come to prayer'. This call to prayer sometimes also reverberates thrillingly through the stillness of night. — The duty of washing before prayer is a sanitary institution, and tanks are provided for the purpose in the court of every mosque (p. lxxiii). In the desert the faithful are permitted to use sand for this religious ablution.

The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews and some of the Christian sects turn towards Jerusalem or towards the East. The worshipper begins by holding his hands to the lobes of his ears, then a little below his girdle, and he interrupts his recitations from the Ḳorân by certain prostrations in a given order. The Muslims frequently recite as a prayer the first Sûreh of the Ḳorân, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâtiḥa* ('the commencing'), and is to the following effect: — 'In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; Thee we serve, and to Thee we pray for help; lead us in the right way, the way of those to whom Thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'.

Another important duty of the believer is to observe the Fast of the month *Ramaḍân* (p. lxxiv). From daybreak to sunset eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast is for the most part

rigorously observed, but prolonged nocturnal repasts afford some compensation. When the fast of Ramaḍân falls in summer much suffering is caused by thirst. The 'Lesser Beiram' follows Ramaḍân.

The PILGRIMAGE TO MECCA, which every Muslim is bound to undertake once in his life, is also deserving of mention. In Syria the chief body of pilgrims starts from Damascus in the month Dhu'l-ḳa'deh and follows the pilgrimage-route (p. 157) to Mecca by Medîna. In the neighbourhood of Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Ka'ba, kiss the black stone, hear the sermon on Mt. 'Arafât near Mecca, pelt Satan with stones in the valley of Mina, and conclude their pilgrimage with a great sacrificial feast on the tenth day of the month Dhu'l-ḥidjeh ('pilgrimage month'; p. lxxiv). On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great Beiram is observed throughout all the Mohammedan countries.

The WORSHIP OF SAINTS was inculcated at an early period. The tomb of Moḥammed at Medîna and that of his grandson Ḥosein at Kerbelâ became particularly famous (p. 409). Comp. p. lxxiv.

Most of the Islamic LITERATURE and SCIENCE is connected with the Ḳorân (p. lxviii). Works were written at an early period dwelling upon every possible shade of interpretation of the obscure passages in the Ḳorân, and collections were made of the verbal utterances of Moḥammed. Grammar, too, was at first studied solely in connection with the Ḳorân. The historical writings of the Arabs show no sense of the evolution of cause and result, but consist simply of a collection of isolated traditions. The prodigious mass of literature which was soon produced consisted mainly of theological and legal works, both founded exclusively upon the sacred volume. To this day many books are written in the same pompous and unscientific spirit, but there are also traces of a more enlightened intellectual life. Of late years some attempts have been made to supersede the ancient law and to introduce a modern European system. Printing was hardly known in the Orient before the 19th cent., but is now contributing largely to the spread of culture. The most important printing-offices are at Beirût and Bûlâḳ (near Cairo).

With regard to theological, legal, and still more to ritualistic questions, El-Islâm abounds in dissension. Even the orthodox believers or SUNNITES (from *Sunna*, tradition) are divided into four schools or sects: the *Ḥanefites*, the *Shâfe'ites*, the *Mâlekites*, and the *Ḥambalites*, who are named after their respective founders. In addition to these may be mentioned the schools of Free Thinkers who sprang up at an early period, partly owing to the influence of Greek philosophy, but did not attain any great importance.

Mysticism and *Asceticism* were also largely developed among professors of El-Islâm, their ends being knowledge of god through in-

tuition and his propitiation through self-mortification. The Ḳorâñ teaches the vanity of all earthly things and dwells on the more terrible aspects of the Deity. The mystic love of God was the great shibboleth of believers. The mystics *(Ṣûfî)* interpret many texts of the Ḳorân allegorically, and this system therefore frequently degenerated into Pantheism. It was by mystics who still remained within the pale of El-Islâm (such as the famous Ibn el-ʿArabî, born in 1164) that the *Orders of Dervishes (Darwîsh*, plural *Darâwîsh)* were founded. In the beginning great thinkers and poets (the Persians Saʿdi and Ḥâfiz for example) joined the movement, but nowadays the dervishes have degenerated, the soul has departed and nothing remains but the external mechanism, so far as it relates to the methods of throwing oneself into ecstasy and rendering the body insusceptible to external impressions. The dervishes, however, as well as insane persons, are still highly respected by the people, by whom they are reputed to be able to work miracles.

About the end of the 18th century a reaction against the abuses of El-Islâm sprang up in Central Arabia. The *Wahabis*, named after their founder *ʿAbd el-Wahhâb*, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Moḥammed and Ḥosein, as objects of superstitious reverence; they sought to restore the primitive simplicity of the prophet's code of morals; and they even forbade the smoking of tobacco. The whole of this movement may be regarded, in its political aspect, as a protest against the Turkish régime, the Turks being far more to blame than the Arabs for the deplorable degeneracy of the East. Had not Moḥammed ʿAli (p. lxxxv) deemed it his interest to suppress them, their influence would have been far more widely extended than it now is.

Among the Muslim Sects or Dissenters the most powerful are the *Shîʿites* (from *shîʿa*, 'sect'). They assigned to ʿAli, the son-in-law of Moḥammed, a rank equal or even superior to that of the prophet himself; they regarded him as an incarnation of the Deity, and believed in the divine mission of the Imâms descended from ʿAli. El-Mahdi, the last of these, is believed by them not to have died, but to be awaiting in concealment the coming of the last day. The Shîʿites are extremely fanatical, refusing even to eat in the society of persons of a different creed. The Persians are all Shîʿites. In Syria the *Metâwileh* are the chief representatives of Shîʿitism. They possess villages in N. Palestine and in Lebanon as far as the neighbourhood of Ḥomṣ, and even farther to the N., and have a very bad reputation as thieves and assassins. In isolated communities among the Nosairîyeh Mts. is found the similar sect of the *Ismaʿîlians*, who derive their name from Ismâʿîl, the sixth of the imâms (latter half of the 8th cent.), and are identical with the notorious *Assassins* (literally 'hemp-smokers', p. lxxxii) of the middle ages. Their religion consisted of an extraordinary mixture of ancient heathen super-

stition, misapprehended Greek philosophy, early Persian dualism, the theory of the transmigration of souls, and even materialism. Nothing now remains of it except mere mystic mummery, without any solid foundation of principle. — The *Nosairîyeh*, who made their appearance as early as the 10th cent. of our era, and were originally settled on the banks of the Euphrates, appear also to have retained many of the heathen superstitions of ancient Syria; but they also celebrate a species of Eucharist and possess certain religious books. When praying they turn towards the rising and the setting sun at morning and evening. They inhabit the so-called Nosairîyeh Mts. in N. Syria, where they live by agriculture and cattle-breeding. — From the same chaos of superstition emanated the religion of the *Druses*. The khalîf Ḥâkim Biamrillâh (996-1020; p. lxxxii) having declared himself in Egypt to be an incarnation of ʿAli (p. lxxii), his doctrine, together with that of the transmigration of souls, was widely promulgated in Southern Lebanon (Wâdi et-Teim). Another sectary, called Ḥamza, reduced the new religion to a system. Thus the Druses, though for centuries they have held themselves aloof from the other inhabitants of Syria, are not a foreign race, but of mixed Syrian and Arabian origin, the ancient Syrian element decidedly predominating. They describe themselves as *Muwaḥḥidîn*, *i.e.* unitarians. They believe that God has occasionally manifested himself in human form, his last incarnation having taken place in the person of Ḥâkim. This Ḥâkim will one day return, found a vast empire, and convert the whole world to the Druse religion. The Druses possess numerous religious writings. The initiated abjure tobacco-smoking. The Druses are generally a hospitable and amiable race; they are noted and feared for their bravery, and were it not for their internal dissensions they would often have proved most formidable enemies to the Turkish government. Their princely families have from an early age been too ambitious to submit to the authority of any one of their own number. For the modern history of the Druses, see p. 288.

The Mosques, or Muslim places of worship, may be divided into two leading classes: (1) those of rectangular form, the court being surrounded by *Arcades* of columns or pillars; (2) those whose court, rectangular or cruciform, is surrounded by *Closed Spaces*. — The name *Jâmiʿ* is applied to the large, or cathedral mosques, in which sermons *(Khuṭba)* are preached on Fridays and prayers are offered up for the sovereign of the country. The general term for a place of worship is *Mesjid*, even when it consists of a single chamber *(Muṣallâ)* only.

Every jâmiʿ possesses a court of considerable size, generally uncovered, called the *Faṣḥa* or *Ṣaḥn el-Jâmiʿ*, in the centre of which is the fountain for the ablutions *(Ḥanafîyeh)* prescribed by the Moḥammedan religion. Adjoining the E. side of the court is the

Maḳṣûra, containing the sacred vessels, and covered with carpets or mats *(Ḥaṣîreh)*. The maḳṣûra contains: (1) The *Miḥrâb*, or recess for prayer, turned towards Mecca *(Ḳibla)*; (2) The *Mimbar*, or pulpit, to the right of the miḥrâb, from which the *Khaṭîb* preaches to the faithful; (3) The *Kursi* (plur. *Kerâsi*), or desk, on which the Ḳorân lies open during divine service (at other times the Ḳorân is kept in a cabinet set apart for the purpose); (4) The *Dikkeh*, a podium placed on columns and enclosed by a low railing, from which the *Moballigh* (assistants of the khaṭîb) repeat the words of the Ḳorân for the benefit of the people at a distance; (5) Various lamps and lanterns *(Ḳanâdîl* and *Fânûs)*.

Adjacent to the maḳṣûra usually rises the monument of the founder of the mosque, and by the principal entrance is the *Sebîl* (fountain) with the *Medreseh* (school). These fountains are often richly adorned with marble and surrounded by handsome bronze railings. At the side of the ṣaḥn el-jâmiʿ is another and smaller court, with a basin in the centre and niches along the walls. The worshipper generally enters this court before proceeding to the ṣaḥn el-jâmiʿ.

Everywhere are found the CHAPELS OF SAINTS (p. lxxi), called *Ḳubbeh* (dome), *Maḳâm* (standing-place), *Mezâr* (place of pilgrimage), or *Weli* (tomb of a saint), and usually not more than 13-20 ft. square. They are often quite empty. The believer performs his devotions at the grated window. The curious custom of suspending on these chapels, as well as on sacred trees, shreds torn from one's clothing as a token of veneration or seal of a vow, is of very ancient origin. In Syria almost every village has its weli, venerated alike by Muslims, Christians, and Jews. Objects deposited in it are safe from theft.

The MUSLIM CALENDAR begins with July 16th in the year 622 A.D., this being the date of the Hegĭra, or Flight of Moḥammed from Mecca to Medîna (p. lxv). The Muslim year is a purely lunar year of 12 months: *Moḥarrem*, *Ṣafar*, *Rabîʿ el-Auwal*, *Rabîʿ et-Tânî*, *Jemâd el-Auwal*, *Jemâd et-Tâni*, *Rejeb*, *Shaʿbân*, *Ramaḍân*, *Shauwâl*, *Dhu'l-kaʿdeh*, *Dhu'l-ḥidjeh*. Each of the odd-numbered months contains 29 days, each of the even-numbered months 30 days. There are thus 354 days in the year, or 355 in leap year, 11 of which occur in each cycle of 30 years. In the course of 33 years, each month makes a complete circuit of the seasons. On Feb. 25th, 1906, began the year 1324 of the Hegĭra.

In order approximately to convert a year of our era into one of the Muslim era, subtract 622, divide the remainder by 33, and add the quotient to the dividend. Conversely, a year of the Mohammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder.

VI. History of Palestine and Syria.

The name *Syria* is derived from the early Babylonian *Suri*, and about 3000 B.C. denoted the territory between the Median Mts. on the E., the Halys and Taurus on the W., Babylonia on the S.E., and Armenia on the N. It has nothing to do with 'Assyria', although the Assyrian empire was for a time practically co-extensive with Suri. Later the name was extended southwards to the present Syria.

From the very earliest period of history the inhabitants belonged to the so-called *Semites*, a group of peoples sharply defined by their languages, which are allied and very similar in character to Hebrew. By dint of repeated immigrations from Arabia the Semites gradually spread themselves over all Syria. The so-called 'Canaanitish' immigration is the oldest that we know of with any certainty, its earliest wave including the *Phoenicians*, who penetrated farthest to the W. Following the example of the Old Testament, we are accustomed to call the tribes who settled in the interior to the W. of Jordan by the collective name of *Canaanites*, though they are probably more correctly specified by the older biblical writers as *Amorites*. At a later date seven tribes are detailed: Hittites, Canaanites, Amorites, Girgazites, Perizzites, Jebusites, and Hivites. The last group of these 'Canaanitish' immigrants consists of the tribes mentioned as *Khabiri* (*i.e.* Hebrews) on the tablets found at Tell el-'Amarna (see below), which included the *Israelites* who had penetrated into the country W. of the Jordan, the *Moabites*, to the S.E. of the Dead Sea, the *Ammonites*, whose territory lay to the E. of the Jordan ('Gilead'), and the *Edomites*, who occupied the region of the 'Araba (p. 175) as far as the bay of 'Aḳaba (Elath), and the mountains of Seir. The Canaanitish immigration was followed by the 'Aramaic'. Under the kings of Israel the *Aramaeans* were already settled in Lebanon and in the N. part of the country E. of Jordan, whence they penetrated ever farther to the S. — Among the non-Semitic races in Palestine were the *Hittites*, called *Kheta* by the Egyptians, who came from the kingdom of Khatti in Asia Minor, and had already reached the N. boundary of Palestine (comp. p. xlviii) at the time the letters of Tell el-Amarna (see below) were written. The *Philistines* (comp. p. 119) were another non-Semitic tribe.

For a long period Palestine and a large part of Syria were dependent upon Egypt. The country was governed by tributary princes, on whose relation to the Pharaohs a surprising light was cast by a large number of clay tablets with letters, written by these princes about the end of the 15th cent. B.C., which were found among the ruins at Tell el-'Amarna in Egypt in 1887. These letters are written in the Babylonian language and in cuneiform characters, which shows how entirely, in spite of the political suzerainty of Egypt, Palestine (and indeed the whole of the Near

East) lay under the influence of Babylonian culture. A 'king' of *Urusalim* (Jerusalem) is mentioned among these princes, and the names of numerous towns are given. The list of cities overthrown by Thutmosis III., inscribed on the pylons of the temple at Karnak, mentions 118 names of places in Palestine, and the Papyrus Anastasi I. mentions 38 places in Palestine and 10 more to the N. of Tyre.

The leader of the ISRAELITES at the time when they combined in a tribal league and pushed forward into the country on the E. of the Jordan, was MOSES, to whom they owed the basis of a further uniform political and religious development. Their settlement in the country W. of the Jordan was effected very slowly, partly by force of arms, partly by peaceful assimilation with the Canaanites, who at that time occupied a much higher plane of culture than the Israelites. In the Old Testament the Israelites are represented as divided into 12 tribes, several of which, however, became merged in others in historical times; thus the villages of the tribe of *Simeon* afterwards belonged to Judah, while the tribe of *Levi* never possessed any territory of its own. It is impossible to determine accurately the districts of the individual tribes, as they were subject to many variations. The boundaries mentioned in the book of Joshua represent merely a later theory. — The central position was occupied by the powerful tribe of *Joseph (Ephraim* and the *Half Tribe of Manasseh)*. Close to these was the tribe of *Benjamin*, while the country to the S. was occupied by *Judah*, a tribe equal in power to Joseph. *Issachar* occupied the plain of Jezreel, extending to the Jordan. Still farther to the N. lay the territory of *Zebulon* and *Naphtali*, and on the coast that of *Asher*. The territory of *Dan* lay isolated in the extreme N. The S. portion of the country to the E. of the Jordan was occupied by *Reuben*, whose territory, however, was gradually conquered by the Moabites. Similarly *Gad* (farther to the N.) and particularly the *Half Tribe of Manasseh* in Bashan had great difficulty in defending themselves against the incursions of their neighbours. According to the oldest historical document, the Song of Deborah (Judges v), the men capable of bearing arms numbered 40,000, which would imply a total population of about 160,000 Israelites. The estimates of later writers are all exaggerated. The sole bond of union between the tribes at the so-called PERIOD OF THE JUDGES was the common veneration of the national deity *Yahweh* (so the name should be pronounced, and not Jehovah), to whom corresponded *Ba'al*, the national god of the Canaanites. Both were worshipped on the 'high places', and for this reason the later Hebrew historians regard the worship of the high places as idolatry.

The severe contests of the Israelites with their W. neighbours, the Philistines, led to the establishment of a NATIONAL KINGDOM under one sceptre. The 'seer' Samuel discovered the right man for monarch in SAUL of Benjamin. The jealousy of the tribes, however, seriously interfered with the stability of this administration.

The Judean hero DAVID successfully contested the sovereignty with the royal house of Benjamin. At first the captain of a band of freebooters, and afterwards a vassal of the Philistines and 'King' of Ziklag, David succeeded, on Saul's death, in making himself prince of Judah. But it was not till after the murder of Ishbosheth, the son of Saul, and his able general Abner that he succeeded in extending his sway over the other tribes. Under David the kingdom attained its greatest extent. He made the town of Jebus (p. 24) his capital, delivered the country from the Philistines by his victory in the valley of Rephaim, humbled the Moabites, Edomites, and Ammonites, the ancient enemies of Israel, and placed Damascus under tribute. In internal affairs he was successful in suppressing the conspiracy of his son Absalom and the revolt of the N. provinces. He introduced an organized scheme of administration, regulated the fiscal system, and created a small standing army.

The government of SOLOMON contributed still more to develop the resources of the country. He fortified Jerusalem and erected a magnificent palace and imposing temple (p. 51). His reign seems also to have seen the beginning of the Israelites' successful adoption of the richer culture of the Canaanites and other neighbouring nations. Intercourse with neighbouring nations, especially with Egypt, became more active. After a brief period of prosperity, however, the decline of the empire began. Damascus threw off the yoke of the Israelites, Edom revolted, and dissensions sprang up in the interior. On the death of Solomon his kingdom was dismembered.

First Shechem and then Tirzah was made the capital of the Northern Kingdom, or Kingdom of Israel, by JEROBOAM I., but the seat of government was afterwards removed to Samaria by OMRI. Owing to the constant discord and jealousy which disquieted the rival kingdoms, as well as their internal dissensions, they fell an easy prey to the encroachments of their neighbours. The princes of Damascus undertook several successful campaigns against the northern kingdom, and it was not until the reign of JEROBOAM II. (B.C. 783 et seq.) that the kingdom attained to considerable dimensions. From this period dates the stele of King Mesha of Moab, the most ancient monument bearing a Semitic inscription yet discovered.

By the middle of the 8th cent. the Assyrians had succeeded in making serious encroachments upon the northern kingdom, and it was only with their assistance that KING AHAZ of Judah succeeded in defending himself against Israel and Syria. He, as well as his successor HEZEKIAH, paid tribute to the Assyrians. In 722 the kingdom of Israel was destroyed, the inhabitants sent to the East, and colonists substituted for them. In spite of the warnings of Isaiah, Hezekiah entered into an alliance with Egypt and Ethiopia, in consequence of which Sennacherib of Assyria proceeded to attack the allies. The conquest of Jerusalem, however, was prevented by the well-known incident of the destruction of Sennacherib's army.

Meanwhile the worship of Yahweh was essentially advanced by the writings of *Amos*, *Hosea*, *Micah*, *Isaiah*, *Jeremiah*, and other prophets. The advance consisted mainly in loftier ideas of the moral and spiritual nature of the Deity, leading to the conception of Yahweh as the God, not merely of Israel, but of the whole world. This was a basis on which the religion of Israel could be preserved and developed amid the coming troubles. One of the most important events in the history of the religion of Israel is the centralization of the worship of Yahweh in Jerusalem in the days of JOSIAH (623 B.C.), a movement consequent on the introduction of the new book of the law, Deuteronomy.

At length, in 597, the kingdom of Judah was virtually destroyed, and Nebuchadnezzar carried off KING JEHOIAKIM with 10,000 of the principal inhabitants, including the prophet Ezekiel, to Babylon. A revolt by the last king ZEDEKIAH resulted in the destruction of Jerusalem in 586 and a second deportation of its inhabitants. Soon after this many Jews, and Jeremiah among them, migrated to Egypt.

During the captivity, besides Ezekiel and Jeremiah, there flourished also the sublime anonymous prophet who wrote chapters 40-66 of the Book of Isaiah. In the year 538 Cyrus, after having conquered Babylon, permitted the Jews to return to their native country. Only some of these, however, availed themselves of this permission, and the new JEWISH STATE was wholly comprized within the ancient limits of Judah. The erection of the new Temple, which had long been obstructed by the neighbouring nations, was at length promoted by the prophets *Haggai* and *Zechariah* (516). *Ezra* and *Nehemiah* established a set form of ritual, following Ezekiel and the priestly legislation in Leviticus and Numbers. The *Idumaeans* or *Edomites* established themselves in S. Judæa and Hebron. The *Nabataeans*, an Arabian tribe, which had settled at Petra as early as B.C. 300, supplanted the Edomites in the S.E. of Palestine. They conquered the territory of Moab and Ammon, and even penetrated farther north. The central districts were colonized by Cuthæans, from whom, and also from the remains of the earlier population, descended the *Samaritans*, who erected a sanctuary of their own on Mt. Gerizim.

The MACEDONIAN SUPREMACY began in 332, but after Alexander's death Palestine became the scene of the wars between the 'Diadochi', as his successors were called. Greek culture soon made rapid progress in Syria, as is evidenced by the ruins of Græco-Roman theatres, the relics of temples, the inscriptions, and coins. The Jews adhered most steadfastly of all to their traditions. But, in the 3rd cent. B.C. the Aramaic language gradually began to supplant the Hebrew. Greek also came into frequent use among the cultivated classes, and in Egypt the sacred books were translated into Greek. Among the Jews was even formed a party favourable to the

Greeks, who, aided by *Jason*, the high-priest, succeeded in securing the supreme power in the state. In consequence of this, a fierce struggle took place, for which King Antiochus Epiphanes chastised the Jews severely. This, and still more the desecration of their temple, drove the Jews into open revolt. At the head of the insurgents was the heroic priest *Mattathias*, whose son *Judas Maccabaeus* at length succeeded in inflicting a decisive defeat upon the Syrians (B.C. 165). Under the *Asmonean* princes, or MACCABEES, the Jews enjoyed a comparatively prosperous period of national independence, and *John Hyrcanus I.* even succeeded in considerably extending the dominions of Judæa by his conquests. During this epoch the form of government was a theocracy, presided over by a high-priest, who, at the same time, enjoyed political power, but from the reign of *Aristobulus I.* the Asmoneans assumed the title of king.

The independence of the country was at length disturbed by the interference of the ROMANS in 63, when Jerusalem was captured by Pompey. The Asmonean *Hyrcanus II.* reigned after this date under Roman suzerainty. In the year B. C. 40 the Parthians plundered Syria and Palestine, and in the troubles of that period HEROD succeeded in obtaining from the Romans the sole governorship of Judæa. It was not, however, till the year 37, after he had conquered Jerusalem, that he actually entered upon his office. He was entirely subservient to the Romans, and caused many handsome edifices to be erected in the Roman style. He also caused the Temple to be rebuilt, and the brilliance of his reign gained him the title of the Great. The Jews, however, felt keenly the intrusion of the foreign elements.

In the time of Herod the Jewish territories were divided as follows: — (1) *Judaea*, including Idumæa; (2) *Samaria*, which extended to the S. of Shechem as far as the S. margin of the plain; (3) *Galilee*, the region farther to the N., consisting of *Lower* (S.) and *Upper* (N.) *Galilee*; (4) *Peraea* ('the country beyond'), to the E. of Jordan, extending from the Jordan to the district of Gerasa (Jerash) and Philadelphia ('Ammân), and from the Arnon (Wâdi el-Môjib) to the district of Pella (Khirbet Fâhil); (5) the tetrarchy of Philip, which included *Gaulanitis*, the modern Jôlân, extending E. from the Lake of Tiberias, *Batanaea*, farther to the E., the modern En-Nuḳra, *Trachonitis*, to the N.E. of the last, the modern El-Lejâh, and *Auranitis*, to the S.E. of Batanæa, including the mountainous district of the Ḥaurân and the plain to the W. of it. — The Hellenistic towns to the E. of the Jordan (Damascus, Gerasa, Philadelphia, etc.), along with Scythopolis, to the W. of the Jordan, formed a more or less permanent political unit under the name of *Decapolis*.

Herod the Great died in the year of the birth of *Christ*, *i.e.* in B.C. 4 according to the accepted chronology, as determined by Dionysius Exiguus in 527 A.D. The dominions of Herod were now divided. To *Philip* were given the districts of the Ḥaurân (S.E.),

to *Herod Antipas* Galilee and Peræa, to *Archelaus* Samaria, Judæa, and Idumæa. In A.D. 6 the territory of Archelaus was added to the Roman province of Syria, but was governed by procurators of its own. Thenceforward the patriotic party among the Jews became still more antagonistic to the foreign yoke. Founding their hopes on the prophecies which spoke of an ideal independent kingdom, they expected the Messiah to bring to them political deliverance, whereas Christ himself declared that his kingdom was not of this world. Infuriated by this announcement, they compelled *Pilate*, the Roman governor, to yield to their desires and to crucify their Victim.

The power of the native princes, such as *Agrippa I.*, who was the last prince to unite the whole of Herod's kingdom under one monarch, and *Agrippa II.*, whose share of Jewish territory was, strictly speaking, confined to a few towns in Galilee, became merely nominal as that of the Roman governors increased. At length, in consequence of the maladministration of *Gessius Florus*, a national insurrection broke out with great violence. Jerusalem was captured by Titus in A. D. 70, and the Temple was destroyed. Under the leadership of *Simon*, surnamed *Bar Cochba* ('son of the star'), who was recognized by the celebrated Rabbi Ben Akiba as the Messiah, there was a final revolt against the foreign yoke. After a struggle lasting for $3^1/_2$ years (132-135), the insurrection was quelled and the last remnant of the Jewish kingdom destroyed. Jerusalem became a Roman colony under the name of *Aelia Capitolina*, and the Jews were even denied access to their ancient capital.

During these last centuries, however, and even later, Jewish *Literature* continued to be cultivated. The learning of the schools, which, in connection with the written law, had hitherto been handed down by oral tradition only, was now committed to writing, and thus the *Talmud* came into existence between the 3rd and 6th centuries A.D. On the other hand, the germs of a different kind of literature also sprang up among the early Christian communities. In the 2nd cent., the Gnostic systems arose in the East, and gained considerable ground even in Syria.

Since the beginning of the Greek period *Antioch* (p. 382) had become, and continued to be, the most important town in Syria. At the same time, *Damascus* continued to flourish as the chief seat of the caravan-trade. About the beginning of our era *Palmyra* came into prominence as the capital of an important independent empire, and its monuments of the later Roman period still bear witness to its ancient glory. All Christian Syria was the seat of an advanced culture. On the partition of the Roman Empire in 394 A.D., Syria became dependent on Byzantium. In 611, *Chosroes II.*, King of Persia, conquered the country, but it was reconquered by Heraclius in 628.

Soon after this a more formidable foe to the Byzantine Empire appeared in the shape of the ARABS, who from time immemorial had ranged over the vast Syrian plain as far as Mesopotamia, and

now pressed forward into Syria itself. The southern Arabs *(Yoktanides* or *Ḳaḥtanides)* settled in the Ḥaurân. Opposed to them were the tribes of N. Arabia *(Ishmaelites)*. These tribes became especially formidable to the tottering Byzantine Empire, after the union of them effected by *Moḥammed* (p. lxv). At the beginning of the reign of the energetic *ʿOmar*, the second khalîf, Syria was thrown open to the Arabs by the bloody battle of the Yarmûk in 634, and at the beginning of the following year Damascus was captured (p. 298). Within a short period the Byzantines lost the whole of Syria as far as Aleppo, and ʿOmar himself was present at the capitulation of Jerusalem, a city which the Muslims also regarded as holy. Cæsarea held out bravely for some time longer; but when the victorious Arabs in the basin of the Euphrates joined forces with those in Mesopotamia beyond Nisibis, the last hope of the Byzantine power in Syria vanished. The Christians were spared on condition of paying a poll-tax, but many of their churches were converted into mosques, and Arabian military colonies were planted in many of the towns and villages.

The most glorious part of this period of Syrian history began with the assassination of *ʿAli*, the son-in-law of the prophet, and fourth khalîf. A political reaction on the part of the Meccan aristocracy in Arabia had sprung up against the *parvenus* of plebeian origin; for it was only after the unprecedented successes of the Muslim arms that the countrymen of Moḥammed began to appreciate the full scope of the new religion. Many believers, however, adhered to ʿAli as the rightful vicegerent of the prophet, and even repudiated the title of the first three khalîfs; and it was from this schism that the great sect of the *Shîʿites* (p. lxxii) took its origin. The Meccan aristocrats, however, conquered ʿAli (p. 412), and the seat of the khalifate was transferred by *Muʿâwiya* from Medîna to Damascus. Many of Muʿâwiya's successors, the *Omayyades*, proved most gifted and efficient monarchs. Even during the reign of Muʿâwiya the able generals of the Muslims penetrated eastwards as far as India and Central Asia, westwards as far as Constantinople and the Atlantic Ocean. The ancient simplicity of manners, however, had disappeared; there was now a vast empire, a despotism, with a court of constantly increasing splendour; and a love of magnificence soon began to show itself in artistically constructed buildings.

A reaction was inevitable, and it was in Persia that it first showed itself. Religious questions afforded a pretext for intrigues against the Omayyades. The powerful family of the *ʿAbbâsides*, who were also of Meccan origin, secured the upper hand by the cruel assassination of the Omayyades (750). The central point of the empire was now removed to the banks of the Euphrates and the Tigris. As had already been the case under several of the Omayyades, Syria again became the theatre of fierce party-struggles, while political rivalries were aggravated by the dissensions of religious sects, some of which manifested communistic tendencies and plotted against the

existing constitution. The political history of the Arab rulers of these centuries presents a continuous scene of war and bloodshed, accompanied by an interminable series of intestine dissensions, intrigues, and murders. At the same time, however, especially during the reign of *Hârûn er-Rashîd*, the Arabs began to manifest a greater taste for scientific knowledge. A number of schools of philosophy were founded in Syria, and particularly at Damascus. The Arab scholars obtained their knowledge of the Greek philosophers from the Syrians, whose literature flourished for a prolonged period, even under the Muslim régime. So, too, an acquaintance with medicine, astronomy, and mathematics reached the Arabs directly or indirectly through the Greeks; and, indeed, in no department of science did they exhibit much originality. Even in works on the grammatical structure of their own language, a subject which they treated with great acumen, the Arabs were surpassed by the Persians.

The power of the khalifate was gradually undermined by the dissensions already mentioned, and in Syria itself there sprang up secondary dynasties. Thus the *Ḥamdanides* from Môṣul, where they had been the chief opponents of the Kurds, took possession of N. Syria, and had their headquarters at Aleppo for a considerable period. One of these princes was the illustrious *Seif ed-Dauleh*, who began to reign in 944, and who had some difficulty in repulsing the renewed attacks of the Greeks. At this period the *Fâtimites*, the rulers of Egypt, held the supreme power at Damascus, and during the great revolutions which took place in the latter half of the 10th cent. they conquered the whole of Syria. The reign of *Ḥâkim Biamrillâh* (from 996), in particular, was fraught with important results to Syria. From the outset of their career the Fâtimites had assumed a hostile attitude towards El-Islâm, and under Ḥâkim the peculiar religious or philosophical doctrines of his party degenerated into grotesque absurdity (comp. p. lxxiii). Towards the close of the 11th cent. the *Oḳeilides* and the *Mirdasides* came into power in N. Syria, but they, in their turn, were supplanted by the *Seljuks* in 1086. These were the chiefs of the nomadic Turkish tribes, who now for the first time made their appearance as conquerors in western Asia. In several parts of Syria the *Assassins* (p. lxxii), a sect who unscrupulously practised the crime named after them, possessed considerable power, and even occupied a number of fortresses. It was by their hand that Niẓâm el-Mulk, the great vizier of the all-powerful Seljuk *Malekshah* (1072-92), was murdered. After Malekshah's death the empire of the Seljuks was divided, one branch establishing itself at Damascus, another at Aleppo.

These interminable disorders within the Muslim empire contributed greatly to the success of the CRUSADERS. The most prominent leaders of the First Crusade (1096-99) were Raymond, Count of Toulouse, Robert, Duke of Normandy, Robert, Count of Flanders, the Norman dukes Bohemund and Tancred, Godfrey of Bouillon, and

his brother Baldwin. Baldwin succeeded in conquering N. Syria as far as Mesopotamia, and Bohemund captured Antioch in 1098; but Damascus successfully resisted every attack. Even among the Christians, however, political considerations were paramount over their enthusiasm for the holy cause. It was not until after the capture of Jerusalem (15th July, 1099) that the Muslims became fully aware of the danger which threatened them from the Crusaders, but the jealousies among the Muslims themselves prevented them from having much success in opposition to the Christians. *Godfrey de Bouillon*, the first king of Jerusalem (d. 1100), was succeeded by his brother *Baldwin I.* About the beginning of the reign of the next king, *Baldwin II.* (1118), the European conquests in the East had reached their climax. The new kingdom was organized in the style of the feudal states of Europe. The most important vassals of the crown were the Prince of Antioch, the Counts of Edessa and Tripolis, the Prince of Tiberias, the Count of Joppa and Ascalon, and the Lord of Montroyal (in the ancient Moab). About 1118 were founded the orders of the *Knights of St. John* and the *Templars*, which were destined to become the great champions of Christianity in the East.

The political feebleness of the Crusaders prevented them from making any farther advance. They contented themselves with repeated and futile attempts to capture Damascus. In 1136 their progress was effectually checked by the opposition of the bold emîr *Zengi*. In N. Syria John, the Byzantine emperor, again attempted to interpose, his designs being hostile to Christians and Muslims alike, but was obliged to retire, whereupon Edessa also declared itself in favour of Zengi (1144). At the time of his death Zengi was master of Môṣul, Mesopotamia, and a great part of Syria. The second conquest of Edessa by his son *Nûreddîn* in 1146 gave rise to the Second Crusade (1147-49). The Franks, however, met with no success. Nûreddîn wrested many of their possessions from them, and at last captured Damascus also, which had hitherto been occupied by another dynasty. In 1164 he sent an expedition against Egypt under his general Shirkuh, who was associated with the Kurd *Ṣalâḥ ed-Dîn* (Saladin). The latter, a man of singular energy, soon made himself master of Egypt; and after Nûreddîn's death in 1173 he took advantage of the dissensions in Syria to conquer that country also, and thus became the most dangerous enemy of the isolated possessions of the Franks. A breach of truce at length led to war. In 1187, at the battle of *Ḥaṭṭîn* (p. 246), Saladin signally defeated the Franks, after which the whole of Palestine fell into his possession; but he treated the Christians with leniency.

The fall of Jerusalem led to the Third Crusade (1189). Frederick I., Emperor of Germany, who headed the expedition, was drowned in Cilicia, before reaching the Holy Land. The town of Acre, after a long siege, chiefly by the French and English, was at length captured in 1191; but the conquest of Jerusalem was pre-

vented by dissensions among the Crusaders, particularly between Richard Cœur-de-Lion of England and Philip Augustus of France. In spite of prodigies of valour on the part of the English monarch, the sole advantages obtained by the Franks from Saladin at the ensuing peace were the possession of a narrow strip of the coast-district, and permission for pilgrims to visit Jerusalem. Saladin died soon after the departure of the Franks; his empire was dismembered; and *Melik el-ʿAdil*, his brother, was now the only formidable antagonist of the Franks. The Fourth Crusade (1204) promoted Frankish interests in Palestine as little as the third. In both of these crusades the Italian cities of Pisa, Genoa, and Venice had actively participated with a view to their commercial interests. The Fifth Crusade, led by King Andreas of Hungary (1217), was equally unsuccessful. At length, the state of political affairs being highly favourable to his enterprise, the heretical Emperor Frederick II., who had been compelled by the Pope to undertake a crusade, obtained possession of Jerusalem by convention for a period of ten years (1229). Meanwhile Syria was the scene of uninterrupted feuds among the petty Arabian princes, particularly the *Eyyubides*. In 1240 a French army once more endeavoured in vain to gain a footing in Palestine. The last Crusade, undertaken by St. Louis in 1248, was equally fruitless.

The KHAREZMIANS from Central Asia began to devastate Syria in the year 1240, and at length settled in N. Syria, but, owing to the incessant wars among the different dynasties, were afterwards driven towards Jerusalem, where they treated the Christians with great cruelty. More important was another change. Various princes were in the habit of providing themselves with a body-guard composed partly of slaves purchased for the purpose, generally of Turkish origin. In Egypt these military slaves or MAMELUKES succeeded in usurping the supreme power. *Eibek*, the first founder of a Mameluke dynasty, had to undergo many conflicts with Nâṣir, the Eyyubide prince of N. Syria, before he gained possession of Syria. The *Mongols* now assumed a more and more threatening attitude towards Syria. They had long since put an end to the empire of the khalîfs at Baghdad, and they now directed their attacks against Nâṣir. *Hûlagû* captured Aleppo (Ḥaleb) about 1260, after which he continued his victorious career through Syria. Damascus, having surrendered, was spared. The Mameluke sultan *Kotuz*, however, with the aid of his famous general Beibars, recovered nearly the whole of Syria from the Mongols. *Beibars* himself now usurped the supreme power, and maintained his authority against both Mongols and Franks. He captured Cæsarea and Arsûf in 1265, Ṣafed and Jaffa in 1266, and Antioch in 1268, and reduced the Assassins of Syria to great extremities. To this day many towers and fortifications in Syria bear his name. He died in 1277, and his degenerate son was dethroned in 1279 by the emîr *Ḳilâwûn*, who has also left many memorials of his glorious reign. The Franks retained only a

few coast-towns; and at length, after the storming of Acre in 1291, they were completely driven out of Palestine.

The continued contests of the 14th cent. produced no leaders worthy of special mention. Syria ceased to have an independent history. In the year 1400 the condition of Syria was further aggravated by a great predatory incursion of the Mongols under *Timur*, on which occasion multitudes of the inhabitants were butchered. Many of the scholars and artists of the country, including the famous armourers of Damascus, were carried to Samarkand.

In the year 1516 war broke out between the Osmans and the Mamelukes, and the latter were defeated to the N. of Aleppo by *Sultan Selîm*. The whole of Syria was conquered by the Osmans. The sultans claim to be the successors of the khalîfs; that is, they maintain the form of the ancient theocratic constitution. As soon, however, as the first flower of the Osmans had passed away, the inferiority of the Turkish race to the Arabian became apparent. — During the 19th century, however, Syria witnessed somewhat better days after the reforms effected by *Sultan Maḥmûd* (1808-39). A regular class of officials has been established. A militia on the European model was organized, and of late years a few schools have been founded.

Napoleon I., when returning from Egypt, captured Jaffa in 1799 and laid siege to Acre. He defeated the Turks on the plain of Jezreel, and penetrated as far as Ṣafed and Nazareth. — ʿAbdallâh Pasha, son of Jezzâr Pasha (p. 230), having rendered himself almost independent in Palestine, thus afforded a pretext to *Moḥammed ʿAli*, the powerful ruler of Egypt, to intervene forcibly in the affairs of Syria (1831). *Ibrâhîm Pasha*, son of Moḥammed, captured Acre and Damascus with the aid of the Emîr Beshîr (p. 288), and defeated the Turks at Ḥomṣ and Beilân in N. Syria. He then continued his march towards Constantinople, but the European powers, and Russia in particular, intervened. The Egyptian supremacy in Syria did not, however, much improve the condition of that unhappy country. In 1834 an insurrection broke out in Palestine, but was quelled. In 1839 at Nisib Ibrâhîm Pasha gained another brilliant victory over the Turks. Meanwhile the discontent which prevailed in Syria, in consequence of the heavy burdens imposed on the land, steadily increased. In 1840 Lebanon revolted, and the French government thereupon withdrew its protection from Moḥammed. At length, during the same year, England and Austria regained Syria for the sultan ʿAbdu'l-Mejîd, the scale having been turned against the Egyptians by the bombardment and capture of Acre by Napier. After the massacre of the Christians in 1860 (p. 298) France, as the guardian of Roman Catholic interests, sent a body of troops to protect the Christians in Syria. Since that intervention the Lebanon district has been formed into an independent Liwa (p. lvii), the governor of which is appointed for five years with the consent of the Great Powers, and is required to profess the Christian religion.

Chronological Table.

Up to the period of the Exile the dates given can be taken only as approximate.

B. C.	Kingdom of Judah.		Kingdom of Israel.
circa 1000	David becomes king over all Israel.	ca. 933-12	Jeroboam I. Shechem capital of Israel.
ca. 970-33	Solomon. Partition of the kingdom ca. 933.	912-11	Nadab, with the whole house of Jeroboam, slain by Baasha.
933-17	Rehoboam, son of Solomon, King of Judah. Contests with Israel.	911-888	Baasha. Benhadad I. of Damascus.
928	The Egyptian king Shishak (Sheshonk) plunders Jerusalem.	888-87	Elah; slain with all his house by Zimri.
916-14	Abijah. Wars with Jeroboam I.	887-77	Omri and Tibni, rival kings of Israel. Samaria built.
913-873	Asa. League with Damascus against Israel. Destruction of Ramah.	876-54	Ahab; marries Jezebel, daughter of Ethbaal, King of Tyre. The Syrians besiege Samaria, and are defeated at Aphek.
873-49	Jehoshaphat fights against the Moabites, and allies himself with Ahab against the Syrians.	854-53	Ahaziah.
		853-42	Jehoram. Omri's dynasty ended by Jehu.
849-42	Jehoram.	842-15	Jehu. Becomes vassal of the Assyrians.
842	Ahaziah.	814-798	Jehoahaz. The Syrians oppress Israel.
842-36	Athaliah, mother of Ahaziah; she is slain by the priests.	798-83	Joash recovers what the Syrians had taken.
836-797	Jehoash. He is assassinated.	783-43	Israel prospers under Jeroboam II.; the ancient frontiers restored.
797-79	Amaziah; defeats the Edomites; is taken prisoner and slain by Joash. Jerusalem plundered.	743	Zechariah assassinated by Shallum, who is in his turn slain by Menahem.
779-40	Uzziah; reconquers Elath.	743-37	Menahem; pays tribute to the Assyrians.
743	Isaiah begins his career.	737-36	Pekahiah.
740-36	Jotham; his kingdom prospers.	736-30	Pekah, allies himself with Rezin, King of Damascus, against Judah, and is slain by Hoshea.
736-28	Ahaz. He begs for aid from the Assyrians against Pekah and Rezin; pays tribute to Tiglath-Pileser at Damascus.	730-22	Hoshea; pays tribute to Shalmaneser IV.

727-699	Hezekiah. Is tributary to the Assyrians.
722	Sargon captures Samaria and deports some of the inhabitants to Assyria.
705	Hezekiah rebels against Sennacherib. Alliance with Egypt. Sennacherib invades Judah on his march against Egypt.
698-43	Manasseh.
642-40	Amon. Is murdered by conspirators.
640-9	Josiah, under the guidance of Jeremiah and Zephaniah, centralises the worship of Yahweh. Josiah falls whilst fighting against the Egyptians at Megiddo. The kingdom dependent on Pharaoh-Necho, King of Egypt.
609	Jehoahaz, son of Josiah, dethroned by Pharaoh-Necho.
608-597	Eliakim, brother of Jehoahaz, made king by Necho under the name of Jehoiakim. Syria tributary to Egypt. After Necho's defeat at Carchemish Jehoiakim serves Nebuchadnezzar, but rebels after three years.
597	Jehoiachin. Nebuchadnezzar takes Jerusalem and carries the inhabitants away captives for the second time.
597-86	Zedekiah, uncle of Jehoiachin, relying on Pharaoh-Hophra, King of Egypt, rebels against Nebuchadnezzar.
586	Siege of Jerusalem; destruction of the Temple; the princes carried away captive to Babylon; others flee to Egypt. End of the kingdom of Judah.
586-73	Nebuchadnezzar besieges Tyre (13 years) in vain.
561	Jehoiachin is released from prison by Evil-Merodach.
538	By permission of Cyrus, Zerubbabel and Joshua conduct some of the Jews back to Palestine.
520	Foundation of the Second Temple. Its erection obstructed by the Samaritans.
516	Completion of the Temple. Establishment of the ritual by the priests and Levites.
458	During the reign of Artaxerxes I. Longimanus Ezra brings back more Jews and Benjamites.
445	Nehemiah, cupbearer of Artaxerxes I., is appointed governor of Jerusalem, and fortifies the city. Erection of a temple on Mt. Gerizim. Introduction of the Samaritan worship.
444	Promulgation of the Book of the Law brought by Ezra.
344	Sidon destroyed by the Persian king Artaxerxes III. Ochus.
333	Alexander the Great conquers Syria after the battle of Issus.
332	Tyre captured and destroyed. The Jews submit to Alexander. Andromachus, and afterwards Memnon, governor of Palestine.
320	Ptolemy I (Soter) takes possession of Syria and Palestine.
314	Antigonus wrests Palestine from him.
312	Beginning of the era of the Seleucidæ.

	Palestine.		Syria.
301	Ptolemy recovers Palestine in accordance with the treaty of partition after the battle of Ipsus.	312-280	Seleucus I. Nicator founds Antioch on the Orontes soon after obtaining possession of Syria.
301-204	Prosperous reigns of Ptolemy I, II, III, & IV (Soter, Philadelphus, Euergetes, and Philopator).	280-261	Antiochus I. Soter unites Asia Minor and Syria, but loses Cappadocia, Pontus, Bithynia, and Pergamus.
264-248	Renewed contests between the Syrian and Egyptian empires for the possession of Palestine.	261-246	Antiochus II. Theos. A weak ruler.
		246-226	Seleucus II. Callinicus loses most of the towns in Asia Minor, and the Egyptians occupy the rest of his kingdom. Wages war against his brother Hierax; Gallic predatory hordes infest the country; intestine disorders. Unsuccessful war with the Parthians.
217	Antiochus III. tries to gain possession of Palestine. Is defeated at the battle of Raphia.	226-223	Seleucus III. Ceraunus.
202	Palestine captured by Antiochus III.	223-187	Antiochus III., the Great, instigated by the Ætolians and by Hannibal's advice, makes war against the Romans. He is defeated by M. Porcius Cato at Thermopylæ, and after a second defeat at Magnesia in Lydia he is obliged to give up the lands on this side of the Taurus.
200	Scopas, general of Ptolemy V. Epiphanes, recovers Palestine for Egypt.		
198	Antiochus III., in consequence of the battle of Paneas, recovers Palestine.		
175	Antiochus IV. begins to hellenize Judæa by force. Jason, brother of Onias, purchases the office of high-priest from Antiochus Epiphanes.	187-175	Seleucus IV. Philopator plunders the Temple at Jerusalem, and is slain by Heliodorus.
170-168	Plundering of the Temple. Antiochus endeavours to introduce the Greek religion.	175-164	Antiochus IV. Epiphanes undertakes four campaigns against Egypt, and plunders Jerusalem twice.
167	Revolt of the Asmonean Mattathias.		

	Palestine.		Syria.
166	Judas Maccabæus, son of Mattathias, defeats the Syrian generals, Apollonius, Seron, and Gorgias.		
165	Re-dedication of the Temple. Victorious campaigns of Judas in the adjoining countries.	164-162	Antiochus V. Eupator, under the guardianship of Lysias, concludes peace with Judas.
163	Lysias defeats the Jews at Beth-Zachariah, but grants freedom of worship.	162-151	Demetrius I. Soter.
		151-146	Alexander Balas.
161	Judas defeats Nicanor at Beth-Horon; is afterwards defeated and slain in battle by Bacchides.	146 et seq.	Demetrius II. (Nicator) and Tryphon.
		139-128	Antiochus VII. Sidetes.
161-142	Jonathan Apphus, high-priest and meridarch.	128-125	Demetrius II. Nicator.
142	Demetrius acknowledges the independence of Judæa.	125	Seleucus V.
		125-112	Antiochus VIII. Gryphus. Partition of the kingdom.
142-135	Simon, brother of Judas, becomes hereditary high-priest and prince. Asmonean dynasty begins.	112-95	Antiochus IX. Cyzicenus.
		95	Seleucus VI.
135-105	John Hyrcanus conquers Peræa and Samaria.	95-94	Antiochus X. Eusebes, King of Damascus.
106-104	Aristobulus; conquers Ituræa.	94-83	Philip, son of Gryphus.
104-78	Alexander Jannæus.	91-87	Demetrius Eucærus, at Damascus.
78-69	Alexandra.	87-85	Antiochus XII. Dionysus.
69	Hyrcanus II.	85	Aretas, King of Arabia, at Damascus.
69-63	Aristobulus II., afterwards carried to Rome. Gabinius divides the country into five provinces.	83-69	Tigranes of Armenia, master of Syria.
37-4	Herod, aided by the Romans, captures Jerusalem, and is appointed king by the Roman republic. Beginning of the Idumæan dynasty.	69-64	Antiochus XIII. Asiaticus, the last of the Seleucidæ.
4	Partition of the kingdom. Birth of CHRIST (comp. p. lxxix).	64	Syria declared a Roman province.

A. D.	
6	Quirinius appointed legate of Syria; Coponius first procurator of Judæa, with headquarters at Cæsarea. Judas Gaulonites rebels.
18-36	Caiaphas, high-priest.
26	Pontius Pilate appointed governor.
28	Ministry of Christ. Crucified about 31.
36	Marullus succeeds Pilate.
44	Revolt of Theudas quelled by the procurator Cuspius Fadus.
48	Cumanus, procurator.
52	Felix, procurator of Judæa.
60	Porcius Festus, procurator.
64	Gessius Florus, procurator of Judæa, causes the outbreak of a rebellion.
67	Vespasian conquers Galilee.
70	Titus captures Jerusalem. Lucilius Bassus and Flavius Sylva quell the insurrection in the rest of the country.
118	Tineius Rufus, governor of Palestine.
132	Insurrection of Bar Cochba (acknowledged as the Messiah by the Rabbi Akiba) is put down by Julius Severus.
135	Bar Cochba slain. Jerusalem converted into a heathen colony, under the name of Ælia Capitolina.
218-222	Antonius Heliogabalus of Emesa, Emperor of Rome.
244-249	Philip Arabs of the Ḥaurân, Emperor of Rome.
260-267	Odenathus, King of Palmyra.
272	Aurelian defeats Zenobia and destroys Palmyra.
323-336	Constantine the Great. Recognition of Christianity.
326	Pilgrimage of St. Helena to Jerusalem.
527-565	Justinian I.
570 or 571	Birth of Moḥammed.
616	Chosroes II., King of Persia, conquers Syria and Palestine.
622-628	Heraclius, Emperor of Byzantium, reconquers these provinces.
622	Moḥammed's flight (Hegĭra or Hijra) from Mecca to El-Medîna (16th July).
632	Death of Moḥammed.
632-634	Abu Bekr, father-in-law of Moḥammed, first Khalîf. The general Khâlid conquers Boṣrâ in Syria.
634-644	ʿOmar, Khalîf.
636 et seq.	Defeat of the Byzantines on the Yarmûk. Syria falls into the hands of the Arabs. Damascus, Jerusalem, and Antioch captured.
644-656	ʿOthmân, Khalîf.
656-661	ʿAli, Khalîf.
661-679	Muʿâwiya, the first Khalîf of the family of the Omayyades, makes Damascus his residence.

680-683	Yezîd I.
683-685	Merwân I.; he defeats the Ḳeisites in the neighbourhood of Damascus.
685-705	ʿAbd el-Melik. Battles with ʿAbdallâh Ibn ez-Zubeir at Mecca (692) and with ʿAbd er-Raḥmân (704).
705-715	Welîd I.; the Arabian supremacy extended to Spain (711).
715-717	Suleimân defeats the Byzantines.
717-720	ʿOmar II.
720-724	Yezîd II.
724-743	Hishâm.
743-744	Welîd II.
744	Yezîd III.; revolt in Palestine. — Ibrâhîm, brother of Yezîd, reigns for a few months.
745	Merwân II. deprives Ibrâhîm of his authority. Continued disturbances in Syria.
750	Merwân defeated by the ʿAbbâsides at the battle of the Zâb. The central point of the kingdom removed to ʿIrâḳ (Baghdad).
780 (1)	Aḥmed Ibn Ṭûlûn, governor of Egypt, conquers the whole of Syria.
901 (2)	Rise of the turbulent sect of Carmates.
934 (5)	Ikhshîd, founder of the dynasty of Ikhshîdides, appointed governor of Syria and Egypt.
944-967	Seif ed-Dauleh, a Ḥamdanide, fights against the Greeks and the Ikhshîdides at Aleppo.
969	The Fâtimites conquer Egypt, and, after repeated attempts, the whole of Syria also. Continued struggles.
1070 (1)	Rise of the Seljuks, who gradually obtain possession of the whole of Syria, capturing Damascus about 1075, and Antioch about 1085.
1096	Beginning of the first Crusade; Godfrey de Bouillon, Baldwin, Bohemund, Raymond IV.
1098	The Crusaders capture Antioch.
1099	Baldwin declared prince of Edessa. Conquest of Jerusalem. Godfrey de Bouillon king; defeats the Egyptians at Ascalon.
1100-1118	Baldwin I., King of Jerusalem. The Franks capture Cæsarea, Tripoli, and Beirût.
1104-28	Togtekîn, Prince of Damascus, defeats the Franks.
1118-31	Baldwin II.; under him the Frank dominions reach their greatest extent.
1131-43	Fulke of Anjou, King of Jerusalem.
1143-62	Baldwin III.; conquers Acre in 1153.
1146	Nûreddîn, son of Zengi, ruler of N. Syria, captures Damascus (dynasty of the Atabekes); he takes Edessa and oppresses the Franks.

1147-49	Second Crusade, under Louis VII. of France and Conrad III. of Germany.
1148	The Franks endeavour to capture Damascus, of which Nûr-eddîn gains possession six years later.
1162-73	Amalrich, King of Jerusalem, undertakes a campaign against Egypt.
1171	Ṣalâḥ ed-Dîn (Saladin), the Eyyubide, puts an end to the dynasty of the Fâtimites in Egypt.
1173-85	Baldwin IV., the Leper.
1180	Victory of the Franks at Ramleh.
1183	Saladin becomes master of the whole of Syria, except the Frank possessions.
1185-86	Baldwin V.
1186-87	Guy of Lusignan.
1187	Saladin gains a victory at Ḥaṭṭîn, and conquers nearly the whole of Palestine.
1189-92	Third Crusade, under Frederick Barbarossa, Richard Cœur-de-Lion, and Philip Augustus.
1193	Saladin cedes the seaboard from Jaffa to Acre to the Franks. Death of Saladin.
1228-29	Fifth Crusade. Frederick II. obtains Jerusalem, etc. from Kâmil, Sultan of Egypt.
1244	The Kharezmians, invited to aid the Egyptians, ravage Syria.
1259-60	The Mongols under Hûlagû conquer N. and Central Syria, and penetrate as far as the Egyptian frontier.
1260-77	Beibars, the Mameluke Sultan of Egypt, recaptures Damascus, and defeats the Franks (1265-1268).
1279-90	Ḳilâwûn, Sultan of Egypt.
1291	His son, Melik el-Ashraf, puts an end to the Frank rule in Palestine.
1400	Timurlenk (Tamerlane) conquers Syria.
1517	Selîm I. wrests Syria from the Mamelukes and incorporates it with the Turkish empire.
1598-1634	Fakhreddîn, emîr of the Druses.
1799	Napoleon conquers Jaffa. Battle of Mt. Tabor. Retreat.
1832	Moḥammed ʿAli Pasha of Egypt; his adopted son Ibrâhîm conquers Syria, and the country is ceded to Egypt by Turkey at the peace of Kutahya in 1833.
1839	Turkey introduces reforms. Sultan ʿAbdul Mejîd issues the khatti-sherîf of Gulkhaneh.
1840	Intervention of the European powers. Syria re-conquered for the Porte, chiefly by the English fleet.
1847	An affray in the church of the Nativity at Bethlehem leads, after long negociations, to war with Russia (1853-56).
1860	The Druses rise against the Christians. French expedition in 1861.

VII. History of Art in Syria.

Syria has never produced any original form of art. The Semitic race has always entertained a peculiar aversion for images of all kinds. There are, however, scattered throughout the country vestiges of art-workmanship belonging to the most widely different schools and ages.

The mountains of Syria abound in CAVERNS, and there is ample evidence to show that the aboriginal inhabitants of the country were troglodytes, or dwellers in caves. Remains of such dwellings are still to be found in the Haurân (p. 154), and the caverns in the region of Beit Jibrîn (p. 116) belong to the same class. Many of the series of caverns clearly testify to the skilful use of tools of metal.

Although the use of copper in Syria dates back to an early age, FLINT IMPLEMENTS were not discarded for a long time, as is evidenced by the numbers of them discovered, especially at various points along the Nahr el-Kelb (p. 281), where they are generally found united into a firm breccia, along with the teeth of various animals. Flint knives, axes, saws, and the like have been collected in great numbers wherever excavations have been carried on (Tell el-Ḥasî, p. 118; Abu Shûsheh, p. 224; Ta'annak, p. 223; Tell el-Mutesellim, p. 224). The country to the E. of the Jordan is particularly rich in STONE MONUMENTS, including *Menhirs*, *Cromlechs*, *Cairns* (especially in E. Moab), and (most of all) *Dolmens*. All of these had some religious significance. Holy stones *(Mazzebôt)* were to be found in ancient times in every part of Syria. The dolmens were originally sacrificial tables, but some were also used as graves. The space inside the tombs is, however, so short that the bodies must have been buried in a bent position. Skeletons in this position have been discovered in the dolmens of the mountains of Sinai.

In a land so deficient in springs as Palestine it was also necessary to dig CISTERNS and line them with masonry, or to hew them out of the solid rock (comp. Deut. vi. 11). These cisterns were often extended so as to form large reservoirs (p. 58). Many of them have their mouths closed with large stones. POOLS were also constructed, in the form of large open tanks, in which spring or rain water was collected, while the water of the springs was conducted to the villages by means of AQUEDUCTS.

The OIL AND WINE PRESSES which occur so frequently in Syria are also very ancient. These consist of square or circular holes in the rocks, about 3-4 ft. deep and up to 13 feet long, with a hole at the bottom through which the wine or oil flowed into a vat. The Phœnician oil-presses are more carefully constructed than the Hebrew. All these excavations must have required considerable experience in the use of the chisel, although the rock is not particularly hard.

The whole country is full of ancient Rock Tombs, but it is very difficult to ascertain the periods to which they respectively belong. A favourite practice was to excavate these chambers in the face of a precipitous rock, with their entrances sometimes at an apparently inaccessible height from the ground. Where no such slopes were available, a shaft was sunk in the rock and the tomb excavated in the side of the shaft, in which a staircase descended.

These tombs are classified as follows: — (1). *Sunken Tombs*, hollowed in the rock like modern graves, and then closed with a slab of stone. — (2). *Shaft Tombs* (Heb. *kôkîm*), consisting of openings 5-6 ft. long and $1^1/_2$ ft. square, usually hewn horizontally in the rock, into which the body was pushed. — (3). *Shelf Tombs*, shelves or benches for the reception of the dead, about 2 ft. from the ground; sometimes these were hewn out of the rock, generally with vaulted roofs. — (4). *Niche Tombs*, hewn laterally in the face of the rock, about $2^1/_2$ ft. from the ground, of the length of the body, and about $1^1/_2$ ft. square. Strictly speaking, this variety is a combination of Nos. 1 and 3, the sunken tomb being hollowed out in the shelf hewn in the rock.

The *Tomb Chambers* are of three kinds: — (1). Single chambers which are open and have one sunken tomb in the floor. — (2). Single chambers but containing several graves of different varieties (especially shelf-tombs and shaft-tombs). — (3). The third kind consists of aggregates of chambers, and often has a handsome portal and a vestibule. The architectural decorations consist chiefly of wreaths of flowers, and the Egyptian hollow-moulded cornice frequently recurs. Græco-Roman influence is shown by the use of Ionic and Corinthian capitals. Egyptian influence is also apparent in the case of the pyramids which sometimes surmount monumental tombs. — For the rock-tombs of the Phœnicians, comp. p. 273. The custom of engraving inscriptions on stone was not common among the ancient Hebrews and Phœnicians.

Hebrew Architecture is entirely dependent on that of the Phœnicians, who in turn borrowed their types from Egyptian and Babylonian sources. David's palace and Solomon's temple were works of Phœnician architecture. A distinctive peculiarity of this architecture consisted in the fact that, instead of the column, as in Greece, the fundamental source of their style was the sculptured rock, of which the separate piers afterwards used were merely an imitation. Hence it is that, quite contrary to the principles of classical architecture, the plan of the structure is entirely subservient to its material. Hence also, probably, the use of enormous blocks of stone in building (comp. pp. 65, 66, 325). The surface of the blocks was either left rough ('rusticated'), or slightly hewn, or completely planed. The stones, though fitted together without mortar, are jointed with marvellous accuracy. It is doubtful whether the builders of the most ancient period were acquainted with draft-

ing, such as appears *(e.g.)* in the buildings of Herod. The drafting is formed by slightly sinking the face of the stone round its outer margin to a width of $^1/_2$-$1^1/_2$ inch.

It is probable that the influence of **Greek Art** had begun to make itself felt in Syria even before the time of Alexander. It has frequently been asserted that a number of Ionic forms and the art of overlaying certain parts of buildings with metal were imported by the Greeks from the nearer regions of the East. This may have been so; but the Syrians certainly received in return from Greece the fully elaborated forms of Greek sculpture, although the limestone used in Syria was inferior to the Greek marble as a material for Corinthian capitals and figures. Numerous though the monuments of the period of the Diadochi must have been, hardly one of them is now extant in Syria, but those of the **Roman Period** are still abundant. The Romans extended their military roads even to the most remote districts, and the milestones of some of them are still in existence. It was with a view to ingratiate himself with the Romans that Herod caused sumptuous edifices in the Roman style to be erected in various towns. After the destruction of Jerusalem the Roman colonization was actively extended, and new towns sprang up under the auspices of the governors, or at the expense of the emperors, particularly of Trajan. The characteristic feature of these towns was that they were intersected by a colonnade leading from a triple gate. At the point where the colonnade was crossed by another of smaller size, stood a *Tetrapylon*. On each side of the chief colonnade lay the temples, baths, theatres, and naumachiæ. Those relics which have been preserved date from the later Roman period, that is from the 2nd century downwards, when a falling-off from the severe and dignified taste of the classical period is manifested in superabundant decoration, in the adornment of niches surmounted by broken pediments, and in the absence of harmony of design. Palmyra (pp. 340 et seq.), Ba'albek (p. 320), Jerash (p. 140), and Petra (p. 178) afford examples of this style. The numerous small temples (perhaps tombs), relics of which are scattered throughout Lebanon, date from the same period, though all turned towards the W. in the Greek fashion, and are generally 'in antis', with Ionic capitals; the stylobate has a cornice running round it, and the cella is entered from its raised W. end by a door leading through the stylobate. — A peculiar style of architecture is seen in the *Synagogues* erected in Galilee during the 3rd-6th centuries. They are quadrangular in form, and the interior is frequently divided into five aisles by means of four rows of massive columns. These columns bore an architrave of stone, the roof was of wood, and the ornamentation, especially that of the cornices, was extremely rich. The two last internal supports towards the N. end always consist of square pillars rounded off towards the interior. It is remarkable that figures of animals were frequently carved on the synagogues.

Christian Architecture. — Towards the close of the third century it became customary to employ vaulted domes to cover large spaces, and the important invention of uniting the dome with the quadrangular substructions by means of 'pendentives' or brackets was next adopted. At the same time simple basilicas supported by rectangular piers, and afterwards by columns, were also frequently erected. The northern group of the buildings of that period, between Ḥamâ and Aleppo, is especially interesting. Columnar basilicas and dome-covered structures occur here also, but basilicas borne by piers are rare. The façade consists of an open colonnade; the apse is generally round internally and quadrangular externally; and numerous windows, and as a rule side-doors also, are inserted in the aisles and upper part of the nave. The capitals of the columns sometimes approach the acanthus type, but are occasionally in the shape of a calyx which has been developed by the native architects after a fashion of their own. The apses, as well as the windows and portals, are adorned with decorated string-courses terminating in knots resembling volutes. The ornamentation of the friezes consists of foliage, fruit, grapes, and the acanthus; but vases, peacocks, and other objects also occur, while crosses are invariably introduced. — In the chief towns of Palestine, and particularly in places of religious resort, the Greek emperors after the time of Constantine the Great erected a number of spacious BASILICAS. The Empress Helena enjoys a high reputation as a builder. To her (or else to Solomon) every considerable building of unknown origin is ascribed. The ancient basilica of Bethlehem (converted by Justinian) has been preserved, but of the earliest constructions of the church of the Holy Sepulchre few relics now exist. The Aḳṣâ affords an example of an ancient basilica which the Arabs have restored in the original style and converted into a mosque.

The **Arabs** at first employed Greek architects and builders: hence the strong resemblance of their edifices to those of the Christians. The rotunda of the church of the Sepulchre served as the model for that of the mosque of 'Omar (eṣ-Ṣakhra). Like the Byzantines, the Arabs were in the habit of covering their walls and domes with mosaic. While the Arabs in their architectural works chiefly followed the style which already existed in Syria, they nevertheless developed various forms peculiar to themselves. At a later period taste degenerated. They began capriciously to give their domes a bulbous form, and to cover their vaulting internally with a superficial structure of miniature arcading, reminding the spectator of a honeycomb. This is the so-called 'stalactite vaulting', in which the impression of solidity properly conveyed by a vaulted structure is entirely neutralized. The Arabs also frequently stilted the sides of the round arch above the capitals of the supporting pillars, and at an early period (as early as the 9th cent. in Egypt) they also began to use the pointed arch and the horseshoe arch, the latter being exclusively an invention of their own. The great fault of

Arabian architecture is its want of strict organic coherence; instead of having regard to the general effect of their buildings, the minds of the architects were entirely devoted to ornamentation and other details; and hence the unsatisfactory impression produced by these edifices, notwithstanding all their showy wealth of arabesques. One often observes, for example, ancient columns with beautiful capitals placed immediately beside modern Arabian columns or clumsy piers. The coloured arabesques, the idea of which was probably borrowed from woven tapestries, are often very cleverly designed, but they soon weary the eye of the beholder.

Syria cannot boast of many original buildings in the Arabian style, the reason being that the Arabs here found abundance of ancient edifices which they could easily adapt for their own purposes. Taking advantage of the wonderfully substantial foundations of antiquity, and using either ancient materials or inferior ones of their own, they erected on these foundations their town-walls, their towers, and their castles, all of which speedily again fell into decay. They supposed that additional strength was imparted to their walls by building fragments of columns into them; and they often endeavoured to produce the appearance of such a construction artificially. This was also done by the Crusaders. Thus in the vicinity of ancient harbour-fortifications in particular, we often see many scattered portions of columns, most of which were once incorporated with the badly built walls of which no other trace is now left.

Many buildings of the **Mediæval Period** are still extant. In the case of many of the *Castles of Syria* it is difficult to determine whether they were erected by the Saracens or by the Crusaders; but they may be distinguished from each other by the fact that diagonal or sometimes almost horizontal lines generally appear on the face of the blocks used by the Crusaders. — The *Churches* erected by Europeans on the soil of the Holy Land, however, are easily distinguishable from the Arabian buildings. These churches are of two classes. The first embraces all the churches built by the Franks between 1099 and 1187. These are all in one style. They possess a nave and aisles of equal length, a transept, and three apses adjoining each other. The vaulting is smooth and without a trace of groining, and rests on simply constructed piers. Above the intersection of the nave and the transept rises a dome, springing from pendentives. The rest of the building is covered with a flat roof. The buttresses project but slightly beyond the outside walls, and pointed arches are universal. — The second class of these churches embraces those of the 13th century. They all lie on the sea-coast, and closely resemble French churches of the same period, but have flat roofs. The pointed arch, which prevails in these buildings, is not the early Muslim arch, but that which was afterwards perfected by western architects, so that this European architecture may fitly be termed an early development of the pointed style on Arabian soil.

The inexperienced traveller is warned against purchasing **Antiquities**, as numerous imitations are largely manufactured in Syria and Egypt. Old Hebrew Coins (*Shekels;* very seldom genuine) are particularly valuable; and next to them Phœnician coins and gems, Græco-Roman coins of various towns, and Arabian coins of very various periods. The tombs often contain tear-vases, small statues and reliefs, and (on the Phœnician coast) scarabæi, etc. In the case of such antiquities being offered for sale, enquiry should always be made as to the place where they were found. Inscriptions are found in Syria bearing the following characters. — (1) Phœnician, ancient Hebrew, and Samaritan; (2) Aramaic ('Nabatæan' in the Ḥaurân and neighbouring districts, 'Palmyrene' in or near Palmyra); (3) Greek (very numerous); (4) Latin; (5) Arabic, which in the earlier periods (Cufic) more nearly approaches the Aramaic character, but in latter times often became very involved; (6) Mediæval Frank writing.

VIII. Works on Palestine and Syria.

The literature, of Palestine especially, is enormous: we give here merely a few important works. Professional scholars may be referred to R. Röhricht's *Bibliotheca Geographica Palaestinae* (Berlin, 1890). The chief agents in the exploration of Palestine are the *Palestine Exploration Fund* (at work since 1867), the German Palestine Exploration Society (*Deutscher Verein zur Erforschung Palästinas;* since 1878), and the *Russian Palestine Society*. It is scarcely necessary to remark that the traveller is assumed to have his Bible with him.

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Hill, With the Beduins. London, 1891.
Helen Miller, Alone through Syria. London, 1891.
A. Heber Percy, Moab, Ammon, and Gilead. London, 1897.
H. V. Hilprecht, Explorations in Bible Lands during the 19th Century. Edinburgh, 1903.
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Language, see p. xxxi; Jerusalem, pp. 32, 50; The Dead Sea, p. 133; The Ḥaurân, p. 154; Petra, p. 174; The Peninsula of Sinai, p. 186; Phœnicia, p. 265; Palmyra, p. 340; Mesopotamia and Babylonia, p. 396.

1. Approaches to Palestine.

The handbooks of the various steamship companies (see below) give full information as to the steamer-routes from England and the various Mediterranean ports. Particulars as to the overland routes (see below) from England to the Mediterranean will be found in *Bradshaw's Continental Railway Guide* (3*s.* 6*d.*). The Peninsular and Oriental Co. (see below) issues tickets for the sea-journey out and return overland, or *vice versâ*. Travellers from the United States may sail direct from New York to Gibraltar, Naples, or Genoa by German or Italian steamer (weekly; fares $ 80-175). — MEALS are included in the fare, consisting of breakfast (tea or coffee), luncheon (11-12 a.m.), and dinner (6-7 p.m.; on the French and Italian steamers wine is generally included). The STEWARD'S FEE, which the passenger pays at the end of the voyage, amounts to 1-1½ fr. per day, but more is expected if unusual trouble has been given. — RETURN or CIRCULAR TICKETS, and FAMILY TICKETS for three or more persons, are issued at a reduced rate by some of the steamship companies. Travellers who desire to return from the E. by one of the larger mail-lines should engage berths at Cairo or Port Saʿîd as soon as possible, for the steamers are apt to be crowded from Feb. to April inclusive.

PALESTINE AND SYRIA are generally reached from England viâ Egypt, either direct by steamer, or overland to the Mediterranean and thence by one of the numerous mail steamship-lines to Alexandria or Port Saʿîd, from which ports connecting lines ply to the Syrian coast (Jaffa, Beirût, etc.). All the large steamship-lines from England to India, the East, and Australia call at the Egyptian ports.

From Europe to Alexandria and Port Saʿîd.

a. Steamship Lines from England direct.

1. *Peninsular and Oriental Co.* (offices, 122 Leadenhall St., E.C., and Northumberland Ave., W.C.). From Tilbury Dock (mail steamers) or Royal Albert Dock (intermediate steamers) every Frid. or Sat. to Port Saʿîd in 12 days, viâ Gibraltar and Marseilles or Malta (fares 1st cl. 22 or 20*l.*, 2nd cl. 13 or 12*l.*; from Marseilles 16 or 15*l.*, 10 or 9*l.*). No return-tickets are issued, but a reduction of 25 per cent is allowed if the return journey be made within 12 months.

2. *Orient Pacific Line* (28 Cockspur St., S.W., and 5 Fenchurch Ave., E.C.). From Tilbury Dock every second Frid. to Port Saʿîd viâ Gibraltar, Marseilles, and Naples. Fares about the same as above.

3. *North German Lloyd* (*Norddeutscher Lloyd;* 14 Cockspur St., S.W.). From Southampton ca. 3 times monthly to Port Saʿîd viâ Genoa and Naples. Fares as above.

4. *Bibby Line* (10 Mincing Lane, London, E.C., and 26 Chapel St., Liverpool). From Liverpool every fortnight to Port Saʿîd (and India) viâ Marseilles (fare 1st cl. 12*l.*).

b. From Mediterranean Ports and Constantinople.

From MARSEILLES (20-24 hrs. from London; fares 1st cl. 5*l.* 17*s.* 4*d.* or 6*l.* 14*s.* 11*d.*, 2nd cl. 4*l.* 1*s.* 7*d.* or 4*l.* 12*s.* 8*d.* accord-

ing to route chosen) by '*P. & O.*', *Orient Pacific*, or *Bibby Line* (see p. 1) to Port Sa'îd, and by *North German Lloyd* to Alexandria, 4 times monthly. Also by vessels of the *Messageries Maritimes* (offices, 16 Rue Cannebière, Marseilles) every Thurs. to Alexandria and Port Sa'îd, thence in alternate weeks to Jaffa, Ḥaifâ, and Beirût or to Beirût, Smyrna, and Constantinople. The traveller may also make use of the steamers of the same company to Asia and East Africa, which touch at Egyptian ports, as well as those of the *Rotterdamsche Lloyd* (from Rotterdam viâ Southampton and Marseilles).

From Genoa (27 hrs. from London, viâ Calais or Boulogne, Paris, and Turin; fares 7*l.* 7*s.* 5*d.*, 5*l.* 1*s.* 8*d.*) by the *Navigazione Generale Italiana* (offices, 8 Leadenhall St., London, E.C.) every Sat. to Alexandria viâ Naples and Messina (fares from Genoa, without board, 239 fr. 25 c., 159 fr. 50 c.; from Naples 198 fr., 132 fr.). Once a month the course is continued to Jaffa, Beirût, Cyprus, Mersina, and Alexandretta. Steamers of the *North German Lloyd* and the *German East African Line* touch (3-4 times monthly) at Genoa and Naples on their way to Port Sa'îd. The Dutch *Nederland Line* steamers (from Amsterdam to Port Sa'îd viâ Southampton) also call at Genoa.

From Venice (32-36½ hrs. from London; fares 1st cl. 7*l.* 14*s.* 10*d.* to 8*l.* 12*s.* 4*d.*, 2nd cl. 5*l.* 8*s.* 1*d.* to 6*l.* 1*s.*, according to route) by *Navigazione Generale* on the 15th and 30th of every month at 8 a.m. viâ Brindisi (see below) to Alexandria and Port Sa'îd (five days; fares from Venice, without board, 214 fr. 50 c., 143 fr.).

From Brindisi (54½-58½ hrs. from London; fares 1st cl. 11*l.* 4*s.* 10*d.* or 12*l.* 2*s.* 4*d.*, 2nd cl. 7*l.* 17*s.* 2*d.* or 8*l.* 8*s.* 2*d.*, according to route) by '*P. & O.*' steamer (see p. 1) every Sun. evening, in connection with the 'P. & O.' express leaving London on Friday. Fares (1st class only) from Brindisi to Port Sa'îd 11*l.*, from London (incl. railway and sleeping-car) 25*l.* 9*s.* 11*d.* The return-trains from Brindisi await the arrival of the steamer from Port Sa'îd. Also by *Austrian Lloyd* (see below) every Frid. to Alexandria, and by *Navigazione Generale* (see above; fares from Brindisi, without board, 158 fr. 40 c., 105 fr. 60 c.).

From Trieste (ca. 45-50 hrs. from London; fares 10*l.* 2*s.* or 12*l.* 11*s.* 1*d.* and 7*l.* 7*s.*) in 5 days every Thurs. to Alexandria viâ Brindisi by *Austrian Lloyd* steamer (fares from Trieste 325 fr., 220 fr.; from Brindisi 275 fr., 190 fr.). Connection both ways with the Ostende Express, which arrives from Vienna at 7.10 a.m. and leaves Trieste at 6.35 p.m. Connection at Alexandria in both directions with vessels of the same company plying between that port and Constantinople, viâ Port Sa'îd, Jaffa, Ḥaifâ, Beirût, Cyprus, and the coast of Asia Minor.

From Constantinople (72-83 hrs. from London; fares ca. 11*l.* 13*s.* 1*d.* or 18*l.* 10*s.* and 8*l.* 2*s.* 6*d.* or 9*l.* 4*s.* 8*d.*, according to route) by *Austrian Lloyd* (see above) every week during the season (in summer every alternate week) via Smyrna, Mersina, Alexandretta, Tripoli, Beirût, Ḥaifâ, and Jaffa to Port Sa'îd and Alexandria (fares

from Constantinople to Beirût 115 fl., 79 fl.; from Alexandria to Beirût 44 fl., 30 fl., to Jaffa 30 fl., 20 fl.; from Beirût to Jaffa 15 fl., 10 fl.); by the *Messageries Maritimes* (p. 2) every alternate week viâ Smyrna, Beirût, and Jaffa to Port Sa'îd and Alexandria (fares from Alexandria to Beirût 110 fr., 80 fr., to Constantinople 315 fr., 220 fr.); by the *Compagnie Russe de Navigation à Vapeur* and the *Khedivial Mail Steamship and Graving Co.* every week viâ Smyrna and the Piræus to Alexandria, with connection thence to Jaffa. Steamers of the *Comp. Russe* also run to Smyrna, Beirût, and Jaffa.

Subjoined are a few details concerning the above-mentioned European and Egyptian ports. In Alexandria, Marseilles, and Trieste the steamers lie to at the piers, and this is also sometimes the case in Constantinople. At the Italian ports, and generally at Port Sa'îd, the passengers are taken out to the steamers by small boats. The fare for this is 1-1½ fr., including luggage, but a bargain should be struck beforehand. Order is said to be often very badly maintained.

Brindisi (*Grand Hôtel International*, at the harbour, first-class, R. 3-6, D. 5 fr.; *Albergo d'Europa*, Corso Umberto, ½ M. from the rail. station, ¼ M. from the harbour, R. & L. 2½ fr., A. 40 c.; *Alb. Centrale*, Corso Garibaldi 67, near the harbour, R. & L. 2-3 fr., these two pretty fair) is now a town of 17,000 inhab. and has resumed its old importance as a starting-point for travellers to the Orient. Comp. *Baedeker's Southern Italy.*

Genoa (*Grand Hôtel de Gênes*, Via Carlo Felice; *Grand Hôtel de Savoie*, opposite the main rail. station; *Grand Hôtel Isotta*, Via Roma 7; *Eden Palace Hotel*, at the Acqua Sola Park, R., L., & A. at these four from 5, D. 5-6 fr.; *Hôt. Bristol; Hôt. de la Ville; Hôt. de Londres*, at the rail. station; *Hôt. Continental*, Via Cairoli; *Hôtels Smith, de France, Central, Métropole*) contains 155,900 inhab. and is the chief seaport of Italy. Visitors should see the *Columbus Monument* and the palaces in the *Via Balbi*, *Via Cairoli*, and *Via Garibaldi*. They should also ascend to the *Castellaccio* (*View; cable-tramway, 50 c.). Comp. *Baedeker's Northern Italy.*

Marseilles (*Grand Hôtel du Louvre et de la Paix, Grand Hôtel Noailles et Métropole, Grand Hôtel*, these three in the Rue Noailles, R. from 4, D. 6 fr.; *Terminus Hotel*, at the rail. station; *Nouvel Hôtel*, hôtel garni; *Hôt. de Genève; Hôt. Continental*), with 491,200 inhab., is the second city and chief seaport of France. *La Cannebière*, beginning at the *Vieux Port*, and its prolongation, the *Rue Noailles*, have long been the chief pride of Marseilles. The best general survey of the city is obtained from the church of *Notre Dame de la Garde* (cable-tramway). Comp. *Baedeker's Southern France.*

Naples (*Bertolini's Palace Hotel*, R. from 6, D. 7 fr., *Hôtel Bristol, Parker's Hotel, Hôt. Britannique*, R. from 4, D. 5-6 fr., these four high up, in the Corso Vittorio Emanuele; *Grand Hôtel*, by the sea; *Grande Bretagne*, Riviera di Chiaja, *Santa Lucia, Vésuve, Royal des Etrangers, Victoria*, R. from 5 or 6, D. 5-6 fr.), with 547,500 inhab., is the most populous city in Italy. Its environment is one of the loveliest parts of the surface of the earth. The tourist should not fail to walk in the grounds of the *Villa Nazionale*, to drive along the *Via Tasso* and the *Strada Nuova di Posilipo*, and to see the famous sculptures and Pompeian wall-paintings in the *Museo Nazionale*. The finest view is obtained from *San Martino* (cable-tramway). For details and for the excursions to *Pompeii, Sorrento, Capri*, and other points, see *Baedeker's Southern Italy.*

Venice (*Hôtel Royal-Danieli, Hôt. de l'Europe, Grand Hôtel, Britannia*, these four first-class, R. from 5, D. 5-7 fr.; *Grand Hôtel d'Italie-Bauer; Grand Canal Hôtel et Monaco*, near the Piazza San Marco; *Angleterre, Métropole*, Riva degli Schiavoni), a city of 148,500 inhab., was down to 1797 the capital of a powerful republic of the same name. The railway-station is at the N.W. end of the Canal Grande; gondola hence to the *Piazzetta*, near which most of the hotels lie, 1 fr., with two rowers 2 fr. The chief

objects of interest are the *Piazza di San Marco*, the *Church of San Marco*, the *Doges' Palace*, and the *Canal Grande*. Comp. *Baedeker's Northern Italy.*

Trieste (*Hôtel de la Ville*, by the harbour, R. & A. 2-12 kr.; *Hôt. Delorme*, near the harbour, R. 2-4 kr., L. & A. 1 kr. 20 h.; *Europa*, 1/4 M. from the rail. station, with café, R. & L. from 2 kr.; *Aquila Nera; Zum Guten Hirten*), the chief seaport of Austria, with 145,000 inhabitants. The railway-station (restaurant) lies on the N. side of the town, about 1 M. from the harbour and the pier of the Austrian Lloyd (cab 1 kr. 20 h., with two horses 3 kr.). A pleasant excursion, taking 1/2 day, may be made to the N.W. to the château of *Miramar*, once belonging to the Emp. Maximilian of Mexico (d. 1867), to whom a monument has been erected in the Piazza Giuseppina, near the harbour. Comp. *Baedeker's Austria.*

Constantinople (*Hôtels Pera Palace, de Londres, Royal et d'Angleterre*, and *Bristol*, all four by the garden of the Petits-Champs and of the first class, R. from 5, D. 5-6 fr., pens. from 15 fr.; *Hôt. Kroecker*, Rue Kabristan, somewhat lower down, R. 5, D. 4 1/2, pens. 12 fr.; *Hôt. Continental et Français*, by the garden of the Petits-Champs, R. 4-12, D. with wine 5, pens. 11-18 fr.; *Hôt. Grande-Bretagne*, in the Rue Venedik, a side-street in the same quarter, R. from 2 1/2, D. with wine 3, pens. 6-10 fr., unpretending; *Hôt. St. Pétersbourg*, by the garden of the Petits-Champs, an unpretending hôtel garni), the capital of Turkey, is a city of about 1,000,000 inhabitants. It includes the seaport of *Galata* and the European suburb of *Pera*, on the E. side of the Golden Horn; *Stambul*, to the W. of the Golden Horn; and *Scutari*, on the coast of Asia. The hotels are all in Pera, 1 1/2 M. from the railway-station (carr. 4 1/2 fr.) and 1 M. from the landing-place of the steamers (carr. 2 1/4, disembarkation 2 fr.). — Passing visitors should ascend the *Tower of Galata*, drive across the *New Bridge* to the *Mosque of the Hagia Sophia* in Stambul, visit the *Museum*, walk through the *Great Bazaar* (with dragoman), and take a steamer-trip on the *Bosphorus*. Comp. *Baedeker's Konstantinopel und Kleinasien* (at present in German only).

Alexandria (*New Khedivial Hotel, Hôt. Abbat; Windsor Hot., Hôt. Continental, Hôt. du Canal de Suez, Hôt. des Voyageurs*), a city of above 360,000 inhab., including 46,000 Europeans, is the chief seaport of Egypt. Representatives of the hotels and of the chief tourist-agencies meet travellers on the steamer and relieve them of all trouble in passing to the railway-station or to a hotel for a fee of 15-20 piastres (4-5 fr.; passport, see p. xxiii). — The chief sights of the city may be visited by carriage in half-a-day. From the *Place Méhémet-Alî*, the centre of the European quarter, we drive to *Pompey's Pillar*, 90 ft. high, which was probably erected about 391 by the emperor Theodosius to commemorate the triumph of Christianity in Alexandria, and during the middle ages was believed to mark the tomb of Pompey the Great. Not far off, in the hill named Kôm esh-Shukâfa, is an *Egyptian Burial Place*, brought to light in 1900 and probably dating from the second century of our era (adm. 5 pi.). The *Museum of Graeco-Roman Antiquities*, consisting mainly of objects found in and near Alexandria, is also well worth a visit (open 9-12 & 3-5.30; adm. 2 pi., free on Frid.; closed on Thurs.).

The voyage from Alexandria to Port Sa'îd is devoid of interest. Most travellers will therefore take the train to *Cairo* (Shepheard's Hotel; Savoy Hotel; Hôt. Continental; Hôt. d'Angleterre, all of the first class) and go on thence to Port Sa'îd by railway.

Port Sa'îd (*Savoy Hotel; Eastern Exchange Hotel; Hôtel Continental*), the flourishing town at the N. end of the Suez Canal, contains 42,000 inhab., of whom 12,000 are Europeans. At the harbour is a lighthouse, 175 ft. high, and on the W. mole is a colossal statue, by E. Frémiet, of *Ferdinand de Lesseps* (1805-94), the builder of the Suez Canal. — For further details of Alexandria, Cairo, and Port Sa'îd, see *Baedeker's Egypt.*

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2. Jaffa.

Arrival. The steamer casts anchor outside the rock-girt harbour. The hotels and the tourist-offices named below send small boats to the ship, and the traveller should use these, rejecting the offers of all other boatmen, porters, and dragomans. The charge is 5-6 fr. a head, including luggage (upon which a sharp eye should be kept) and the drive to the hotel. In rough weather, the disembarkation is difficult, as the N. channel has silted up and the deeper N.W. channel is so narrow that the passage between the reefs is dangerous; as much as 20 fr. is then sometimes demanded from each person. — *Passport* and *Customs Duties*, see pp. xxiii, xxiv. The boats land in front of the *Custom House*, which lies at the S. corner of the harbour. The various **Steamboat Offices** (Egyptian, Russian, Austrian, French, Italian) stand on the quay to the N. — The **Railway Station** (*Gare*; Pl. B, 1), in the N.E. part of the town, is about 1½ M. from the harbour and ½ M. from the German Colony.

Hotels (comp. p. xvi; bargaining advisable; previous notice desirable during the height of the travelling-season). — Jerusalem Hotel (Pl. a, B 1; landlord, *Hardegg*, a German), in the German Colony; Hôtel du Parc (Pl. b, B 1; landlords, *Hall Brothers*), adjoining the preceding; pension at these 12½ fr., for a prolonged stay 10 fr., after the season 8 fr. (wine extra).

Hotel Kaminitz (Pl. c; B, 1), Rue Boustrous (p. 10); Frank's Hotel (Pl. d, B 1; German landlord), in the German Colony, with restaurant.

Tourist Offices. *Cook & Son* (Pl. 1; B, 1), opposite the Jerusalem Hotel; *Clark*, near the Hôtel du Parc (p. 6); *Hamburg-American Line*, at P. Breisch's (see below), on the quay; *Dr. Immanuel Benzinger* (Pl. 2; B, 1), at the entrance to the German Colony; *Agence Lubin*, in the Hôtel du Parc (p. 6).

Horses and **Carriages** at *Kappus's* and *Schanz's*. Saddle-horse, 1 fr. per hr. Carriage, per drive, 1 beshlik (3½ pi.); ½ day 10, whole day 20 fr.; to Jerusalem, see p. 15; to Gaza, 40 fr. (there and back 70 fr.); to Ḥaifâ, see pp. 225 and 234. Carriages and horses are best obtained through the hotels or tourist-offices.

Post Offices. *Turkish* (Pl. 29; B, 1), Rue Boustrous (p. 10); *International Telegraph*, in the Post Office. The foreign post-offices are all on the quay: *Austrian* (Pl. 32; A, 1), *German* (Pl. 31; A, 1), adjoining it on the S.W., *Russian* (Pl. 33; A, 2), to the S.W., *French* (Pl. 30; A, 1) to the N.E.

Vice-Consulates. British (Pl. 9; A, 1, 2), *J. Falanga;* United States, *Hardegg*, of the Jerusalem Hotel (p. 6); French (Pl. 8; B, 2), *Guès;* Russian, *von Pipper;* Austrian (Pl. 10; A, 1, 2); German, *Roessler;* Italian, *Alonzo;* Dutch, *Portalis;* Spanish, *Carpani.*

Banks. *English Bank of Palestine* (Pl. 4 b; A, 2); *German Bank of Palestine* (Pl. 4 a; A, 1), *Crédit Lyonnais* (Pl. 3; A, 1); *Banque Ottomane* (Pl. B.O.; A, 2).

Physicians: *Dr. Keith* (English); *Dr. Lorch* (German); *Dr. Lin* (French); *Dr. Saad*, quarantine physician (with German diploma). — **Dentist**, *K. Lorch.* — Chemists, *Paulus*, *Wolfer*, *& Co.*, in the German Colony (p. 10).

European Firms. Commission & Forwarding Agents: *Aberle & Co.*, in the Gaza Road (Pl. A, 2); *P. Breisch*, *A. Singer's Successors*, *Alonzo & Son*, all on the quay. — Travelling Requisites: *Rabinowitz Brothers*, Gaza Road; *Chr. Beck*, Rue Boustrous; *C. Besserer*, saddler, at the station. — Provisions: *Bekmesian*, Rue Boustrous; *Nahas*, Jerusalem Road (Pl. A, B, 2). — Wine: *Sarona & Jaffa Co.* (German), Gaza Road; *Carmel Oriental Co.* (wines from the Jewish Colonies). — *G. Egger* supplies bulbs and seeds of Syrian plants for exportation. — Photographer, *Sabundji.*

Benevolent Institutions. *Church Missionary Society's Station* with a hospital and two schools for boys; *English School* for girls (Pl. 17; A, 2); *American Orphanage; French Hospital* of *St. Louis* (Pl. 22; A, 2), conducted by the Sisters of St. Joseph; *German Hospital* and *School*, see p. 10; *Convent* and *Schools* of the *Frères des Ecoles Chrétiennes* (Pl. 15; A, 2); *Franciscan Convent* and *School* for boys (Casa Nuova; Pl. 7, A 2); *School* of the *Sisters of St. Joseph* (Pl. 16; A, 2), for girls.

Jaffa or *Yâfâ*, Greek *Joppa*, the seaport of Jerusalem and the chief town of a Ḳaḍâ of the Liwa of Jerusalem (comp. p. lvii), contains about 45,000 inhab., including 30,000 Muslims, 10,000 Christians, and 4000 Jews. The town has greatly increased within the last few decades, principally in consequence of the numerous pilgrims who flock here (ca. 20,000 yearly). Its trade is also considerable. The chief exports are oranges and other fruit, sesame, olive-oil, wine, and wool. The chief imports are cotton goods, cloth, coffee, rice, sugar, and tobacco. In 1904 the port was entered and cleared by 509 steamers of 759,801 tons' burden, and by 1081 sailing-vessels of 16,322 tons.

History. Jaffa was anciently a Phœnician colony in the land of the Philistines. The meaning of the ancient name *Japho* is doubtful; but the Hebrews translated it 'the beautiful'. According to an ancient myth Andromeda, the daughter of Cepheus and Joppa (daughter of Æolus), is said to have been chained to the rocks here, in order that she might be devoured by a huge sea-monster, but was released by Perseus. The prophet Jonah, too, is said to have just quitted Joppa when he was swallowed by the whale (Jonah i. 3). Throughout the Roman period, and even down to the Middle Ages, the chains were shown with which Andromeda was bound to the rocks of the harbour. So, too, the huge bones of some marine monster

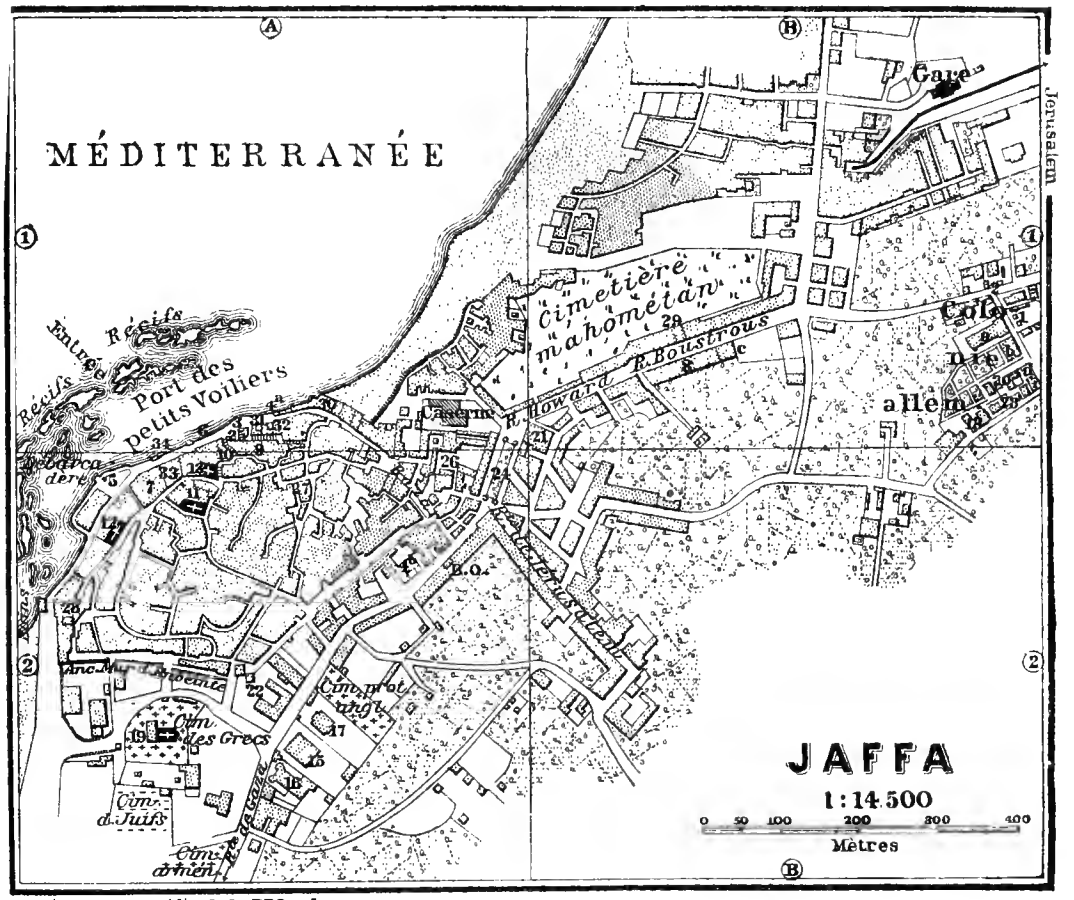
were long an object of curiosity here. Jaffa is mentioned as a fortress in the list of cities overthrown by Thutmosis III. (p. lxxvi). In the days of Solomon it was the port for Jerusalem, to which Hiram, King of Tyre, undertook to send timber from Lebanon 'in floats', for the building of the Temple (2 Chron. ii. 16; comp. Ezra iii. 7). In the inscription relating to the victorious campaign of Sennacherib, the town is called Ya-aṇ-pu. The tomb-inscription of Eshmunazar, dating from the beginning of the 3rd cent. B.C., mentions Jaffa as given to Sidon along with Dôr by one of the Ptolemies. Jaffa was definitively brought under the Jewish yoke by the Maccabees (1 Macc. x. 74 et seq.). Christianity was introduced here at an early period (Acts ix. 36, etc.). Before the Jewish war Joppa was captured and destroyed by the Roman general Cestius; it was then rebuilt, but was soon again destroyed by Vespasian as being a haunt of pirates. Several bishops of Joppa are mentioned as having attended various church synods. The bishopric was restored by the Crusaders, and the town raised to the rank of a county (1099). In 1126 the district of Joppa came into the possession of the Knights of St. John. The town was captured and destroyed by Melik el-'Adil, brother of Saladin, in 1187, and by Safeddin in 1191, recaptured by Richard Cœur-de-Lion, taken in 1197 by Melik el-'Adil, restored to the Christians in 1204, and finally destroyed in 1267 by Beibars. Towards the end of the 17th cent. the importance of Jaffa began to revive, and from that period dates the construction of the quay. In 1799 the place was taken by the French army under Kléber.

The old town lies on the sea-coast, on the brow of a rocky hill 115 ft. in height. The houses are built of tuffstone. The streets are generally very narrow and dusty, and after the slightest fall of rain exceedingly dirty. From the landing-place (Débarcadère; Pl. A, 2) the chief business-street leads along the quay to its N.E. end and then bends to the right. A few paces farther on is a lane leading to the left to a khân. Traversing this khân and passing along the N. side of the barracks (Caserne; Pl. A, 1), we reach the Serâi (p. 10). In a straight direction we reach the busy Arab *Bazaar* (Pl. A, 2), where the traveller will have an opportunity of noticing the purely Semitic type of the inhabitants. The *Mosque* (Pl. 26; A, 2) to the left is of no interest; opposite its entrance we see an elegant *Fountain*, surrounded by ancient columns. The *Latin Hospice* (*Casa Nuova*; Pl. 7, A 2) was founded in 1654, from which period dates the tradition that it occupies the site of the *House of Simon the Tanner* (Acts ix. 43); but the site of Simon's house is now pointed out in an insignificant mosque near the *Fanar*, or lighthouse (Pl. 28; A, 2), on the S. side of the town, where, however, the view is the sole attraction (fee 1 piastre).

The new quarters, to the E., N.E., and S. of the old town, make a more favourable impression. The *Public Garden* (Pl. 24; A, 2) reached through the bazaar, with its clock-tower and several Arabian coffee-houses, is the starting-point of three great roads: in front (S.E.) is the road to Jerusalem (p. 15); on the right (S.W.) that to Gaza; on the left that to Nâbulus (p. 10). The Jerusalem Road leads to the S.E. through the new suburbs, then between lofty cactus-hedges. After 10 min. we reach a handsome *Sebîl* or fountain, founded by *Abu Nebbût*, a former pasha, who is buried here. The road now forks, the turning to the right leading to Jerusalem, while that to the left brings us in 5 min. to the Russian settlement, where

ENVIRONS of JAFFA
From an Original Survey by Th.Sandel.
Depth-line of 3 Fathoms.
MEDITERRANEAN SEA
Saknet Shêkh Muannes
Nahr el-Aujâ
Ford
Waterfall
Mills
Haifa & Akka
Saknet Summel
Abd-en-Neby
Nâbulus
Ford
Moor
Sandhills
Temple
Colony
Garden of Sir M. Montefiore
Sarona
Wady el-Miserara
Vineyards
Model Farm
Mount Hope
Sta.
Garden of the Latin Monastery
German Colony
Anchorage of Steamers
Entrance
Harbour
JAFFA
Ledge of rocks
Saknet ed-Derâite
Garden of the Murad Family
Saknet Abu Kebir
Shekh Murad
Selami
Tomb & Fountain
Garden of the Russian Monastery
Tanyards
Shekh Ibrahim
Cottages
Bathing place
Orange Gardens
Agricultural Colony of the Alliance Israelite
Arable Land
Ramleh & Jerusalem
Jerusalem
Vineyards
Saknet ed-Derwish
Drawn, Engraved & printed by
1:50.000
Wagner & Debes, Leipzig
Paces
Yards

we are shown the site of the house of *Tabitha*, and her rock-tomb (Acts ix. 36). The top of the church-tower affords an admirable view of Jaffa and the Plain of Sharon, extending in clear weather to Mt. Carmel. — The Gaza Road (Pl. A, 2) passes through the S. suburb. On this road, to the left, are the English Protestant cemetery and the English school for girls (Pl. 17; A, 2); opposite, on the right, the French hospital (Pl. 22; A, 2); farther on, to the left, are the schools of the Frères des Ecoles Chrétiennes (Pl. 15; A, 2) and of the Sisters of St. Joseph (Pl. 16; A, 2); to the right



D'après un plan original du Dr Saad

Tourist Agencies: 1. Cook, B, 1; 2. Benzinger, B, 1. — *Banks:* 3. Crédit Lyonnais, A, 1; B.O. Banque Ottomane, A, 2; 4a. German Bank of Palestine, A, 1; 4b. English Bank of Palestine, A, 2. — 5. *Passport Bureau*, A, 2. — 6. *Harbour Master*, A, 1. — 7. *Casa Nuova*, A, 2. — *Vice-Consulates:* 8. French, B, 1; 9. British, A, 1, 2; 10. Austrian, A, 1, 2. — *Convents:* 11. Franciscan, A, 2; 12. Greek, A, 2; 13. Armenian, A, 2. — *Schools:* 15. Frères des Ecoles Chrétiennes, A, 2; 16. Sisters of St. Joseph (for girls), A, 2; 17. English (for girls), A, 2; 18. German Temple Sect, B, 1. — *Churches:* 19. St. George's (Greek), A, 2; 20. German Protestant, B, 1. — 21. *Government Building* (Serâi; B, 1). — *Hospitals:* 22. French, A, 2; 23. German, B, 1. — 24. *Public Garden*, A, 2. — *Mosques:* 25. El-Bahr, A, 1; 26. El-Mahmûdîyeh, A, 2; 27. Es-Serâi, A, 2. — 28. *Lighthouse*, A, 2. — *Post and Telegraph Offices:* 29. Turkish, B, 1; 30. French, A, 1; 31. German, A, 1; 32. Austrian, A, 1; 33. Russian, A, 2. — 34. *Quarantine Station*, A, 1.

are the Greek church (Pl. 19; A, 2) and the Jewish and Armenian cemeteries, and then the English mission-house and hospital. To the W. of this road is the weli (p. lxxiv) of *Sheikh Ibrâhîm* (fine view of the town). — The Rue Boustrous (road to Nâbulus) leads to the N.E., passing the *Barracks* (Caserne; Pl. A, 1), on the left, and the *Serâi*, or government-building (Pl. 21; B, 1), on the right. Beyond are the Turkish *Post and Telegraph Office* (Pl. 29; B, 2) and the Hotel Kaminitz (p. 7). A few steps farther on a road to the left leads to the *Railway Station* (Gare; Pl. B, 1) and to the new N. suburb, which is inhabited mainly by Jews and Mohammedans.

The main road straight on leads through orange-gardens and past a fountain with an Arabic inscription (left) to the pleasant-looking houses of the **German Colony** (*Colonie allemande;* Pl. B, 1). On the right, at the entrance to the colony, are the chapel and mission-house of the English Mission to the Jews, the Jerusalem Hotel, the Hôtel du Parc, and Frank's Hotel (comp. pp. 6, 7). Beyond the last stands the new German Protestant Church (Pl. 20; B, 1). The colony was originally founded in 1856 by American settlers, but was afterwards abandoned, and purchased in 1868 by the members of the 'German Temple' sect, numbering about 350 souls. They possess a school (Pl. 18; B, 1) and a hospital (Pl. 23; B, 1).

The constitution of the free religious community of the 'Temple' or 'Friends of Jerusalem' in 1860 was the result of a religious movement in Wurtemberg, mainly stimulated by *W.* and *Chr. Hoffmann*. Starting from the principle that the task of Christianity is to embody the Kingdom of God on earth, they came to the conclusion that a really Christian social life was impossible on the basis of the current ideas of the Trinity, the Divinity of Christ, etc. On the contrary, they derived their religious and social programme from the Old Testament prophecies. They accordingly considered it to be their task, first of all to erect the ideal Christian community in the 'Land of Promise' and from this spot to begin regenerating the church and social life of Europe. The first colony was founded in Ḥaifâ in 1868, and the second almost simultaneously in Jaffa. The 'Temple' numbers some 1200 members in four colonies and has unquestionably done much to promote the colonization of the country.

About $1^1/_2$ M. to the N.E. of the town, on the road to Nâbulus, lies **Sarona** (see Map, p. 8), another colony of the 'Temple'. The plain of *Sharon*, which extends along the seaboard between Joppa and Cæsarea, was famed in ancient times for its luxuriant fertility and pastures (Is. lxv. 10). Excellent soil is found at a depth of $1^1/_2$ or 2 ft. beneath the snrface of the sand, and water is found everywhere. Vines thrive admirably (comp. p. liii). Apiculture also is pursued with success.

A beautiful excursion may be made along the Nâbulus road as far as the *Nahr el-ʿAujâ* (carriage there and back, in 2-3 hrs., 10 fr.; sail-boat, $^1/_2$ day, 15 fr. or upwards according to the number of passengers). This river, next to the Jordan the largest in Palestine, rises near *Râs el-ʿAin*, about 10 M. to the N.E. of Jaffa, and although its fall is very trifling drives a number of mills. Near *Mulebbis*, close by, is a Jewish colony (*Petaḥ Tikweh*). Return on horseback along the coast (see Map).

From Jaffa to Ḥaifâ, carriage-road, see p. 231.

Dr R. Fischer del. Geogr. Estabt Wagner & Debes, Leipzig

3. From Jaffa to Jerusalem.

A. By Railway.

54 M. One train daily in each direction in 3½ hrs. Fares, 1st class 70 pi. 20 pa. (or 15 fr. gold), 2nd class 25 piastres. In these fares one mejîdi = 20 piastres, one napoleon = 94 pi. 20 pa., 1*l.* = 124 pi., 1 Turkish pound = 108 pi. — The railway-carriages are not very comfortable; ladies should always travel first-class.

The line skirts the orange-gardens in the environs of Jaffa with *Sarona* to the left, then turns to the S.E. and crosses the plain of *Sharon*, following the depression of the *Wâdi el-Miserâra*. Towards the E. the bluish mountains of Judæa come gradually into view. On the right, close by, are the villages of (4⅓ M.) *Yâzûr* and *Beit Dejan;* on the left, *Sâḳiyeh*, then, farther to the E., *Kafr ʿAnâ* (*Ono*, Nehem. xi. 35) and *El-Yehûdîyeh*, with the German Temple colony of *Wilhelma* (1902). The line passes through (8 M.) *Sâfirîyeh* (perhaps *Sariphaea*, which was an episcopal see in 530).

11¾ M. **Lydda** (Arabic *Ludd*). — The **Station** lies 1¼ M. to the S. of the town, near St. George's Church, on the road to Ramleh (see below).

History. *Lôd* is first mentioned after the Exile (Ezra ii. 33; Neh. vii. 37). It became of some importance in the period of the Maccabees (Jos. Ant. xx. 6, 2), and in 145 B.C. it was detached from Samaria and included in Judæa (1 Macc. xi. 34, etc., where it is named *Lydda*). Under the Romans it was the capital of a district of Judæa, and it was the seat of an early Christian community (Acts ix. 32). It was afterwards famed for its learned rabbinical school. The bishops of Lydda are mentioned at an early period, and though the town was for a time called *Diospolis*, its ancient name was retained in the episcopal lists. In 415 an ecclesiastical council was held at Lydda, at which Pelagius defended himself. The Crusaders again founded a bishopric there in 1099. In 1271 it was sacked by the Mongols, and since that period it has never recovered its former importance.

The chief attraction at Lydda is the *Church of St. George*, on the S. side of the town. The key is kept by the sacristan of the Greek convent (fee 5 pi.).

Lydda is mentioned at a very early period in connection with St. George. According to tradition, Moḥammed declared that at the Last Day Christ would slay Antichrist at the gate of Lydda. This is doubtless a distorted version of the story of St. George and the dragon. Over the tomb of St. George at Lydda a church stood as early as the 6th century. In the following century this was destroyed by the Persians, but it was again built and existed until its second destruction by Khalîf Ḥâkim Biamrillâh in 1010. Again rebuilt, it was once more destroyed in 1099 by the Mohammedans in order not to interfere with the defence of the town against the Crusaders. The latter found a 'magnificent tomb' here and in the second half of the 12th cent. erected a new church near the site of the old one, which, however, was destroyed with the town by Saladin in 1191. A church is again spoken of here in the middle of the 14th cent., but was in ruins at the beginning of the 15th. The site of the original Byzantine church was then occupied by a mosque. Since 1870 this building has been in the possession of the Greeks, who have restored it. (Revue Archéologique xix. 223 et seq.)

Of the present building the apses and a few arches and pilasters on the W. side belonged to the older church, built about the middle of the 12th century. The square buttresses of the nave are adorned

with small columns. The ceiling has been restored with little taste, while the modern pilasters are distinguishable from the ancient at a glance. Below the altar is the crypt, which has been restored.

From Lydda the train proceeds to the S.E., passing *'Annâbeh* on the left.

13½ M. **Er-Ramleh.** — **The Railway Station** is about ¾ M. to the E. of the town, near the Jerusalem road. From the station to the 'Tower of Ramleh', past Reinhardt's Hotel, ½ hr. — **Accommodation.** REINHARDT'S HOTEL, well spoken of, pens. 10 fr. FRANCISCAN CONVENT, on the traditional site of the house of Joseph of Arimathæa (Matth. xxvii. 59). — As there is only one train daily (comp. p. 11), those who wish to visit Ramleh and go on by railway without passing the night there must drive from Jaffa to Ramleh. Those coming in the opposite direction must order a carriage from Jaffa in advance to meet them at Ramleh.

History. The tradition that Ramleh occupies the site of the *Arimathea* of the New Testament is a fabrication of the 13th century. The town was founded in 716 by the Omayyad khalîf Suleimân, the son of 'Abd el-Melik. The truth of this statement is confirmed by the facts that the name of the town is of purely Arabic origin (*ramleh* signifying 'sand'), and that we find the name 'Ramula' applied to the place for the first time in the year 870. The place soon became prosperous, and was perhaps even larger than Jerusalem. Christians lived at Ramleh and had churches here before the time of the Crusades. In 1099 a bishopric of Lydda and Ramleh was founded. In 1177 the town was much damaged by a fire. Ramleh was twice captured by Saladin, and in 1266 it was finally wrested from the Franks by Beibars. The town continued to enjoy a share of its former prosperity down to the close of the 15th century. Napoleon I. once had his headquarters at Ramleh and occupied a room in the Franciscan convent, which is still shown.

Er-Ramleh contains 6500 inhab., about 2000 of whom are Christians, chiefly of the Greek faith. Schools are maintained by the Church Missionary Society and by the Franciscans and the Sisters of St. Joseph. There is also an Armenian Convent. The town is wretched and has no trade. The orchards around Ramleh are luxuriant; there are also a few palm-trees. The fields yield rich crops, and are enclosed by impenetrable cactus-hedges, in which numerous wild pigeons build their nests. The climate is mild, pleasanter than that of Jerusalem, and more healthy than that of Jaffa.

On the E. side of the town is the *Chief Mosque (Jâmi' el-Kebîr)*, once a church of the Crusaders (12th cent.). Unbelievers are not always permitted to visit it, but the effect of the all-powerful bakhshîsh may be tried (5 pi.; shoes must be taken off).

On the W. side is a small minaret, which was probably once a Christian bell-tower. The principal entrance was on the W. side, but the W. front has now been covered by masonry; the entrance is on the N. side. The mosque is about 55 yds. long by 27 wide. The nave is loftier than the two aisles, from which it has been divided by two rows of columns running from W. to E. Each row has seven arches, a plain cornice, and seven pointed windows. The windows in the aisles are also pointed.

The most remarkable monument is the **Tower of Ramleh*, or *Jâmi' el-Abyad*, the 'white mosque' (to the S.W. of the town).

The mosque was built by the founder of the town. The building was restored in the time of Saladin (1190), and Sultan Beibars also erected a dome and a minaret here (1268). An Arabic inscription over the door of the mosque dates from the period of the Mameluke prince, Nâsir Abul-

Fath Mohammed ibn Kilâûn (1318), but many authorities ascribe the tower to the Crusaders. A later Mohammedan tradition is to the effect that forty companions of the prophet, or, if the Christian version is to be believed, forty Christian martyrs, repose in the subterranean vaults of the mosque.

The entrance to the vaults is now about 40 paces to the S.E. of the portal of the tower; the whole of the ground here was undermined with similar chambers. (Care should be taken when walking about.) On each side of the great quadrangle formed by the building there were ten recesses, and the gateway by which we now enter the court formed the chief entrance and was beautifully decorated. In the centre of the court are remains of a fountain. In the 17th cent. a hospital or lunatic asylum *(mûristân)* was established here. — The pointed doorway and the elegant little windows of the five stories, especially on the S. side, are remarkably interesting. At the four corners of the tower are slender buttresses. The top is reached by 110 steps. The upper part of the tower (added in 1652) tapers, and here we enter a kind of gallery. The ascent is recommended for the sake of the admirable *View from the top.

Towards the S. is a large olive-plantation; towards the E. are tombs and the town of Ramleh. Farther distant, towards the N. and S., stretches a beautiful fertile plain; in the distance to the W. is the silvery band of the Mediterranean; to the E. the blue mountains of Judæa. The most conspicuous of the neighbouring towns and villages is Lydda, to the N.E.; to the right of it is Beit Nebâla, and adjoining it, to the left beyond Lydda, is Deir Ṭarîf. Towards the E. lies Jimzû, to the right of which are Yâlô, Kubâb, and Lâṭrûn. In the extreme distance, to the E.S.E., appears En-Nebi Samwîl (p. 96). — The view is finest by evening light, when the mountains are gilded by the setting sun.

About 8 min. to the N. of Ramleh is situated the so-called *Cistern of St. Helena*, Arabic *Bîr el-ʿAneizîyeh* (p. xcvi), consisting of six vaults, each 30 paces long and borne by eleven pillars. It was probably constructed by Suleimân (p. 12).

Immediately after leaving Ramleh, the line crosses the road from Jaffa to Jerusalem and turns to the S. across the marshy plain, past (left) the small Arab village of (18 M.) *Nâʿaneh*. A little to the right (W.) of the railway lies *ʿAkir* (*Ekron;* 2 Kings i. 2, etc.), one of the five chief cities of the Philistines, now a Jewish colony, with almost no traces of ruins. On a hill to the left (E.), near the village of *Abu Shûsheh*, are the ruins of *Tell Jezer*.

Gezer, mentioned in the letters found at Tell el-ʿAmarna (p. lxxv), was an ancient Canaanitish city, not occupied by the Israelites (Josh. xvi. 10; Judg. i. 29). It was afterwards captured by Pharaoh and presented by him to Solomon, his son-in-law, as his daughter's dowry (1 Kings ix. 16). The place was an important fortress in the time of the Maccabees (1 Macc. iv. 15, ix. 52, etc.). Gezer has been identified with the episcopal city of *Gadara* in Palæstina Prima and with the *Mont Gisart* of the Crusaders, who under Baldwin IV. here defeated Saladin in 1177 (Acad. des Inscrip. Comptes Rendus 1888, pp. 395 et seq.). Recent excavations by the Palestine Exploration Fund have confirmed the age of the town. The lowest stratum contains cave-dwellings with flint implements, also numerous Egyptian seals, rings, and other articles of jewellery (ca. 2500 B. C.) which show how great was the influence of Egyptian culture at that remote period. Higher up, the periods of the Canaanites and of the Jewish city, both before and after the Exile, were clearly distinguishable. Some of the caves used as graves contained numerous ancient weapons of bronze. The ancient sanctuary

a 'High Place' with 'mazzeboth' (standing stones), was also discovered, and under its pavement were large clay-vessels containing the bodies of children, doubtless used in sacrifices. The clay-vessels discovered are in many instances closely allied to those from the island of Crete. — Comp. *R. A. Stewart Macalister*, 'Bible Side-Lights from the Mound of Gezer: a Record of Excavation and Discovery in Palestine' (London, 1906).

24 M. **Sejed**; the station is situated in an insalubrious but fertile plain, one of the Sultan's private domains. From Sejed the line follows the depression of the *Wâdi eṣ-Ṣarâr* (the 'valley of Sorek'; Judg. xvi. 4), which is wide at its mouth, but afterwards narrows. *Beit ʿAṭâb*, situated on the top of the hills to the left, remains for some time in sight; farther on, also to the left, the weli of *Ṣarʿa* (see below); to the right, the weli of *ʿAin Shems* (the ancient *Beth Shemesh*, 1 Sam. vi. 9; 1 Kings iv. 9) and, farther to the S., *Beit el-Jemâl* (agricultural college of the monks of St. Joseph).

31 M. **Deir Abân**; the station is about 3 M. distant from each of the three villages, *Deir Abân*, *Artûf* (with a colony of Roumanian Jews), and *Ṣarʿa* (the ancient *Zoreah*, Josh. xv. 33, xix. 14; Judg. xiii. 2), that are served by it. *Ṣarʿa* (see above) is seen on a hill to the left; to the E. is *Artûf*, with several modern houses with tiled roofs. The mountains now begin. Shortly after entering them we see high up in the rocks to the left the mouth of a grotto, the so-called *Samson's Cavern* (the story of Samson is localized in this district; Judg. xiii-xvi). The line passes along precipitous walls of rock and ascends the *Wâdi eṣ-Ṣarâr*, the windings of which it follows. We pass (38½ M.) *Deir esh-Sheikh*, situated on a hill to the right, and (40⅓ M.) *ʿAḳûr*, on a hill to the left; beyond it, the *Wâdi Ḳalôniyeh* opens on the left. The line follows the Wâdi eṣ-Ṣarâr.

47¼ M. **Bittir.** — The **Railway Station** is ¼ hr. distant from the village, where there is a copious spring.

History. The *Baither* of Joshua xv. 59 in the Septuagint (*Beth-arabah* of Josh. xv. 61 in the A.V.), or *Bethar*, played an important part in the insurrection of Bar Cochba (p. lxxx) against the Romans. The latter succeeded in capturing it only after a siege of 3½ years (A. D. 135), when a terrible massacre of the inhabitants ensued.

The Muslim village lies on a terrace between the *Wâdi Bittîr* and another valley. From the spring we ascend a steep path to a second terrace. Traces of walls, known as *Khirbet el-Yehûd*, or 'ruin of the Jews', prove that the place, admirably adapted for a stronghold, was once fortified. On the E. side are chambers in the rock and old cisterns, with some remarkable niches between them.

From Bittîr the line ascends the *Wâdi el-Werd* (valley of roses, p. 93) at a pretty steep gradient. *El-Welejeh* is on the left; farther on, Philip's Well (*ʿAin el-Ḥanîyeh*, p. 93) and the villages of *ʿAin Yâlô* (p. 93) and *Esh-Sherâfât* are seen on the right; then, on the left, *El-Mâliḥa* and *Ḳaṭamân* (p. 69). *Beit Ṣafâfâ* and the monastery of *Mâr Elyâs* (p. 99) are visible on the right. After Beit Ṣafâfâ the line traverses in a straight line the plateau of *El-Bukeiʿa*,

which is probably identical with the valley of *Rephaim*, through which the boundary between Judah and Benjamin ran (Josh. xv. 8). Here the Philistines were defeated by David (2 Sam. v. 18, etc.). — We now reach the station of —

54 M. *Jerusalem* (p. 19).

B. By Road.

40 M. Fair road, 7-8 hrs. to drive and 11-12 hrs. to ride. This route is interesting. — *Carriages* (p. 7) during the season, 50-60 fr. (single seat, 10-15 fr.), and 5 fr. to the driver. — *Horses:* for riding, 12-15 fr., for baggage, 8-10 fr.; a mukâri (p. xx) accompanies the animals. — We start early, so as to reach Jerusalem before night. Provisions should be taken. Two or three stoppages are made on the road: at *Ramleh* (3¼ hrs.' ride); at *Bâb el-Wâd* (6½ hrs. from Jaffa; breakfast, p. 16); and again at *Ḳalôniyeh* (9½ hrs. from Jaffa).

To the (10 min.) *Sebîl Abu Nebbût*, see p. 8. — After ¼ hr. we enter the plain of *Sharon* (p. 10). On the right is a farm called *Miḳweh Israel*, established by the Alliance Israélite, where Jews are taught agriculture. After a ride of ¾ hr. from Jaffa, a watch-tower is seen rising on the right. It is the first of 17 which were built in 1860, at intervals of 1-1¼ M., to guard the route to Jerusalem. They are now without garrisons. We reach *Yâzûr* (beautiful retrospect) ¼ hr. later, and farther on the *Weli Imâm ʿAli*, with its numerous domes; adjoining it is a well of excellent water (*ʿAin Dilb*). The road to Lydda (p. 11) diverges here to the left. After 20 min. the 2nd watch-tower is seen on the right. To the left we soon perceive the villages of *Sâḳiyeh* and *Beit Dejan* (p. 11). About 1½ M. to the S. of the road lies the Jewish colony of *Rishon le-Zion*. Near the 3rd watch-tower (20 min.) we reach plantations, chiefly of olives. After 25 min. we pass the 4th watch-tower, whence the tower of Ramleh becomes visible. Farther on (22 min.) the village of *Ṣarafand* peeps from amidst cactus-hedges on a hill to the right. In 35 min. more we reach **Er-Ramleh** (p. 12). At the entrance to the town we keep to the left; the road to the right leads to the tower.

Beyond Ramleh the route crosses the railway near the station. After 7 min. a large pond (*Birket el-Jâmûs*, or 'buffalo well'). 22 min., the 6th watch-tower, on the left. The land is richly cultivated, but the plantations of trees soon disappear. ½ hr., the 7th watch-tower; on a hill to the N.E., *Beit ʿEnnâbeh;* to the right is the hamlet of *Berrîyet er-Ramleh*, or 'outwork of Ramleh'. ½ hr., to the left, the insignificant ruin of *Kafr Tâb*, the ancient *Cafartoba* mentioned in the history of the Jewish war, with the weli of *Sheikh Suleimân;* on the right, to the S., *Abu Shûsheh* and beside it, the ruins of *Tell Jezer* (p. 13).

In ¼ hr. more we see, to the left, on a little hill, the village of *El-Ḳubâb* (*Cobe* of the Talmud). Beyond (4 min.) the 8th watch-tower we descend to the bed of a valley. In front of us we see

Lâṭrûn, *'Amwâs*, *Yâlô*, *Beit Nûbâ*, and, on the hill, the two *Beit 'Ûr*. 20 min.; on the right, the 9th watch-tower; 18 min. (5½ hrs. from Jaffa), on the left, *Lâṭrûn* appears on a hill, with *'Amwâs* (Trappist Monastery) close by to the N.

Lâṭrûn. — This name, which was originally *Nâṭrûn*, was connected in the middle ages with the Latin 'latro', a robber. Hence arose the mediæval legend that this was the native place of the Penitent Thief ('Castellum Boni Latronis', who is said to have been called Dismas), or of both thieves. The ruins probably belong to the ancient fortress of *Nicopolis* (see below) and the partly preserved walls date from several different periods. The choir of a church is also said to be traceable.

'Amwâs. — The *Emmaus of the Old Testament* is frequently mentioned as a place of strategic importance in the time of the Maccabees (*e. g* 1 Macc. iii. 40). It afterwards became the capital of a district of Judæa (Jos. Bell. Jud. ii. 20, 4; Pliny, Nat. Hist. v. 70); and an inscription mentions the 5th legion as encamped here in 68-70 A.D. The town was named *Nicopolis* from the days of Julius Africanus (about the beginning of the 3rd cent.). During the Christian period it was an episcopal see. In the early days of Islâm several fierce skirmishes took place here. — The *Emmaus of the New Testament* can be identified with *'Amwâs* (about 175 stadia from Jerusalem) only if we accept the reading 160 stadia, found in some MSS. of Luke xxiv. 13. *Ḳalôniyeh* (p. 17), on the other hand, is only 34 stadia from Jerusalem. The most probable site is *El-Ḳubeîbeh* (p. 96). Whether one of these two Emmauses is to be identified with Vespasian's military colony of the same name (30 stadia from Jerusalem; Jos. Bell. Jud. vii, 6, 6), and if so, which, cannot be determined (comp. ZDPV. xv. 172; xvi. 146; xvii. 224; also *Barnabé's* 'Deux Questions d'Archéologie Palestinienne', Jerusalem, 1902).

A little to the S. of the village is a famous spring to which sanatory properties were once attributed. The ruins, the property of the Carmelite Nuns of Bethlehem, probably belonged to the Roman thermæ, out of which a church was constructed in the 6th century.

We now descend into the *Wâdi el-Khalîl*, which runs towards the S.W. After 25 min. the 11th watch-tower rises on the left, and after 16 min. more the 12th. A well here, on the right, is called *Bîr Eyyûb* (Job's well). On a height to the left, at some distance, rises the dilapidated house of *Deir Eyyûb* (Job's monastery). In 16 min. from the well we reach the narrow entrance to the *Wâdi (Imâm) 'Ali*, called *Bâb el-Wâd*, or gate of the valley, on the left of which is the 13th watch-tower and on the right a café.

The road now enters the *Wâdi 'Ali* and leads in ¼ hr. to the ruins of a mosque situated at a spot called *Ma'ṣara*, the narrowest part of the valley. After ¼ hr. more, at the junction of the valleys, we come to the 'Trees of the Imâm 'Ali'; close by is a ruined mosque shaded by large trees. The route then reaches (25 min.) the village of *Sârîs*, on the right. The path next winds up the side of another valley, ascending the hill on which lie the ruins of the ancient *Sârîs*. At the top (12 min.) is discovered a beautiful view of the plain and the sea beyond. After 12 min. we perceive *Ṣûbâ* (p. 17), in front of us, to the E., while to the S. opens the bleak *Wâdi Sârîs*. After 25 min. we reach the top of a hill, where we take

leave of our view towards the W. On the opposite hill lies the ruin of *Ḳastal* (see below). A little farther on we reach *El-Ḳarya* or —

Abu Ghôsh. — The village is so called after a powerful village sheikh of that name, who was for many years at the beginning of the 19th cent. the terror of the whole district. It was formerly called *Karyet el-ʿEnab*, or the town of grapes, a name which occurs for the first time in the 15th century. The present village does not occupy the site of the ancient town, which lay on the hill to the W., to the left of the road. Here are numerous cisterns and graves, and the foundations of a church with an apse have also lately been found. A Greek tradition places the *Emmaus* of the New Testament here (but comp. p. 16). Eusebius, as well as the Crusaders, appears to have here sought for *Kirjath-Jearim* (forest-town; 1 Sam. vii. 1), but the identification is very doubtful. — The recently restored **Church**, at present in possession of the French government, lies to the right of the road. It is remarkable for the small spiral enrichments which also occur in Arabian structures, whose architects borrowed them from Christian monuments of the 6-7th century. The three apses are externally concealed by masonry. The nave is loftier and wider than the aisles, and is supported by three pilasters on each side; its arches rest on pillars of peculiar form, in which Vogüé detects Arabian influence. There is no transept. The walls of the church, particularly those of the apse, and those of the crypt likewise, were adorned with frescoes in the Byzantine style, and partly covered with mosaics, of which distinct traces still exist. Under the whole length of the church runs a crypt. An opening in the floor of the crypt, near the centre, descends to a spring (Rev. Arch. xix. 223 et seq.). The theory that recognizes the building as originally a fort of Vespasian is improbable; still more so the identification of the site with Emmaus and the Crusaders' fortress of Fontenoide. — The church is mentioned for the first time in 1519 under the name of the church of St. Jeremiah. That name, however, was used in consequence of a mistaken identification of Karyet el-ʿEnab with *Anathoth*, the birthplace of the prophet (p. 97). In an open space to the N. of the church is the tomb of the *Sheikh Abu Ghôsh*, with a *Sebîl* (fountain).

The route skirts the outside of the village. We observe on a hill to the right (S.) the village of *Ṣûbâ*, erroneously identified by tradition since the 13th cent. with *Môdeïn* (1 Macc. ii. 1), the native place of the Maccabæan family. Môdeïn is now generally recognized in *El-Medyeh*, a village with interesting rock-tombs, to the E.S.E. of Lydda, though even this identification is open to doubt (comp. 1 Macc. xiii. 27 et seq.). In 27 min. after leaving Abu Ghôsh we reach (on the right) a spring called *ʿAin Dilb*. On a hill to the left lies *Beit Naḳûbâ*. In 5 min. we come to a bridge across the valley; in the latter, farther to the S., we see the ruins of *Ḳebâla* (once perhaps a monastery). In 14 min. more we attain the top of the hill, on which the village of *Ḳastal* lies above us to the right. The name is doubtless of Roman origin, being derived from *castellum*. *En-Nebi Samwîl* is visible towards the N., and, 1/4 hr. farther, *ʿAin Kârim* in the distance towards the S. (p. 94). We now descend by great windings into the *Wâdi Ḳalôniyeh* or *Wâdi Beit Ḥanînâ*, frequently though erroneously identified with the 'valley of Elah' (*i.e.* of terebinths) of 1 Sam. xvii. 2 (p. 123). About 20 min. farther on (9 1/2 hrs. from Jaffa) is a bridge; close by is a café. On the hill to the left lies **Ḳalôniyeh**, a name derived by some scholars from 'colonia'; but a place named *Koulon* is found in the Septuagint (Josh. xv. 59).

For the identification of Ḳalôniyeh with Emmaus, comp. p. 16. The road now ascends the *Wâdi Beit Ḥanînâ* in long windings. En-Nebi Samwîl is soon seen again; on the hill to the left, *Beit Iksâ*. In a small valley, also to the left, lies *Liftâ*, with a large spring and the stones of some very ancient buildings at the E. entrance to the village. This place corresponds, perhaps, with *Nephtoah* on the confines of Judah (Josh. xv. 9). After 3/4 hr. we pass, on our left, the Jewish Home for the Aged, opposite to which stands the Jewish Lunatic Asylum. The road to ʿAin Kârim (p. 94) diverges here to the right. Immediately beyond it, on the left, are the 15th watch-tower and the weli of *Sheikh Bedr;* on the right the Greek Monastery of the Cross (p. 92), Mâr Elyâs, and Bethlehem become visible. In front of us is the glittering dome of the mosque of ʿOmar and behind it the tower of the Mount of Olives, but the city itself is still hidden. Then begin the houses of the Jewish colony; to the right is the large hospital of the Ashkenazim, and, farther on, to the left, is the Town Hospital; opposite the latter (right) is a military post on the site of the 16th watch-tower. We next perceive the extensive pile of buildings belonging to the Russians, with its church of five domes, beyond which is the chapel on the Mt. of Olives. The domes of the church of the Sepulchre, the tower of the German church of the Saviour, etc., are also visible. A little farther on the walls come in view, and in 18 min. more we reach the Jaffa Gate (p. 33).

From Jaffa to Jerusalem viâ Lydda and Beit ʿÛr, 11 hrs. From Jaffa to *ʿAin Dilb* (1 hr.) by the Jerusalem Road, see p. 15. At this point our route diverges to the left (S.E.). In 1/4 hr., on the left, we see the village of *Sâḳiyeh;* 17 min., on the right, *Beit Dejan.* 23 min., *Sâfirîyeh* (on the left; p. 11); 1 hr., *Lydda* (p. 11); 50 min., *Jimzû* (*Gimzo*, 2 Chron. xxviii. 18), visible on a height. Beyond the village the path turns to the left; 2 hrs. 10 min., the ruins of *Umm Râsh.* 1 hr., *Beît ʿÛr et-Taḥta*, halfway up the mountain, on a low hill. 1 hr., *Beit ʿÛr el-Fôḳa*, admirably situated on the top of a mountain-spur between the two valleys. The 'lower' and the 'upper' Beit ʿÛr occupy the site of the *Beth-Horons* of antiquity (Josh. x. 10; xviii. 13, etc.). Solomon fortified the lower town (1 Kings ix. 17), and here Judas Maccabæus defeated the Syrians under Nicanor (1 Macc. vii. 39). A frequented road led in ancient days from Jerusalem to the coast viâ these villages. In 1 hr. 40 min. we reach the top of the pass and see *El-Jîb* and *En-Nebi Samwîl.* 23 min., *El-Jîb* (p. 97). Hence to *Jerusalem*, see pp. 97, 211.

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4. Jerusalem.

Arrival. The *Railway Station* (comp. Pl. C, 9) lies to the S. of the town, 3/4 M. from the Jaffa Gate (Pl. D, 5, 6), and to the E. of the German Temple Colony. Carriage to the town, 2-5 fr. according to the season. The road to the Jaffa Gate (p. 33) leads past the Ophthalmic Hospital of the English Knights of St. John (p. 69) to the Valley of Hinnom, which it crosses by the embankment to the S. of the Birket es-Sultân, and then ascends along the W. side of the Zion suburb (comp. p. 69).

Hotels (comp. p. xvi). GRAND NEW HOTEL (Pl. c, D 5; landlord, *Morkos*), near the Citadel; HÔTEL DU PARC (Pl. a, C 4; landlords, *Hall Brothers*), LLOYD HOTEL (Pl. b, C 4; landlord, *A. Fast*), HÔTEL HUGHES (Pl. d; C, 4), these three in the Jaffa Road; JERUSALEM HOTEL (see map of environs; landlord, *Kaminitz*), farther to the N.W. Pension at all the above, without wine, in the season 12-15 fr. (less for a prolonged stay), at other times 8-10 fr. (by arrangement). Jerusalem wine 1-2 fr. per bottle, French red wine from 3 fr. — **Pensions.** OLIVET HOUSE (Pl. e, C 2; landlord, *Hensmann*); WILLIAMS (Pl. f; C, 1).

Hospices. *Prussian Hospice of St. John* (Pl. g, F 4; superintendent, *J. Vester*), recommended for a prolonged stay (secure rooms in advance during the season); cuisine plain but good, pension, incl. wine, 5 fr. — *German Catholic Hospice* (Pl. E, 2; director, *Schmidt*), in the Jaffa suburb. — *Austrian Hospice* (Pl. i, F 3; rector, *Dr. Fellinger*), in the Via Dolorosa. — *Casa Nuova* of the Franciscans (Pl. k, D, 4, 5; comp. p. 20). — All these are plainly but well fitted up; clean beds and good food. Travellers of means are charged 5-8 fr. a day or are expected to pay that sum.

Beer Houses and Cafés. *Faig's German Beer Room*, in the Jaffa Road; *A. Lendhold*, in the Temple Colony (has a brewery of his own). Bavarian beer 7-9 pi. a bottle. — **Confectioner.** *Bacher*, in the Jaffa Road. — **Wine.** *Imberger*, in the Jaffa Road and in the Colony; *Berner*, *Carmel Oriental Co.* (wines of the Jewish colonies), both these in the Jaffa Road.

Post Offices (comp. p. xxiv). *Turkish* (Pl. D, 5), outside the Jaffa Gate; *Austrian* (Pl. E, 5, 6), opposite the Citadel; *French* (Pl. C, 5), *German* (Pl. D, 5), *Russian* (Pl. B, 4), outside the Jaffa Gate. — **International Telegraph**, in the Turkish post office.

Tourist Offices. *Cook & Son*, inside the Jaffa Gate; *F. Clark*, Jaffa Road; *Dr. I. Benzinger* (formerly Palmer, Kappus, & Co.), Jaffa Road; *Hamburg-American Line*, Jaffa Road; *Agence Lubin*, at Dr. I. Benzinger's (see above); *Tadros*, outside the Jaffa Gate.

Dragomans (see p. xvii). *Francis Karam* (speaks French, Italian, and English); *David Jamal & Son* (Engl.); *Dimitri Domian* (English and German); *Karl Williams* (Ger., Engl., and Fr.); *Hanna Auwad* (Engl., Fr., Ital.); *N. Maroum* (Engl., Fr., Ital.); *Rafael Lorenzo* (Fr., Ital.); *Joseph Lorenzo* (Ger., Fr., Ital., Engl.); *Francis Morkos* (Fr., Ital.); *Farwagi & Yasmineh* (Engl., Fr., Ital.); *Gabriel Atargi* (Engl., Fr., Ital., Ger.); *Afif G. Atallah* (Engl., Fr., Ital.); *A. Schammas* (Engl., Fr.).

Carriages and Horses. *Carriages* are always to be found at the Jaffa Gate, but for longer excursions they should be specially engaged at a tourist-office or a hotel. Per drive 1/4 mej., per hour 1/2 mej. Prices should be settled beforehand. — *Saddle Horse* 1/2 day 5, whole day 8 fr.; for longer tours according to bargain. A European saddle should be stipulated for (p. xx). — *Donkey*, 1/2 day 2-3, whole day 4-5 fr.

Consulates (p. xxiv). British (Pl. 8; A, 1), *J. Dickson;* United States (Pl. 5; E, 5), *Rev. Dr. S. Merrill* (vice-consul *H. E. Clark*); Austrian (Pl. 6; A, 2), *Ritter von Zepharovitch;* Dutch (Pl. 10; C, 5), *Dr. I. Benzinger;* French (Pl. 4; B, C, 3), *G. Outrey* (cons.-gen.); German (see map of environs), *M. E. Schmidt;* Greek (Pl. 9; B, C, 5), *J. P. Alexandropoulos* (cons.-gen.); Italian (Pl. 11; A, 2), *Marquis Gavotti Verospi;* Russian (Pl. 12; C, 3), *A. G. Jacovlev* (cons.-gen.); Spanish (Pl. 7; C, 5), *R. de Casarès;* Swedish (Pl. A, 1), *G. Dalman;* Persian (Pl. 13; A, 3), *Ata Bey Jabri.*

Bankers. *Crédit Lyonnais* (Pl. D, 5), in the Jaffa Road; *Deutsche Palaestina-Bank* (Pl. 2; D, 5), inside the Jaffa Gate; *Banque Ottomane* (Pl. 1; D, 5), in the Jaffa Road; *English Bank of Palestine*, inside the Jaffa Gate; *Valero* (Pl. 3; E, 5), David Street.

Physicians. *Dr. Bonnardière*, physician to the French Hospital of St. Louis; *Dr. Cant*, physician of the English Ophthalmic Hospital; *Dr. Einsler*, oculist and physician of the Lepers' Hospital; *Dr. Euclides*, municipal physician; *Dr. Feuchtwanger*, Jewish; *Dr. Grussendorf*, physician of the Hospital of the Deaconesses of Kaiserswerth; *Drs. Mastermann* and *Wheeler*, physicians of the Hospital of the London Jews' Society; *Dr. Mancini*, physician of the Custodia Terræ Sanctæ; *Dr. Severin*, physician of the Russian Hospital; *Dr. Wallach*, physician of the German Jewish Hospital (Shaare Zedek). — **Dentists.** *Rezlaff; Brummerloh.* — **Chemists.** *Gaitanopoulos*, beside the Jaffa Gate; *Salomon*, *Damiani*, in the Jaffa Road; and at the *Hospitals*.

Provisions for trips into the country. *Artin Bekmesian*, in the Jaffa Road. — **Travelling Requisites.** *Schnerring*, saddler, in the Jaffa Road. — **Tailor.** *Eppinger*, Jaffa Road. — **Shoemakers.** *Hahn*, *Messerle*, in the Bethlehem Road and in the German Colony. — **Dress Goods.** *Imberger Brothers*, *F. & C. Imberger*, *Rabinowitz*, *Nicodème*, *N. Ohan*, all in the Jaffa Road.

Photographs of Palestine at *Vester's*, *Maroum's*, and *Boulus Meo's*, all in the Grand New Hotel building, and at *Nicodème's*, in the Jaffa Road. The best are those of the *American Colony* and *Bonfils* of Beirût, and the coloured photographs of the *Photoglob* of Zürich. — **Photographers** (also photographic supplies). *Krikorian*, *Raad*, both in the Jaffa Road.

Other favourite **Souvenirs** are rosaries, crosses and other ornaments in mother-of-pearl, vases and other objects in black 'stinkstone' from the Dead Sea, and roses of Jericho. Articles of this nature are annually exported to the value of 500,000 fr. Higher-class work is best bought at *Vester's*, *Maroum's*, and *Boulus Meo's*, all in the Grand New Hotel building. A staple product of Jerusalem is carved work in olive-wood and oak (rulers, paper-weights, crucifixes, etc.; usually with the name 'Jerusalem' in Hebrew letters, or with the Jerusalem cross). — *Boxes and Albums of Dried Wild Flowers* are sold in the shops mentioned above.

Forwarding Agents. *A. Singer's Successors*, *R. Aberle*, *K. U. L. Breisch.*

Churches, Convents, Charitable Institutions, Schools, etc. — LATINS or ROMAN CATHOLICS: *Church of the Patriarchate* (p. 34); *Church of St. Anne* (p. 48); *Ecce Homo Church* (p. 49); *Church of St. Stephen* (p. 87); *Church of the Dormitio* (p. 71); *Cavern of the Agony* (p. 74); *Chapel of the Scourging* (p. 49). — *Franciscan Monastery of St. Salvator*, with orphanage (see below), dispensary, and printing-office. Monasteries of the *Holy Sepulchre (Franciscans)*, of the *Dominicans* (p. 87), of the *Passionist Fathers* (on the way to Bethany), of the *Benedictines* (on the Mountain of Offence), of the *Pères Blancs*, and of the *Lazarists*. The Convents of the *Soeurs Franciscaines*, the *Carmelite Sisters*, the '*Dames de Sion*', the *Sisters of St. Joseph*, the '*Soeurs du Rosaire*', the *Clarisses*, the '*Soeurs Réparatrices*', and the *Benedictine Nuns*. — Schools: *Seminary* of the Patriarchate, *Parish Schools* of the *Franciscans* (for boys) and of the *Sisters of St. Joseph* (for girls), *Orphanages* in the monastery of St. Salvator (for boys) and under the management of the *Soeurs Franciscaines* (for girls), *Handicraft School* of *St. Pierre* (founded by P. Ratisbonne), the boys' schools of the Franciscans and of the *School Brethren* (p. 34), the girls' school and girls' orphanage managed by the *Sisters of St. Joseph*, the school and orphanage of the '*Dames de Sion*', the girls' school of the *Soeurs du Rosaire*, and the school of the *German Society of the Holy Land*. — Hospitals: *St. Louis's Hospital* (French institution; physician, Dr. Bonnardière; nurses, the Sisters of St. Joseph); the institution of the '*Soeurs de Charité*' (for the sick, the aged, and foundlings). — Houses for Pilgrims: *Casa Nuova* of the Franciscans; *German Catholic Hospice; Austrian Hospice;* large French house for pilgrims of *Notre Dame de France*. — The Oriental churches affiliated to the Latins are those of the *United Greeks* or *Greek Catholics* (church in the house of the patriarchate, chapel of St. Veronica, girls' orphanage of the Sœurs Bénédictines, and the large seminary of Ste. Anne des Pères Blancs); the *United Syrians* (p. lxi), with a seminary;

and the *United Armenians*, with the church of Notre Dame du Spasme (p. 49), a chapel, a hospice, and a school.

English Protestant Community. The joint Protestant bishopric, supported by England and Prussia, under an arrangement due to Frederick William IV. of Prussia, was dissolved in 1887. Since then the British and German communities have been independent in religious matters. The English Protestant community is under the leadership of Bishop Blyth, consecrated in March, 1887, and is financially supported by the Jerusalem Bishopric Fund and the three English Missionary Societies working in Palestine. The community is mainly a missionary one, and comprises about 80 persons. The *Episcopal Residence*, the *Collegiate Church of St. George* (services at 9 a.m. and 4.30 p.m.), the boys' and girls' schools connected with it, and an *Anglican Clergy House* or *College*, lie to the N. of the town (p. 87). To the 'Church Missionary Society' belong the *Church of St. Paul* (pp. 68, 69; service in Arabic on Sun. at 9.30 a.m. and 3 p.m.), the boys' orphanage (p. 70) founded by *Bishop Gobat*, a day-school for boys and girls, and the recently-established *College*, the last distinct from, though situated close to, the above-mentioned Anglican Clergy House. To the 'London Jews' Society' belongs *Christ Church* (p. 35; English services on Sun. at 10 a.m. and also at 7.30 p.m. in summer and 4 p.m. in winter). Connected with the mission are a large hospital, two dispensaries, boarding-schools for boys and girls, a girls' day-school, and an industrial school and printing-office. — The English *Knights of St. John* have an ophthalmic hospital on the Bethlehem road (p. 69).

German Evangelical Community. *Church of the Redeemer* (Pl. E, 5; p. 46; services in German on Sun. at 9.30 a.m., in Arabic at 3 p.m.); *Hospice of St. John* (p. 59); *Hospital* of the Deaconesses of Kaiserswerth; the *Lepers' Hospital* (p. 69), maintained by the Moravian Brothers; the girls' orphanage *Talitha Cumi* (p. 68); *German Rectory School* (p. 69); *Schneller's Syrian Orphanage* for boys (p. 68; service in Arabic on Sun. at 9.30 a.m.), connected with a home for the blind and a day-school for Arab boys in the town.

Orthodox Greek Church. *Monastery of Helena and Constantine*, *Monastery of Abraham* (p. 45), *Monastery of Gethsemane* (p. 45), *Convents* of *St. Basil*, *St. Theodore*, *St. George*, *St. Michael*, *St. Catharine*, *St. Euthymius*, *St. Seetnagia*, *St. Spiridon*, *St. Caralombos*, *St. John the Baptist*, *Nativity of Mary*, *St. George* (a second of that name), *St. Demetrius*, *St. Nicholas* (containing a printing-office), *Santo Spirito* (near the Damascus Gate); girls' and boys' school, a hospital, etc. — The Greek priests wear round black caps.

To the Russian Mission belong the great Russian buildings in the Jaffa suburb (p. 68; church, house for pilgrims, hospital), a large church in the Garden of Gethsemane, and the Russian buildings on the Mount of Olives (p. 76; tower, church, houses for pilgrims). The Russian Palestine Society has also erected a large house for pilgrims close to the Russian buildings (p. 68) and a hospice (with chapel) near the Mûristân (Pl. 1, E F, 5; p. 47).

Armenian Church. *Monastery* near the Gate of Zion (p. 35), with a seminary, schools for boys and girls, and the *Church of St. James; Nunnery of Deir ez-Zeitûni* (p. 35); *Monastery of Mt. Zion* (p. 72). — The Armenian monks wear pointed black hoods. — *Armenian Hospice*, see Pl. E, 7.

Other Christian Churches and Monasteries. *Coptic Monastery* (p. 48; the residence of a bishop); *Coptic Monastery of St. George*. — The *Jacobites* (p. lxi) have a bishop and a small church, which they regard as the house of John surnamed Mark (Acts xii. 12). — The *Abyssinians* have a monastery (p. 47) and a new church to the N.W. of the town (Pl. A, 1).

The *Jews* have three large synagogues (one belonging to the Sephardim, and two to the Ashkenazim), besides over 70 smaller houses of prayer. In addition to the numerous places of shelter for pilgrims and the poor (mostly founded by Montefiore, Rothschild, and the Alliance Israélite), the Jews have five hospitals: the *Rothschild* hospital, those of the *Sephardim*, the *Ashkenazim*, and the *German Jews*, and one for the insane. They have further an asylum and school for blind children, a refuge for the aged, an industrial school for boys belonging to the Alliance Israélite, an English school and seminary for girls (Evelina de Rothschild School), and a German school for boys. — *Jewish Hospices;* German, see Pl. F, 7; Russian, see Pl. A-C, 2, 3; Spanish, see Pl. F, 7.

Libraries and Scientific Institutions. — The Jerusalem Association Room of the *Palestine Exploration Fund* is at St. George's College (hours, 8-12 and 2-6); visitors are welcome. — Library of the *Latin Patriarchate* (p. 34). Library of the *Greek Patriarchate*, in the Great Greek Monastery (p. 34), containing 2736 Greek and other MSS., the oldest dating from the 10th and 11th centuries. *Jewish Central Library* (20,000 vols.). *Musée Biblique des Pères Blancs* in St. Anne's Church (p. 48). *Musée de Notre Dame de France.* All the above are open to visitors. — The *École Pratique d'Etudes Bibliques*, founded in 1890, in the Dominican Monastery (p. 87), and conducted by Fathers H. Vincent, M. S. Lagrange, and others, organizes public lectures upon archæology and the exploration of Palestine, and issues the 'Revue biblique internationale' (Paris: Lecoffre). Boarders are taken here for 150 fr. a month. The library is open to visitors. — *American School for Oriental Study and Research in Palestine*, founded in 1900 (library open to visitors). — *German Archaeological Institute*, founded in 1902, and supported by the German Protestant churches. Director, Prof. Dalman (library open to visitors).

Jerusalem (Hebrew *Yerushalayim*, Lat. and Greek *Hierosolyma*, Arabic *el-Ḳuds*) lies in 31° 47′ N. lat. and 35° 15′ E. long., upon the S. part of a badly watered and somewhat sterile plateau of limestone, which is connected towards the N. with the main range of the mountains of Palestine and surrounded on all the other sides by ravines. The actual site of the city is also marked by various elevations and depressions. The Temple hill is 2441 ft., the hill to the N. of it 2527 ft., the W. hill 2550 ft., and the N.W. angle of the present city-wall 2589 ft. above the level of the Mediterranean.

The town proper is enclosed by a wall 38½ ft. in height, forming an irregular quadrangle of about 2½ M. in circumference; it has eight gates, one of which has been walled up for centuries. The two chief streets, beginning at the Jaffa Gate on the W. (p. 33) and at the Damascus Gate on the N. (p. 85), intersect in the middle of the town and divide it into four quarters: the Muslim on the N.E., the Jewish on the S.E. (p. 35), the Armenian on the S.W. (p. 34), and the Græco-Frankish on the N.W. (comp. Map at p. 72). The streets are ill-paved and crooked, many of them being blind alleys, and are excessively dirty after rain. Some of the bazaar-streets are vaulted over. The houses are built entirely of stone; all the surfaces are so arranged as to catch the rain-water and conduct it to the cistern in the court. The rooms, covered with flat domes and each having its own entrance, are grouped round the court; the passages and staircases are left open to the air. The water of the cisterns is quite wholesome when clear; other sources of water are the Fountain of the Virgin (p. 82) and Job's Well (comp. p. 83). The old aqueduct of the pools of Solomon, restored in 1901, serves almost exclusively for the Ḥaram esh-Sherîf (comp. pp. 69, 108).

Of the more recent suburbs, the most important is the Jaffa quarter on the N.W. (p. 68), in which the houses are more like those of Europe. Here also are several large churches, convents, hospices, charitable institutions, and the like. It is probable that nearly the half of the present population of the city is settled in the suburbs.

According to a recent estimate the POPULATION numbers at least.

Legend for the Plan of Jerusalem.

Antonia, Castle of . . . . . G 3
Banks, see p. 20.
Barracks . . . . D, E 6; G 3, 4; G 4
Bazaar, Old (Sûks) and New E 5; F 5
Bezetha . . . . . G, H 2
Birket Hammâm el-Baṭrak. . . E 5
Israʿîn . . . . . H 3
Mâmilla . . . . . A 4, 5
Sitti Maryam . . . . . I 3
es-Sultân . . . . . C, D, 7. 8
Caiaphas, House of . . . . . E 8
Churches and Chapels:
Abyssinian A 1. — St. Anne's H 3. — Arab. Prot. C 1, 2. — Christ Church E 6. — St. George's Chapel C 7. — St. James's E 6. — Notre Dame de France C 3, 4. — Ch. of St. Mary Magdalen K 4. — Ch. of the Redeemer E 5. — Russsian Cathedral B 3. — Chapel of the Scourging G 3. — Ch. of the Holy Sepulchre E 4. — St. Stephen's E 1. — Ch. of the Tomb of the Virgin K 3.
Citadel (El-Kalʿa) . . . . . D 6
4-13. Consulates, see p. 19.
Convents and Monasteries:
14. Armenian Catholic . . . . F 4
15. Coptic (St. George) . . . . D 5
16. Greek, of Abraham . . E 4, 5
17. Gethsemane . . . . . E 5
18. St. Basil . . . . . D 4
19. St. Caralambos. . . . E, F 4
20. St. Demetrius . . . . . D 5
21. St. George (I) . . . . . D 4
22. St. George (II) . . . . . E 7
23. St. John the Baptist . . . E 5
24. St. John Euthymius . . . E 4
25. St. Michael. . . . . D 4
26. St. Nicholas . . . . . D 4
27. St. Theodore. . . . . D 4
28. St. Catherine. . . . . E 4
29. Panagia . . . . . E 4
30. Panagia Melæna . . . . . E 5
31. United Greek. . . . . D 5
32. Latin, St. Louis . . D, E 5
33. , St. Salvator. . . . D 4
34. Dervish . . . . . G 4
Abyssinian E 4. — Armenian E 6, 7. — Armenian Nunnery of Deir ez-Zeitûn E 7. — Armenian, of Mt. Zion E 8. — Coptic E 4. — Dominican E 1. — Greek (Great) D, E 4, 5. — Greek (New) E 3. — Greek, of the Cross, beyond A 5, 6. — Muslim F 2, 3. — Sisters of St. Vincent B, C, 4, 5. — Sisters of Zion G 3. — Sœurs Réparatrices C 4. — Syrian E 6.

Cotton Grotto . . . . . F, G, 2, 3
Dormition . . . . . E 8
Fountain of the Virgin . . . . H 7
Garden of Gethsemane. . . . . K 4
Gates of the Town: Bâb ʿAbdu'l Ḥamîd (New Gate) C, D 4. — Bâb el-ʿAmûd (Damascus Gate) E 3. — Bâb el-Chalîl (Jaffa Gate) D 5, 6. — Bâb el-Mughâribeh (Moghrebins' Gate) G 6, 7. — Bâb en-Nebi Dâûd (Gate of Zion) E, F 7, 8. — Bâb es-Sâhireh (Herod's Gate) G 2. — Bâb Sitti Maryam (St. Stephen's Gate) I 3. — Valley Gate (ancient) E 9.
Goliath, Castle of . . . . . C 4
Ḥammâm esh-Shifâ (Pool of Bethesda) . . . . . G 5
Ḥaram esh-Sherîf . . . . . G-I 3-6
Hospices, see pp. 19-21.
Hospitals: French (St. Louis) C 4. — Greek D 5. — Jewish (Rothschild's) A 1, 2. — Russian B 3.
Jeremiah, Grotto of . . . . . F 1, 2
Jewish Colonies: A 3. — D 2. — (Montefiore's) C 8, 9. Comp. also Map of Environs, p. 72.
El-Maʿmunîyeh (ruin) . . . . . G 2
Meḥkemeh (House of Judgment) G 5
Mosques:
El-Aḳṣâ . . . . . H 5, 6
Kubbet es-Ṣakhra (Dome of the Rock) . . . . . H 5
Mesjid el-Kurâmi . . . . . F 5
el-Majâhidîn . . . G, H 3
36. Mosque of Sidna ʿOmar . . E 5
Mûristân . . . . . E 5
En-Nebi Dâûd . . . . . E 8
Patriarch's Pool . . . . . E 5
Patriarchates: Armenian E 7. — Greek D, E, 4. — Latin C, D, 5.
Post Offices, see p. 19.
Schools: Of the Greek Patriarchate. . . . . D 5
35. Latin Parochial, for boys D 4
Seminary, Armenian . . . . . E 7
Serâi F 4. — (Old) G 4.
Synagogues (S) . . . . . E, F 5-7
Tombs: Ancient D, E, 1; I 7; K 2; K 4. — Near Karem esh-Sheik G. H, 1. — Of the Kings, beyond E 1. — Of Absalom I 5. — Of Christ (acc. to Conder) D, E, 2; (acc. to Gordon) E 1. — Of David, see En-Nebi Dâûd. — Of Herod B 8. — Of Jacob and Zacharias I 5.
Wailing Place of the Jews . G 5, 6

60,000, of whom about 7000 are Muslims, 40,000 Jews, and 13,000 Christians. The Christians include 4000 Latins (*e. g.* Roman Catholics), 200 United Greeks, 50 United Armenians, 6000 Orthodox Greeks, 800 Armenians, 150 Copts, 100 Abyssinians, 100 Syrians, and 1400 Protestants. The number of *Jews* has greatly risen in the last few decades, in spite of the fact that they are forbidden to immigrate or to possess landed property. The majority subsist on the charity of their European brethren, from whom they receive their regular *khalûka*, or allowance, and for whom they pray at the holy places. Sir Moses Montefiore, Baron Rothschild, and others, together with the Alliance Israélite, have done much to ameliorate the condition of their poor brethren at Jerusalem by their munificent benefactions. The most powerful religious community is that of the Orthodox Greeks. The Russian Mission is concerned with national and political ends as well as with ecclesiastical affairs. The strong Armenian colony dates its importance from the middle of the 18th century. The Latins have attained their present influential position mainly through the exertions of the Franciscans. The office of patriarch, which was suppressed in 1291, was restored in 1847. Associated with the patriarch are a bishop and the abbot of the Franciscan monastery, who is the 'Custodian of the Holy Land'. The British and American inhabitants of Jerusalem are about 150 in number. German Templars (pp. 10 and 69) number about 400, chiefly tradesmen and workmen, the German Evangelical community about 200.

Government. Jerusalem is the residence of a *Mutesarrif* of the first class, immediately subject to the Porte (see p. lvii). The organs of government are the *Mejlis idâra* (executive council; president, the governor) and the *Mejlis beledîyeh* (town-council: president, the mayor). In both these councils the fully-qualified confessions (Greeks, Latins, Protestants, Armenians, and Jews) have representatives. — The garrison consists of a battalion of infantry.

History. Egyptian sources (p. lxxv) testify that *Urusalim* held a prominent place among the cities of S. Palestine as early as 1400 B.C. The town was named *Jebus*, and was distinguished as the chief stronghold of the Jebusites when David captured it (2 Sam. v. 6-10). He selected it for his residence and built the *City of David*. Solomon did much to beautify the city and erected a magnificent palace and temple (p. 51) on Mt. Zion. He also built *Millo* (1 Kings ix. 24; xi. 27), a kind of bastion or fort. During his reign Jerusalem first became the headquarters of the Israelites. After the division of the kingdom it became the capital of Judah. As early as Rehoboam's reign, the city was compelled to surrender to the Egyptian king Shishak, on which occasion the Temple and palace were despoiled of part of their golden ornaments. About one hundred years later, under King Jehoram, the Temple was again plundered by Arabian and Philistine tribes (2 Chron. xxi. 17).

Sixty years later Jehoash, King of Israel, having defeated Amaziah of Judah, entered the city in triumph (2 Kings xiv. 13, 14). Uzziah, the son of Amaziah, re-established the prosperity of Jerusalem. During this period, however, Jerusalem was visited by a great earthquake.

On the approach of Sennacherib the fortifications were repaired by Hezekiah (2 Chron. xxxii. 5), to whom also was due the great merit of providing Jerusalem with water. Probably the only spring at Jerusalem was the fountain of *Gihon* on the E. slope of the Temple hill, outside the city-wall (now called the Fountain of the Virgin, p. 82). By means of a subterranean channel Hezekiah conducted the water of the spring to the pool of Siloam (2 Kings xx, 20; see p. 83), which lay within the walls. Cisterns and reservoirs for the storage of rain-water were also constructed. The pools on the W. side of the city (Birket Mâmilla, p. 68; Birket es-Sulṭân, p. 69) were probably formed before the period of the captivity, as was also the large reservoir which still excites our admiration to the N. of the Temple plateau (p. 67), and in the formation of which advantage was taken of a small valley, whose depth was at the same time destined to protect the site of the Temple on the N. side. A besieging army outside the city-walls generally suffered severely from want of water, as the issues of the conduits towards the country could be closed, while the city always possessed water in abundance. The valleys of Kidron and Hinnom must have ceased to be watered by streams at a very early period.

Hezekiah on the whole reigned prosperously, but the policy of his successors soon involved the city in ruin. In the reign of Jehoiachin, it was compelled to surrender at discretion to King Nebuchadnezzar. Again the Temple and the royal palace were pillaged, and a great number of the citizens, including King Jehoiachin, the nobles, 7000 'men of might', 1000 craftsmen and their families, were carried away captive to the East (2 Kings xxiv. 15 et seq.). Those who were left having made a hopeless attempt under Zedekiah to revolt against their conquerors, Jerusalem now had to sustain a long and terrible siege (1 year, 5 months, and 7 days). Pestilence and famine meanwhile ravaged the city. The defence was a desperate one, and every inch of the ground was keenly contested. The Babylonians carried off all the treasures that still remained, the Temple of Solomon was burned to the ground, and Jerusalem was in great part destroyed.

When the Jews returned from captivity, they once more settled in Jerusalem, the actual rebuilding of which was the work of Nehemiah (p. lxxviii). He re-fortified the city, retaining the foundations of the former walls, although these now enclosed a far larger space than was necessary for the reduced population (p. 31).

The convulsions of the following centuries affected Jerusalem but slightly. The city opened its gates to Alexander, and after his

death passed into the hands of the Ptolemies in the year 320. It was not till the time of Antiochus Epiphanes (175-164) that it again became a theatre of bloodshed. On his return from Egypt, Antiochus plundered the Temple. Two years afterwards he sent thither a chief collector of tribute, who razed the walls and established himself in a stronghold in the centre of the city. This was the *Akra*, the site of which is disputed. As it is expressly stated to have stood on the site of the City of David (1 Macc. i. 33; ii. 31; vii. 31; xiv. 36), it must probably be located to the S. of the Temple. Some authorities place it, however, to the N.W. of the Temple.

Judas Maccabæus (p. lxix) recaptured the city, but not the Akra, and he fortified the hill of the Temple. But after the battle of Beth-Zachariah (p. 112), Antiochus V. Eupator caused the walls of 'Zion' to be taken down (1 Macc. vi. 61 et seq.), in violation, it is said, of his sworn treaty. Jonathan, the Maccabæan, however, caused a stronger wall than ever to be erected (1 Macc. x. 11). He constructed another wall between the Akra, which was still occupied by a Syrian garrison, and the city, whereby, at a later period, under Simon (B.C. 141), the citizens were enabled to reduce the garrison by famine. Under John Hyrcanus, the son of Simon, Jerusalem was again taken by the Syrians (under Antiochus VII. Sidetes) in 134. The walls were demolished, but after the fall of Antiochus VII. Hyrcanus restored them, at the same time fortifying the *Baris* (see below) in the N.W. angle of the Temple precincts and pulling down the Akra.

Internal dissensions at length led to the intervention of the Romans. Pompey besieged the city, and again the attacks were concentrated against the Temple precincts. The quarter to the N. of the Temple, as well as the Gate of St. Stephen, do not appear to have existed at that period. The moat on the N. side of the Temple was filled up by the Romans on a Sabbath; they then entered the city by the embankment they had thrown up, and, exasperated by the obstinate resistance they had encountered, committed fearful ravages within the Temple precincts. In this struggle, no fewer than 12,000 Jews are said to have perished. To the great sorrow of the Jews, Pompey penetrated into their inmost sanctuary, but he left their treasures untouched. These were carried off by Crassus a few years later. — Internal discord at Jerusalem next gave rise to the intervention of the Parthians, B.C. 40.

In 37 Herod, with the aid of the Romans, captured the city after a gallant defence, which so infuriated the victors that they gave orders for a general massacre. Herod, who now obtained the supreme power, embellished and fortified the city, and above all, he rebuilt the Temple (p. 51). He then re-fortified the Baris and named it *Antonia* in honour of his Roman patron. He also built himself a sumptuous palace on the N.W. side of the upper city. This building is said to have contained a number of halls, peristyles, inner courts with lavish enrichments, and richly decorated

columns. On the N. side of the royal palace stood three large towers of defence, named the *Hippicus*, *Phasaël*, and *Mariamne* respectively (comp. p. 33). According to Roman custom, Herod also built a theatre at Jerusalem, and at the same time a town-hall and the Xystus, a space for gymnastic games surrounded by colonnades. At this period Jerusalem, with its numerous palaces and handsome edifices, the sumptuous Temple with its colonnades, and the lofty city-walls with their bastions, must have presented a very striking appearance. The wall of the old town had sixty towers, and that of the small suburb to the N. of it fourteen; but the populous city must have extended much farther to the N., and we must picture to ourselves in this direction numerous villas standing in gardens. Such was the character of the city in the time of Our Lord, but in the interior the streets, though paved, were narrow and crooked. The population must have been very crowded, especially on the occasion of festivals. Josephus states that on one occasion the Roman governor caused the paschal lambs to be counted, and found that they amounted to the vast number of 270,000, whence we may infer that the number of partakers was not less than 2,700,000, though this statement is probably much exaggerated.

After the death of Christ, Agrippa I. at length erected a wall which enclosed the whole of the N. suburb within the precincts of the city. This wall was composed of huge blocks of stone, and is said to have been defended by ninety towers. The strongest of these was the *Psephinus* tower at the N.W. angle, which was upwards of 100 ft. in height, and stood on the highest ground in the city (2572 ft. above the sea-level; comp. p. 34). From fear of incurring the displeasure of the Emperor Claudius, the wall was left unfinished, and it was afterwards completed in a less substantial style. Comp. p. 32.

At this time there were two antagonistic parties at Jerusalem: the fanatical Zealots under Eleazar, who advocated a desperate revolt against the Romans, and a more moderate party under the High Priest Ananias. Florus, the Roman governor, having caused many unoffending Jews to be put to death, a fearful insurrection broke out in the city. Herod Agrippa II. and his sister Berenice endeavoured to pacify the insurgents and to act as mediators, but were obliged to seek refuge in flight. The Zealots had already gained possession of the Temple precincts. After a terrible struggle they succeeded in capturing the upper city and the castle of Herod. Cestius Gallus, an incompetent Roman general, now besieged the city, but when he had almost achieved success he gave up the siege, and withdrew towards the N. to Gibeon. His camp was there attacked by the Jews and his army dispersed. The Zealots now proceeded to organize an insurrection throughout the whole of Palestine.

The Romans now despatched their able general Vespasian with 60,000 men to Palestine. This Vespasian army first quelled the

insurrection in Galilee (A. D. 67), and it was not till after a great part of Palestine had been conquered that he advanced against Jerusalem. Events at Rome compelled him, however, to entrust the continuation of the campaign to his son Titus. Within Jerusalem itself bands of robbers had in the meantime taken possession of the Temple, and summoned to their aid the Idumæans (Edomites), the ancient hereditary enemies of the Jews. The moderate party, with Ananias, its leader, was annihilated, and no fewer than 12,000 persons of noble family are said to have perished on this occasion. When the Romans approached Jerusalem there were no fewer than four parties within its walls. The Zealots under John of Giscala occupied the castle of Antonia and the court of the Gentiles, while the robber party under Simon of Gerasa held the 'upper city'; Eleazar's party was in possession of the inner Temple and the court of the Jews; and, lastly, the moderate party was also established in the upper part of the city. At the beginning of April, A. D. 70, Titus had assembled six legions (each of about 6000 men) in the environs of Jerusalem. He posted the main body of his forces to the N. and N.W. of the city, while one legion occupied the Mt. of Olives. On April 23rd the besieging engines were brought up to the W. wall of the new town (near the present Jaffa Gate); on May 7th the Romans effected their entrance into the new town. Five days afterwards Titus endeavoured to storm the second wall, but was repulsed; but three days later he succeeded in taking it, and he then caused the whole N. side of the wall to be demolished. He now sent Josephus, who was present in his camp, to summon the Jews to surrender, but in vain. Titus thereupon caused the city-wall, 33 stadia in length, to be surrounded by a wall of 39 stadia in length. Now that the city was completely surrounded, a terrible famine ensued. At length, on the night of July 5th, the castle was stormed. The Jews still retained possession of the gates of the Temple, though by degrees the colonnades of the Temple were destroyed by fire; yet every foot of the ground was desperately contested. At last, on August 10th, a Roman soldier is said to have flung a firebrand into the Temple, contrary to the express commands of Titus. The whole building was burned to the ground, and the soldiers slew all who came within their reach. A body of Zealots, however, contrived to force their passage to the upper part of the city, and it was not till September 7th that it was burned down. Jerusalem was now a heap of ruins; those of the surviving citizens who had fought against the Romans were executed, and the rest sold as slaves.

At length, in 130, the Emperor Hadrian (117-138) erected a town on the site of the Holy City, which he named *Aelia Capitolina*, or simply *Aelia*. Hadrian also rebuilt the walls, which followed the course of the old walls in the main, but were narrower towards the S., so as to exclude the greater part of the W. hill and of Ophel. Once more the fury of the Jews blazed forth under Bar

Cochba (132), but after that period the history of the city was for centuries buried in profound obscurity, and the Jews were prohibited under severe penalties from setting foot within its walls.

With the recognition of Christianity as the religion of the state a new era begins in the history of the city. Constantine permitted the Jews to return to Jerusalem, and once more they made an attempt to take up arms against the Romans (339). The Emperor Julian the Apostate favoured them in preference to the Christians, and even permitted them to rebuild their Temple, but they made a feeble attempt only to avail themselves of this permission. At a later period they were again excluded from the city.

As an episcopal see, Jerusalem was subordinate to Cæsarea. An independent patriarchate for Palestine was established at Jerusalem by the Council of Chalcedon in 451. Pilgrimages to Jerusalem soon became very frequent, and the Emperor Justinian is said to have erected a hospice for strangers, as well as several churches and monasteries in and around Jerusalem. In 570 there were in Jerusalem hospices with 3000 beds. Pope Gregory the Great and several of the western nations likewise erected buildings for the accommodation of pilgrims, and, at the same time, a thriving trade in relics of every description began to be carried on at Jerusalem.

The mosaic map of Palestine discovered at Mâdebâ (p. 147; comp. Z. D. P. V. XXVIII, 120 et seq.), which contains the oldest known plan of Jerusalem, probably dates from this period (6th cent.). The walls of the city are represented as protected by strong towers. The chief gate (the present Damascus Gate) is to the N.; inside this is an open space containing a large column (p. 85). From the gate itself a colonnaded street runs to the S., traversing the entire city. A few of its columns are still extant (p. 47), at the point where the propylæa of the basilica rise above the Holy Sepulchre, immediately to the W. of the street. Other columns have also been found on the Assumptionists' concession on Mount Zion. The great Church of Zion (p. 70) stood at the S. end of the street.

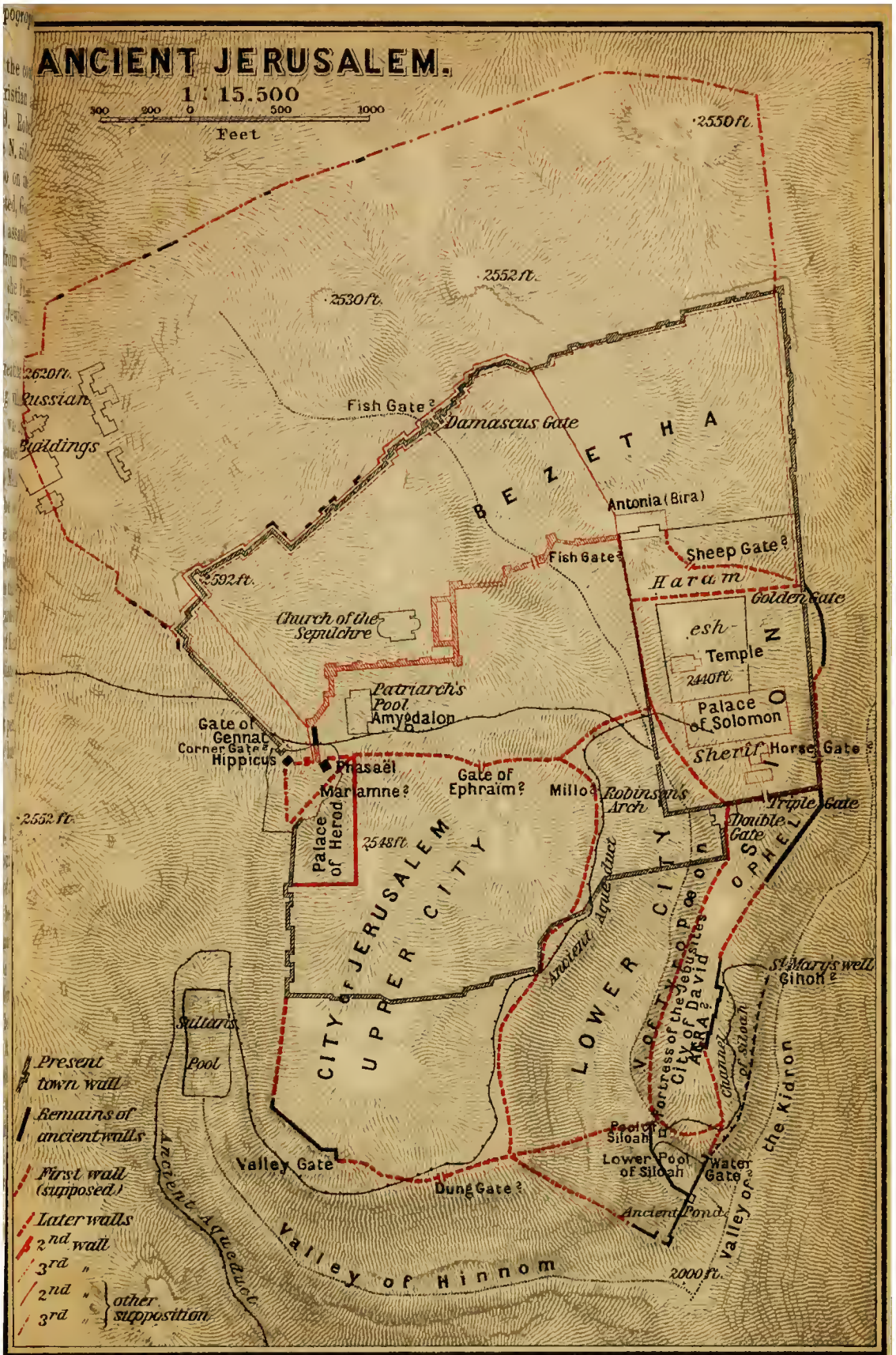
In 614 Jerusalem was taken by the Persians and the churches destroyed, but it was soon afterwards restored, chiefly with the aid of the Egyptians. In 628 the Byzantine emperor Heraclius again conquered Syria. In 637 the city was captured by the Khalîf 'Omar after a gallant defence. The inhabitants, who are said to have numbered 50,000, were treated with clemency, and permitted to remain in the city on payment of a poll-tax. The Khalîf Harûn er-Rashîd is even said to have sent the keys of the Holy Sepulchre to Charlemagne. The Roman-German emperors sent regular contributions for the support of the pilgrims bound for Jerusalem, and it was only at a later period that the Christians began to be oppressed by the Muslims. The town was named by the Arabs *Beit el-Makdis* ('house of the sanctuary'), or simply *El-Kuds* ('the sanctuary').

In 969 Jerusalem fell into possession of the Egyptian Fâtimites;

in the second half of the 11th cent. it was involved in the conflicts of the Turcomans. During the First Crusade the Christian army advanced to the walls of Jerusalem on June 7th, 1099. Robert of Normandy and Robert of Flanders were posted on the N. side; on the W. Godfrey and Tancred; on the W., too, but also on the S., was Raymond of Toulouse. When the engines were erected, Godfrey attacked the city, chiefly from the S. and E.; Tancred assaulted it on the N., and the Damascus Gate was opened to him from within. On July 15th the Gate of Zion was also opened, and the Franks entered the city. They slew most of the Muslim and Jewish inhabitants, and converted the mosques into churches.

In 1187 (Oct. 2nd) Saladin captured the city, treating the Christians, many of whom had fled to the surrounding villages, with great leniency. Three years later, when Jerusalem was again threatened by the Franks (Third Crusade), Saladin caused the city to be strongly fortified. In 1219, however, Sultan Melik el-Mu'aẓẓam of Damascus caused most of these works to be demolished, as he feared that the Franks might again capture the city and establish themselves there permanently. In 1229 Jerusalem was surrendered to the Emperor Frederick II., on condition that the walls should not be rebuilt, but this stipulation was disregarded by the Franks. In 1239 the city was taken by the Emir David of Kerak, but four years later it was again given up to the Christians by treaty. In 1244 the Kharezmians took the place by storm, and it soon fell under the supremacy of the Eyyubides. Since that period Jerusalem has been a Muslim city. In 1517 it fell into the hands of the Osmans.

Topography of Ancient Jerusalem (comp. adjoining Plan). The earliest city occupied the S. part only of the present city; but on the S. it extended beyond the present city-wall to the edge of the rocky plateau, where remains of the old fortifications have been discovered (p. 70). The E. scarp of the plateau was once much more abrupt than it is at present. Through the accumulation of the rubbish of thousands of years, the lowest part of the *Kidron Valley* (p. 79) is now 30 ft. farther to the E. than it used to be, while at the S.E. corner of the Temple Hill it was formerly 36 ft. deeper than it now is. The actual site of the city was also much less level than at present; what is now recognizable only as a shallow depression was formerly a distinct valley, running from the vicinity of the present Damascus Gate first towards the S.E. and then towards the S. This depression (p. 49), called by Josephus *Tyropoeon*, i.e. Valley of Dung (wrongly translated the Cheesemongers' Valley), but not mentioned in the Bible, attained a depth of about 60 ft. below the present level (p. 66) and separated the narrow and abrupt E. hill from the W. hill, which was 110 ft. higher. Both hills were also cross-sectioned by other depressions.



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In the earlier parts of the Old Testament *Mount Zion* and *Jerusalem* are clearly distinguished from each other (comp. Is. x. 12). Mount Zion was the dwelling-place of Jehovah (Joel iv. 21; Micah iv. 2; Is. viii. 18), and the site of the Castle of David (1 Chron. xi. 7). As the Temple undoubtedly stood upon the E. hill, we must therefore recognize it as Mount Zion and place the town proper on the W. hill, opposite the Castle of David. The tradition which assumes that the Castle lay on the S. end of the W. hill (comp. p. 70) is explained by the popular designation of the whole of Jerusalem as the 'Daughter of Zion' (Is. lxii. 11). The name *Moriah* also occurs occasionally as the religious designation of the Temple Hill (Gen. xxii. 2; 2 Chron. iii. 1). To the N. of the Castle of David rose the Temple and Palace of Solomon, the level surface required for which was provided by enormous substructures. The Temple lay on the site of the present Dome of the Rock (p. 51), the Palace immediately to the S. of it (Ezek. xliii. 7, 8), approximately on the site of the Aḳṣâ Mosque (p. 58), where the rock forms a broad ridge. The Palace thus lay below the Temple but above the Castle of David (comp. 1 Kings ix. 24).

The First Wall, that of David and Solomon, enclosed the old part of the town. Beginning on the W. at the *Furnace Tower* (which perhaps stood on the site later occupied by the *Tower of Hippicus*), it followed the upper verge of the W. hill on the W. and S. sides, thus enclosing the modern suburb of Zion (comp. p. 70). On the S. side were probably two gates, leading to the S. from the upper city, *viz.* the *Valley Gate*, near the S.W. angle, and the *Dung Gate*, farther to the E. The wall was then carried in a double line across the Tyropœon, at the mouth of which was the 'Well Gate', probably identical with the 'Gate between two Walls'. From the Pool of Siloam (p. 83) the wall ascended the hill northwards to the wall of the Temple. In the *Ophel* quarter, which lay to the S.E. of the present Ḥaram, was the '*Water Gate*', and farther to the N. was the '*Horse Gate*' (a gate of the Temple). From the Hippicus the N. wall ran E. in an almost straight line to the Temple. Immediately to the S. of this N. wall stood the palace of Herod, the Xystus, and the bridge which crossed the Tyropœon to the Temple.

The Second Wall also dates from the period of the early kings; it was rebuilt by Nehemiah. On the W., S., and E. it corresponds with the First Wall, but it diverges from it to the N.W. at the Hippicus, thus enclosing more ground to the N., the only direction in which the city could be extended. Josephus here placed the *Gennat Gate* (*i.e.* Garden Gate, perhaps the Corner Gate of the Bible). Thence the wall made a curve to the N.E., interrupted by the *Gate of Ephraim*, the *Old Gate*, and the *Fish Gate*, and impinging on the N.W. angle of the Temple precincts. Here rose the *Bira*, a strong bastion called *Baris* by Josephus and afterwards named *Antonia* (comp. p. 26). This part of the N. wall was further strengthened

by the towers of *Hananeel* and *Mea*, the exact positions of which are still undetermined. On the direction assigned to this second wall depends the question of the genuineness of the 'Holy Sepulchre'. A number of authorities believe that the wall took much the same direction as the present town-wall, in which case it would have included what is now called the 'Holy Sepulchre', which, therefore, could not be genuine (p. 35). Others, relying on the Russian excavations opposite the Mûristân, hold that the wall and moat ran round the E. and S. sides of Golgotha. To the S.E. of the Baris lay the *Sheep Gate*, and in its vicinity (John v. 2) the Pool of Bethesda (p. 67).

With regard to the situation of the THIRD WALL, topographers likewise disagree. Those who hold that the second wall corresponded to the present town-wall (see above) must look for the third wall far to the N. of it. The opinion now generally accepted is that this wall occupied nearly the same site as the present N. town-wall of Jerusalem; there are still clear traces of an old moat round the present N. wall, and this view appears to be confirmed by the statement of the distances given by Josephus (4 stadia to the royal tombs, 7 stadia to the Scopus), who, however, is not always accurate. But the question as to the situation of the second and third walls is by no means settled.

Literature. The best works on Jerusalem are *Barclay's* 'City of the Great King', *Besant & Palmer's* 'Jerusalem, the City of Herod and Saladin' (4th ed., London, 1899), *Warren's* 'Underground Jerusalem' (London, 1876), *Wilson & Warren's*, 'Recovery of Jerusalem' (London, 1871), *Tobler's* 'Denkblätter' (St. Gallen, 1853) and 'Topographie von Jerusalem', *Spiess's* 'Das Jerusalem des Josephus', *Bliss & Dickie's* 'Excavations at Jerusalem' (London, 1898), *Glaisher's* 'Meteorological Observations at Jerusalem', *Zimmermann's* maps (Bâle, 1876), and *Schick & Benzinger's* maps of Jerusalem and its environs (p. xcix). For closer investigation the Jerusalem volume of the English Palestine Survey, with plans, is indispensable. *Miss A. Goodrich-Freer's* 'Inner Jerusalem' (1904) and *Laurence Hutton's* 'Literary Landmarks of Jerusalem' may also be mentioned.

Jerusalem, to most travellers, is a place of overwhelming interest, but, at first sight, many will be sadly disappointed in the modern town. It would seem, at first, as though little were left of the ancient city of Zion and Moriah. It is only by patiently penetrating beneath the modern crust of rubbish and decay, which shrouds the sacred places from view, that the traveller will at length realize to himself a picture of the Jerusalem of antiquity, and this will be the more vivid in proportion to the amount of previously acquired historical and topographical information at his command. He will, however, be obliged to confess that the material and moral decline of the city forms but a melancholy termination to the stupendous scenes once enacted here. The combination of wild superstition with the merest formalism which everywhere forces itself on our notice, and the fanaticism and jealous exclusiveness of the numerous religious communities of Jerusalem form the chief modern characteristics of the

city — the Holy City, once the fountain-head from which the knowledge of the true God was wont to be vouchsafed to mankind. Jerusalem, the centre of the three great religions of the world, is not at all a town for amusement, for everything in it has a religious tinge, and from this point of view, the impressions the traveller receives in Jerusalem are anything but pleasant. The native Christians of all sects are by no means equal to their task, the bitter war which rages among them is carried on with very foul weapons, and the contempt with which the orthodox Jews and Mohammedans look down on the Christians is only too well deserved.

a. The Western and Southern Quarters.

The W. entrance of Jerusalem is formed by the **Jaffa Gate** (Pl. D, 5, 6), called by the Arabs *Bâb el-Chalîl*, *i.e.* Gate of Hebron. The street leading from the railway station (p. 69) reaches the town here; and the spot always presents an animated concourse of pilgrims, travellers, donkey-drivers, and the like. As in all the old city-gates of Jerusalem (pp. 48, 85), the gateway forms an angle in passing between its towers. A portion of the adjacent city-wall was removed in 1898 to form a road for the German Emperor. — To the S.E. of the gate rises **El-Ḳal'a** or the **Citadel** (Pl. D, 6), also mistakenly called (since the Middle Ages) the *Castle of David* (comp. p. 31). This building, which dates in its present form from the beginning of the 14th cent., with some additions of the 16th cent., consists of an irregular group of towers standing upon a massive substructure rising at an angle of about 45° from the bottom of the moat. The N.E. tower, the almost solid lower part of which consists of large drafted blocks, with rough surfaces (p. xciv), probably corresponds to the '*Phasaël Tower*' of Herod's palace (p. 27) and offers the finest example of the ancient wall-towers of Jerusalem.

The David Street, running towards the E. from the Jaffa Gate (at first under the name of *Sueiḳat Allân*; Pl. D, E, 5), between the Citadel and the Grand New Hotel (Pl. D, 5; see p. 19), descends in a series of steps, crosses the Street of the Christians (see below), and is prolonged as the Bazaar Street (*Ḥâret el-Bizâr*; Pl. E, F, 5) to the S. of the Mûristân (p. 45). At this point is the market for grain and seeds, while the Crown Prince Frederick William Street diverges to the left. Farther on the street crosses the three lanes of the Old Bazaar (p. 47). Its continuation (Ṭarîḳ Bâb es-Silseleh) ends at the Es-Silseleh Gate of the *Ḥaram esh-Sherîf*.

At the *Greek Monastery of St. John* (Pl. 23; E, 5), which has accommodation for 500 pilgrims, we turn to the N. and enter the Street of the Christians (*Ḥâret en-Naṣâra*; Pl. E, 5, 4). This forms the chief approach to the Church of the Holy Sepulchre. It is lined on both sides with shops. To the N. of the Monastery of St. John, on the right, is a covered passage leading to the New Bazaar of the Mûristân (p. 47) and thence to the large *Bath of the Patriarch*

(*Ḥammâm el-Baṭrak*; Pl. E, 5). Opposite, to the left, is an Arab coffee-house.

From here we obtain the best survey of the so-called **Patriarch's Pool** (*Birket Ḥammâm el-Baṭrak*; Pl. E, 5), an artificial reservoir, 80 yds. long (N. to S.) and 48 yds. wide, the construction of which is ascribed to King Hezekiah. Josephus calls it *Amygdalon*, or the 'tower-pool'. The bottom lies only 10 ft. below the level of the Street of the Christians. At the S.E. corner its coping consists of hewn blocks. On the W. side part of the rock has been removed, in order that a level surface might be obtained. On the N. it is bounded by the so-called *Coptic Khân* (Pl. E, 5), under which is a wall supposed to indicate the original extension of the reservoir on this side. In summer the reservoir is either empty or contains a little muddy water only. It is supplied from the Mâmilla pool (p. 68), and the water is chiefly used for filling the '*Bath of the Patriarch*' (p. 33).

Farther on a covered passage diverges to the right from the Street of the Christians, descends a few steps, and comes out on the space in front of the Church of the Holy Sepulchre (p. 36). To the left stands the **Great Greek Monastery** (Pl. D, E, 4, 5), called *Deir er-Rûm el-Kebîr*, entered from the *Ḥâret Deir er-Rûm*. It is a building of considerable extent and an interesting example of Jerusalem architecture, being first mentioned in 1400 as the monastery of St. Thecla. Since 1845 it has been the residence of the Greek patriarch and possesses a valuable library (p. 22). It contains five churches, the chief of which is that of St. Thecla. The churches of Constantine and Helena are on the E. side of the Street of the Christians.

At the end of the Street of the Christians we take the turning to the left (W.). Here are the Girls' Orphanage of the Franciscan Sisters (r.), the *Greek Patriarchate* (l.), and the Boys' School of the Latin Patriarchate (l.). Farther on are the *Greek Convents* of *St. Michael* (Pl. 25) and *St. George* (Pl. 21; on the right), and, on both sides of the covered street, the *Franciscan Convent of Our Saviour* (Pl. 33). The street to the left (S.) leads to the Casa Nuova. We turn to the right, passing the *Greek Convents* of *St. Theodore* (l.; Pl. 27) and *St. Basil* (r.; Pl. 18). The next street to the right leads to the *New Gate* or *Bâb Abdu'l Ḥamîd* (Pl. C, D, 4). At the N.W. corner of the wall stands the building of the *Frères des Ecoles Chrétiennes*, or *School Brethren*, with the remains of the so-called **Tower of Goliath** (*Ḳaṣr Jâlûd*; Pl. C, 4). The oldest relics of the castle consist (in the S. part) of the substruction of a massive square tower (perhaps the '*Psephinus*' of Josephus; comp. p. 27); four courses of large smooth-hewn stones are still recognizable. The centre of the building is occupied by four large pillars of huge drafted blocks. — To the S.E. lies the *Latin Patriarchate* (Pl. C, D, 5), containing a church, a seminary, and an extensive library (p. 22). Continuing towards the S.E., and passing the Greek hospital and the boys' school of the Greek Patriarchate, we soon find ourselves again at the Jaffa Gate (p. 33).

To the S. and S.E. of the Citadel (p. 33) extends the **Armenian Quarter** (Pl. D, E, 6, 7). In the N. part of this quarter, opposite the Citadel, stands

the English *Christ Church* (Pl. E, 6; comp. p. 21). Proceeding towards the S., we reach the **Great Armenian Monastery** (Pl. E, 6, 7), the extensive buildings of which are said to have room for several thousand pilgrims. The old convent-church, the **Church of St. James** (Pl. E, 6), is well worth a visit. The nave and aisles, of equal height, are separated by elegant pillars; the dome is formed by two intersecting semicircular arches. The walls are lined with porcelain tiles to the height of 6 ft., above which they are covered with paintings. The W aisle contains the chief sanctuary, *viz.* the prison in which James the Great was beheaded (Acts xv. 2). The monastery includes a printing-office, a seminary, a large hospice for pilgrims, schools for boys and girls, and a small museum. The large garden, stretching along the city-wall, contains numerous imposing trees and offers a fine view of the upper part of the Valley of Hinnom (p. 69). The lane skirting the garden on the E. ends on the S. at the *Zion Gate* (p. 72). A little farther to the E. is the Armenian nunnery of *Deir ez-Zeitûni* (Pl. E, 7), the interesting old church of which is regarded by the Armenians as the house of Annas, the father-in-law of Caiaphas.

The dirty **Jewish Quarter** (Pl. E, F, 6, 7; comp. p. 22) contains numerous *Synagogues* (marked S upon the Plan), hucksters' booths, and taverns, but offers no object of interest to the traveller.

b. The Church of the Holy Sepulchre.

The Church of the Holy Sepulchre is open free before 11.30 a.m. and after 3 p.m., but by paying a bakhshîsh of 1 fr. to the Muslim custodians the visitor will be allowed to remain in the building after 11.30 o'clock. An opera-glass and a light are indispensable. A bright day should be chosen, as many parts of the building are very dark. — Muslim guards, appointed by the Turkish government, sit in the vestibule (p. 39) for the purpose of preserving order among the Christian pilgrims and of keeping the keys. The office of custodian is hereditary in a Jerusalem family. Down to the beginning of the 19th cent. a large entrance-fee was exacted from every visitor. — A good model of the Church of the Holy Sepulchre, by Dr. Schick, is to be seen at the house of Mrs. Schœneke (comp. p. 50).

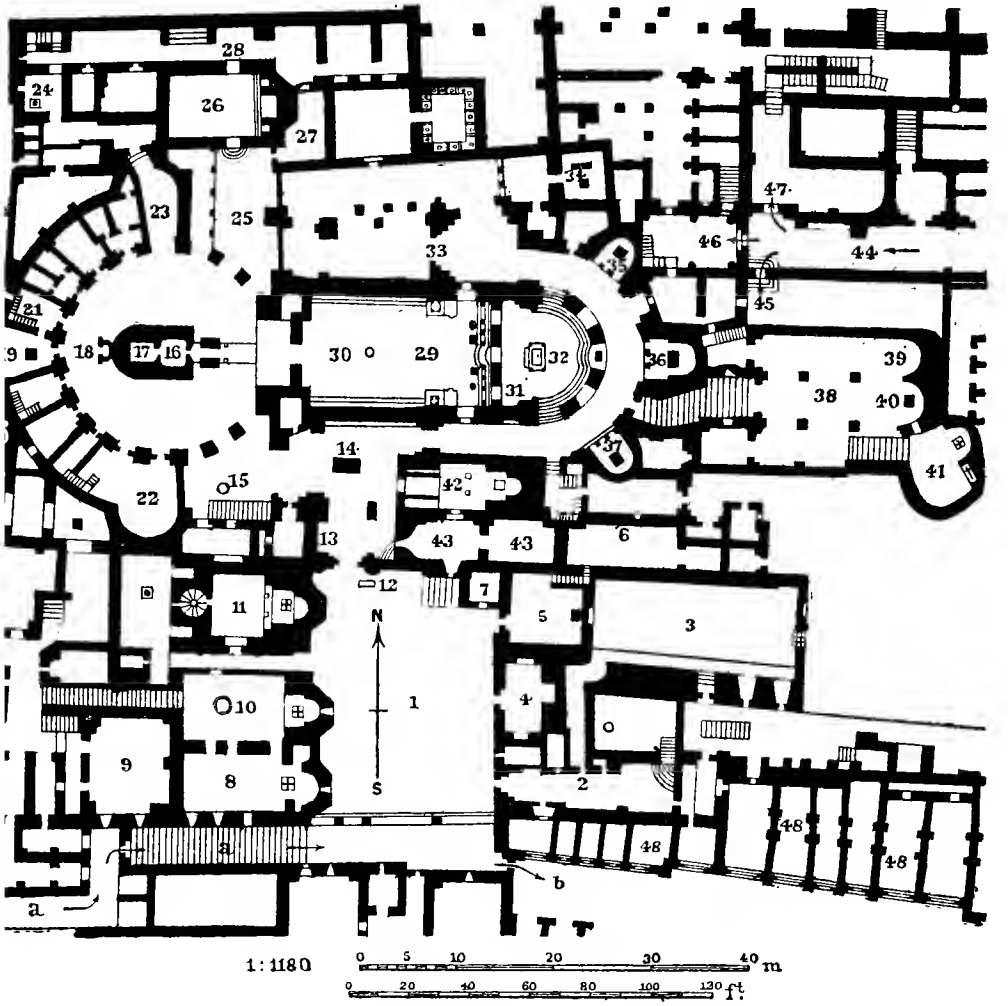
The ***Church of the Holy Sepulchre** (Arab. *Kenîset el-Kiyâmeh;* Pl. E, 4), with its conspicuous dome, surmounted by a gilded cross, occupies a site which has been held sacred for many centuries. It is, however, by no means certain that this corresponds to the *Golgotha* (Aramaic *gulgolta*, skull) of the New Testament. According to the Bible (Matth. xxviii. 11; Hebr. xiii. 12) Golgotha lay outside the city-wall, but the course of the second city-wall is still a matter of dispute (comp. p. 32). Some explorers now look for Golgotha to the N. of the town (comp. pp. 86, 87). Bishop Eusebius of Cæsarea (314-340 A.D.), the earliest historian who gives us information on the subject, records that during the excavations in the reign of *Constantine* the sacred tomb of the Saviour was, 'contrary to all expectation', discovered. Later historians add that Helena, Constantine's mother, undertook a pilgrimage to Jerusalem, and that she there discovered the Cross of Christ. Two churches were consecrated here in 336: — the Church of the Holy Sepulchre (also called the Anastasis, because Christ here rose from the dead), consisting of a rotunda, in the middle of which was the sepulchre surrounded by statues of the twelve apostles, and a Basilica dedicated to the sign of the Cross. A few broken columns of the propylæa remain (comp. p. 47).

In June, 614, the buildings were destroyed by the Persians. In 616-626 Modestus, abbot of the monastery of Theodosius, built a new Church of the Resurrection (Anastasis), a new Church of the Cross (Martyrion), and a Church of Calvary. From a description by Arculf in 670 it appears that an addition had been made to the holy places by the erection of a church of St. Mary on the S. side. In the time of Khalîf Mâmûn (p. 53) the patriarch Thomas of Jerusalem enlarged the dome over the Anastasis. In 936 and in 969 the church was partly destroyed by fire, and in 1010 the holy places were damaged and desecrated by the Muslims. In 1055 a church again arose, but this building seemed much too insignificant to the Crusaders, who therefore erected a large Romanesque church which embraced all the holy places and chapels (beginning of the 12th century). In spite of the numerous alterations and additions that have since been made, there still subsist many remains of the two main parts of this building, — *viz.* the circular church over the Holy Sepulchre on the W. and a church with a semicircular choir on the E. New acts of destruction were perpetrated in 1187 and 1244, but in 1310 a handsome church had again arisen, to which in 1400 were added two domes. During the following centuries complaints were frequently made of the insecure condition of the dome of the sepulchre. At length, in 1719, a great part of the church was rebuilt. In 1808 the church was almost entirely burned down. The Greeks now contrived to secure to themselves the principal right to the buildings, and they, together with the Armenians, contributed most largely to the erection of the new church of 1810, which was designed by a certain Komnenos Kalfa of Mitylene. The dilapidated dome was restored by architects of various nationalities in 1868, in pursuance of an agreement made with the Porte by France and Russia.

In front of the main portal of the church, on the S. side, is an Outer Court, or *Quadrangle* (Pl. 1, on opposite page), dating from the period of the Crusades, as is evidenced by the immured columns to the left, adjoining the staircase, and by a piece of vaulting in the W. archway (p. 34). Remains of bases of columns on the ground show that a porch also stood here. The court lies below the street-level and is reached by 4 steps; it is paved with yellowish slabs of stone, and is always occupied by traders and beggars. Almost in front of the door of the Holy Sepulchre, is the gravestone of Philip d'Aubigny, an English Crusader (Pl. 12; d. 1236; inscription). [For the buildings on the S. and S.W. sides of this square, see pp. 45 et seq.]

The quadrangle is bounded by buildings of no great importance. The first door on the right leads to the Monastery of Abraham (Pl. 2; p. 45). Ascending a staircase to the left, we reach a small terrace above the Chapel of St. James (Pl. 4; p. 38), where an olive-tree, surrounded by a wall, marks the spot where Abraham discovered the ram when about to sacrifice Isaac (Gen. xxii). A small door and stair to the E. lead to the *Church of the Apostles* (above Pl. 3), with the altar of Melchizedek. A vestibule to the N. leads to the *Church of Abraham* (above the Chapel of the Archangel

Michael, Pl. 5). A round hollow in the centre of the pavement indicates the spot where Abraham was on the point of sacrificing Isaac (comp.



1. *Quadrangle.* 2. *Monastery of Abraham.* 3. *Greek Shops.* 4. *Armenian Chapel of St. James.* 5. *Coptic Chapel of Michael.* 6. *Abyssinian Chapel.* 7. *Chapel of St. Mary of Egypt.* 8. *Greek Chapel of St. James.* 9. *Chapel of St. Thecla.* 10. *Chapel of Mary Magdalen.* 11. *Chapel of the Forty Martyrs.* 12. *Tomb of Philip d'Aubigny.* 13. *Post of the Muslim custodians.* 14. *Stone of Unction.* 15. *Place from which the Women witnessed the Anointment.* 16. *Angels' Chapel.* 17. *Chapel of the Holy Sepulchre.* 18. *Chapel of the Copts.* 19. *Chapel of the Syrians.* 20. *Chamber in the Rock.* 21. *Passage to the Coptic Monastery.* 22. *Original S. Apse.* 23. *Passage to the Cistern.* 24. *Cistern.* 25. *Antechamber of next chapel.* 26. *Chapel of the Apparition.* 27. *Latin Sacristy.* 28. *Latin Convent.* 29. *Greek Cathedral* (so-called *Catholicon*). 30. *'Centre of the World'.* 31. *Seat of the Patriarch of Jerusalem.* 32. *Choir.* 33. *North Aisle of the Church of the Crusaders.* 34. *Chapel (Prison of Christ).* 35. *Chapel of St. Longinus.* 36. *Chapel of the Parting of the Raiment.* 37. *Chapel of the Derision.* 38. *Chapel of the Empress Helena.* 39. *Altar of the Penitent Thief.* 40. *Altar of the Empress.* 41. *Chapel of the Invention of the Cross.* 42. *Chapel of the Raising of the Cross.* 43. *Chapel of the Nailing to the Cross.* 44. *Entrance from the Bazaar.* 45. *Abyssinian Monastery.* 46. *Entrance to the Coptic Monastery.* 47. *Entrance to the Cistern of St. Helena.* 48. *Greek Hospice.*

p. 43). This chapel is the only spot within the precincts of the Holy Sepulchre where Anglican clergy have been allowed to celebrate the Holy Eucharist. The celebration is held here by the English bishop at intervals of about a fortnight. The scene of Abraham's sacrifice was placed in this neighbourhood as early as the year 600. — Two other doors on the E. side of the quadrangle lead respectively into the Armenian *Chapel of St. James* (Pl. 4), with a crypt underneath, and the Coptic *Chapel of the Archangel Michael* (Pl. 5). From the latter a staircase leads E. to the *Abyssinian Chapel* (Pl. 6). — The building in the N.E. corner of the quadrangle contains two stories, each of which has pointed arches similar to those on the façade of the main edifice. The interior is now occupied by chapels. Below is the Greek *Chapel of St. Mary of Egypt* (Pl. 7). This Mary, it is said, was mysteriously presented from entering the church until she had invoked the image of the mother of Jesus. Above is the *Chapel of the Agony of the Virg'n* (p. 44), which is reached by the staircase to the right of the E. portal.

The chapels to the W. of the quadrangle belong to the Greeks. The *Chapel of St. James* (Pl. 8), sacred to the memory of the brother of Christ, is handsomely fitted up; behind it is the *Chapel of St. Thecla* (Pl. 9). The *Chapel of Mary Magdalen* (Pl. 10) marks the spot, where, according to Greek tradition, Christ appeared to Mary Magdalen for the third time. The *Chapel of the Forty Martyrs* (Pl. 11) stands on the site of the monastery of the Trinity, which was formerly the burial-place of the patriarchs of Jerusalem; it now forms the lowest story of the Bell Tower.

The *Bell Tower*, erected about 1160-80 in the N.W. corner of the quadrangle, has flying buttresses and large Gothic arched windows, above which were two rows of louvre-windows, the lower row only of which has been preserved. The tower originally stood detached from the church, according to the custom of S. Europe, but was afterwards partly incorporated with it. The upper part of the tower has been destroyed; but we know from old drawings that it consisted of several blind arcades, each with a central window, above which were pinnacles and an octagonal dome.

The FAÇADE of the Church is divided into two stories. There are two portals (of which that to the E. has been walled up), each with a corresponding window above it. Both portals and windows are surmounted by depressed pointed arches, which are adorned with a border of deep dentels, and over these again runs a moulding of elaborately executed waved lines, which are continued to the extremity of the wall on each side. A similar line of moulding, executed in egg and leaf work, separates the one story from the other. The pointed tympanum over the W. portal, originally covered with mosaic, is adorned in the Arabian style with a geometrical design of hexagons. The columns adjoining the doors, probably taken from some ancient temple, are of marble: their capitals are Byzantine, but finely executed, and the bases are quite in the antique style. The imposts of the columns are continued to the left and right in the form of an elaborate moulding of oak-leaves and acorns. The lintels of both doors are adorned with *Basreliefs* of great merit, which were probably executed in France in the second half of the 12th century.

The *Basrelief over the W. Portal* represents scenes from Bible history. In the first section to the left is the Raising of Lazarus in a vault:

Christ with the Gospel, and Mary at his feet; Lazarus rises from the tomb; in the background spectators, some of them holding their noses! In the second section from the left, Mary beseeches Jesus to come for the sake of Lazarus. In the third section begins the representation of Christ's entry into Jerusalem. He first sends the disciples to fetch the ass; and two shepherds with sheep are introduced. The disciples bring the foal and spread out their garments; in the background appears the Mt. of Olives. Then follows the Entry into Jerusalem. (The missing fragment, showing Christ upon the ass, is now in the Louvre.) The small figures which spread their garments in the way are very pleasing. A man is cutting palm-branches. A woman carries her child on her shoulder as they do in Egypt at the present day. In the foreground is a lame man with his crutch. The last section represents the Last Supper: John leans on Jesus' breast; Judas, on the outer side of the table, and separated from the other disciples, is receiving the sop. — The *Basrelief over the E. Portal* is an intricate mass of foliage, fruit, flowers, nude figures, birds, and other objects. In the middle is a centaur with his bow. The whole has an allegorical meaning: the animals below, which represent evil, conspire against goodness.

The **Interior of the Church of the Holy Sepulchre** consists now, as it did in the time of the Crusaders (p. 36), of two main parts, the circular domed building to the W. (see below), and the rectangular church with nave and aisles to the E. (p. 41). These two were originally separated. In entering from the S. we first reach a vestibule (Pl. 13; p. 35) in which the Muslim custodians sit. From this we pass into the S. aisle of the second of the above-mentioned churches. Immediately in front of us, surrounded by numerous lamps and colossal candelabra, is the large 'Stone of Unction' (Pl. 14), on which the body of Jesus is said to have lain when it was anointed by Nicodemus (John xix. 38-40), while about 33 ft. to the W. of it is a second stone (Pl. 15), which marks the spot whence the women are said to have witnessed the anointment.

Before the period of the Crusades a separate 'Church of St. Mary' rose over the place of Anointment, but a little to the S. of the present spot; when, however, the Franks enclosed all the holy places within one building, the Stone of Unction was removed to somewhere about its present site. The stone has often been changed, and has been in possession of numerous different religious communities in succession. In the 15th cent. it belonged to the Copts, in the 16th to the Georgians, from whom the Latins purchased permission for 5000 piastres to burn candles over it, and afterwards to the Greeks. Over this stone Armenians, Latins, Greeks, and Copts are entitled to burn their lamps. The present stone, a reddish yellow marble slab, 7 ft. long and 2 ft. broad, was placed here in 1808. — To the S. of the Stone of the Women is a flight of steps leading to the Armenian Chapel.

The Rotunda of the Sepulchre, which we now enter, dates in its present form from 1810. The dome is borne by eighteen pillars connected by arches, and enclosing the sepulchre itself. The supports of the pillars belong to the original structure, which consisted of twelve large columns, probably divided into groups of three by piers placed between them. Round these pillars ran a double colonnade, and the enclosing wall had three apses (comp. p. 40). The present ambulatory is divided by cross-vaulting into two stories. The dome, which is 65 ft. in diameter, is made of iron, and consists of two concentric vaults, the ribs of which are connected by iron braces.

Above the opening in the middle is a gilded screen covered with glass. The outer dome is covered with lead, while the inner dome is lined with painted tin. [The upper story of the ambulatory is reached through the Greek Monastery, see p. 34.]

In the centre of the rotunda, beneath the dome, is the CHAPEL OF THE HOLY SEPULCHRE, a building 26 ft. long and 17½ ft. wide, consisting of a hexagonal W. part and an E. addition. It was reconstructed of marble in 1810. In front of the E. side of it there is a kind of antechamber provided with stone benches and large candelabra. From this we enter the so-called *Angels' Chapel* (Pl. 16), 11 ft. long and 10 ft. wide, the thick walls of which contain flights of steps leading to the roof. Of the fifteen lamps burning in this chapel five belong to the Greeks, five to the Latins, four to the Armenians, and one to the Copts. In the middle lies a stone set in marble which is said to be that which covered the mouth of the sepulchre and was rolled away by the angel. — Through a low door we next enter the *Chapel of the Holy Sepulchre* (Pl. 17) properly so called, 6½ ft. long by 6 ft. wide. From the ceiling, which rests upon marble columns, hang forty-three precious lamps, of which four belong to the Copts, while the rest are equally divided among the other three sects. In the centre of the N. wall is a relief in white marble, representing the Saviour rising from the tomb. This relief belongs to the Greeks, that on the right of it to the Armenians, and that on the left to the Latins. On the inside of the door is the inscription in Greek, referring to the architect Kalfa (p. 36). The tombstone, which is covered with marble slabs and now used as an altar, is about 5 ft. long, 2 ft. wide, and 3 ft. high. The upper slab is cracked. Mass is said here daily.

According to Luke xxiii. 53 the grave of Jesus was a rock-tomb, probably a kind of niche-tomb (p. xciv). In the course of Constantine's search for the Holy Sepulchre a cavern in a rock was discovered, and a chapel was soon erected over the spot. In the time of the Crusaders the sanctuary of the Sepulchre was of a circular form. At that period there were already two cavities, the outer of which was the angels' chapel while the inner contained the niche-tomb. A little later we hear of a polygonal building, artificially lighted within. It is impossible to decide definitely whether the mouth of the tomb, which was overlaid with marble at a very early period, is in the natural rock or in an artificial mound. After the destruction of the place in 1555 the tomb was uncovered, and an inscription with the name of Helena (?), and a piece of wood supposed to be a fragment of the Cross were found. The whole building was restored in 1719, and was little injured by the fire of 1808.

Immediately beyond the Holy Sepulchre (to the W.) is a small chapel (Pl. 18) which has belonged to the Copts since the 16th century.

The pillars in the W. ambulatory are connected by transverse partition-walls with the strong enclosing wall dating from the great building of the Crusaders. The small chapels thus created belong to different religious communities; those on the W., the N., and the S. (Pl. 19, 23, 22) still possess their old apses. We first enter the plain *Chapel of the Syrians* (Pl. 19) on the W., whence a door

on the left leads down one step into a rocky chamber (Pl. 20). By the walls are first observed two 'sunken tombs' (p. xciv), one of which is about 2 ft. and the other $3^1/_2$ ft. long, and both 3 ft. deep, having been probably destined for bones. In the rock to the S. are traces of 'shaft tombs', $5^1/_2$ ft. long, $1^1/_2$ ft. wide, and $2^1/_2$ ft. high. Since the 16th cent. tradition has placed the tombs of Joseph of Arimathea and Nicodemus here. — In the chapel (Pl. 21) to the N. of the Syrian chapel is a staircase ascending to the apartments of the Armenians. The northernmost chapel (Pl. 23) is adjoined by a passage leading between the dwellings of officials to a deep cistern (Pl. 24), from which good fresh water may be obtained.

From the N.E. side of the ambulatory we enter an antechamber (Pl. 25) which tradition points out as the spot where Jesus appeared to Mary Magdalen (John xx. 14, 15). The place where Christ stood is indicated by a marble ring in the centre, and that where Mary stood by another near the N. exit from the chamber. To the left is the only organ in the church. — We now ascend by four steps to the *Chapel of the Apparition* (Pl. 26), dating from the 14th cent., the principal chapel of the Latins. Legend relates that Christ appeared here to his mother after the resurrection, and the central altar is dedicated to her. The N. altar contains various relics. [The door on the N. side forms the approach to the Latin Convent.] Behind the S. altar, immediately to the right of the entrance, is shown a fragment of the Column of the Scourging, preserved in a latticed niche in the wall.

The column was formerly shown in the house of Caiaphas (p. 72), but was brought here at the time of the Crusaders. Judging from the narratives of different pilgrims, it must have frequently changed its size and colour, and a column of similar pretensions is shown in the Church of Santa Prassede, at Rome, whither it is said to have been taken in 1223. There is a stick here which the pilgrims kiss after pushing it through a hole and touching the column with it. — One legend relates that the Chapel of the Apparition occupies the site of the house of Joseph of Arimathea.

On the E. side of the antechamber is the entrance to the *Latin Sacristy* (Pl. 27), where we are shown the sword, spurs, and cross of Godfrey de Bouillon, antiquities of doubtful genuineness. These are used in the ceremony of receiving knights into the Order of the Sepulchre, which has existed since the Crusades. The spurs are 8 in. and the sword 2 ft. 8 in. long; the latter has a simple cruciform handle 5 in. in length. Behind the Sacristy are the *Cells of the Franciscans* (Pl. 28), with the steps leading up to the Latin half of the galleries.

The Rectangular Part of the Church (p. 39), to which we now turn, belongs in its essential features to the Frankish church built by an architect named Jourdain between 1140 and 1149. It consists of a nave and aisles, with an ambulatory and semicircular apse towards the E. The pointed windows and arcades, the clustered pillars, and the groined vaulting bear all the characteristics of the French transition style, with the addition of Arabian details. The original effect

of the building, particularly the simple and noble form of the choir, has been, however, seriously disfigured by smaller structures erected round and against it. According to tradition, the church occupies the site of the garden of Joseph of Arimathea. — The main entrance was opposite the Holy Sepulchre to the E., where the large 'Arch of the Emperor' still stands. Through this we enter the —

Greek Cathedral (Pl. 29), the so-called *Catholicon*, in the nave of the church of the Crusaders. It is separated from the aisles by partition-walls between the pillars, and is lavishly embellished with gilding and painting. In the W. part of the church, which is covered by a dome resting on the pointed arches, stands a kind of cup containing a flattened ball, covered with network, which is said to occupy the *Centre of the World* (Pl. 30), a fable of very early origin. Of the two episcopal thrones, that to the N. is designed for the Patriarch of Antioch, that to the S. for the Patriarch of Jerusalem (Pl. 31). The choir (Pl. 32) with the high-altar is shut off by a wall in the Greek fashion, and a so-called Iconoclaustrum thus formed, in which the treasures of the church are sometimes shown to distinguished visitors. They include a piece of the 'True Cross' and a bone of St. Oswald, King of Northumbria (d. 642). — We return through the Arch of the Emperor and turn to the right into the —

North Aisle (Pl. 33). Between the two huge piers on the N. side are remains of the 'Seven Arches of the Virgin', which formed one side of an open court existing in the time of the Crusaders. — In the N.E. corner is a dark chapel which was shown as early as the beginning of the 12th cent. as the *Prison of Christ* (Pl. 34) and of the two thieves before the Crucifixion. On the right of the entrance is an altar with two round holes said to be the stocks in which the feet of Jesus were put during the preparations for the Crucifixion. Through the holes we see two impressions on the stone, which are said to be the footprints of Christ (comp. the adjoining picture). This legend, of Greek origin, dates from the end of the 15th century.

The old Frankish retro-choir, to the E. of the Greek Cathedral, has three apses cut out of its thick outside wall. The first of these apses is called the *Chapel of St. Longinus* (Pl. 35). Longinus, whose name is mentioned in the 5th cent. for the first time, was the soldier who pierced Jesus' side; he had been blind of one eye, but when some of the water and blood spurted into his blind eye it recovered its sight. He thereupon repented and became a Christian. The chapel of this saint appears not to have existed earlier than the end of the 16th century. It belongs to the Greeks. The next chapel is that of the *Parting of the Raiment* (Pl. 36), and belongs to the Armenians. It was shown as early as the 12th century. — The third is the *Chapel of the Derision*, or of the *Crowning with Thorns* (Pl. 37), belonging to the Greeks, and without windows. About the middle of it stands an altar shaped like a box, which

contains the so-called *Column of Derision*. This relic, which is first mentioned in 1384, has passed through many hands and frequently changed its size and colour since then. It is now a thick, light-grey fragment of stone, about 1 ft. high. — Between the 1st and 2nd chapels is a door, through which the canons are said formerly to have entered the church.

Between the second and third chapels, 29 steps lead us down to a chapel 65 ft. long and 42 ft. wide, situated 16 ft. below the level of the Sepulchre. This is the *Chapel of St. Helena* (Pl. 38), belonging to the Armenians, and here once stood Constantine's basilica. In the 7th cent. a small sanctuary in the Byzantine style was erected here by Modestus, and the existing substructions date from this period. The dome is borne by four thick columns of reddish colour (antique monoliths), surmounted by clumsy cubic capitals. According to an old tradition, the columns used to shed tears. The pointed vaulting dates from the 12th century. The chapel has two apses, of which that to the N. (Pl. 39) is dedicated to the Penitent Thief and that to the S. (Pl. 40) to the Empress Helena. The seat adjoining the altar in the S.E. corner is said to have been occupied by the Empress, while the cross was being sought for; this tradition, however, is not older than the 15th century. In the 17th cent. the Armenian patriarch, who used to occupy this seat, complains of the way in which it was mutilated by pilgrims. In the middle ages the chapel was regarded as the place where the Cross was found. Some explorers take it to be a piece of the old city moat.

Thirteen more steps descend to what is properly the *Chapel of the Invention* (i. e. *Finding*) *of the Cross* (Pl. 41); by the last three steps the natural rock makes its appearance. The (modern) chapel, which is really a cavern in the rock, is about 24 ft. long, nearly as wide, and 16 ft. high, and the floor is paved with stone. On its W. and S. sides are stone ledges. The place to the right belongs to the Greeks, and here is a marble slab in which a cross is beautifully inserted. The altar (l.) belongs to the Latins. A bronze statue of the Empress Helena of life-size represents her holding the cross. The pedestal is of the colour of the rock and rests on a foundation of green serpentine. On the wall at the back is a Latin inscription with the name of the founder.

On the S. side of the ambulatory adjoining the chapel of the Derision is a flight of steps ascending to the chapels on **Golgotha,** or *Mt. Calvary* (Pl. 42, 43). The pavement of these chapels lies $14^1/_2$ ft. above the level of the Church of the Sepulchre. It is uncertain whether this corresponds to the Mt. Calvary enclosed in Constantine's basilica. In the 7th cent. a special chapel was erected over the holy spot, which, moreover, was afterwards alleged to be the scene of Abraham's trial of faith (comp. pp. 36, 37). At the time of the Crusaders the place, notwithstanding its height, was taken into the aisle of the church. The chapels were enlarged in 1810.

We first enter the *Chapel of the Raising of the Cross* (Pl. 42), which belongs to the Greeks. It is 43 ft. long and 14½ ft. wide, and is adorned with paintings and valuable mosaics. In the E. apse is shown an opening lined with silver, where the Cross is said to have been inserted in the rock: this was the 12th Station of the Cross (Via Dolorosa, comp. p. 50). The sites of the crosses of the thieves are shown in the corners of the altar-space, each 5 ft. distant from the Cross of Christ (doubtless much too near). They are first mentioned in the middle ages. The cross of the penitent thief was supposed to have stood to the S., that of the impenitent thief to the N. About 4½ ft. from the Cross of Christ is the famous *Cleft in the Rock* (Matth. xxvii. 51), now covered with a brass slide and lined with slabs of red Jerusalem marble. When the slide is pushed aside, a cleft of about 10 inches in depth only is seen. A deeper chasm in rock of a different colour was formerly shown. The cleft is said to reach to the centre of the earth! Behind the chapel is the refectory of the Greeks.

The altar of the 'Stabat' between the two chapels (13th Station: the spot where Mary received the body of Christ on the descent from the Cross), and the adjoining chapel on the S., the *Chapel of the Nailing to the Cross* (Pl. 43), belong to the Latins. Christ is said to have been disrobed and nailed to the Cross here (10th and 11th Stations). The spots are indicated by pieces of marble let into the pavement, and an altar-painting represents the scene. Through a screen on the S. we look into the *Chapel of the Agony of the Virgin* (above Pl. 7), which belongs to the Latins. It is only 13 ft. long and 9½ ft. wide, but is richly decorated. The altar-piece represents Christ on the knees of his mother. This chapel is at the top of the staircase outside the E. portal of the Church (p. 39).

The following points may also be mentioned. Beneath the Chapel of the Nailing to the Cross (Pl. 43) lies the office of the Greek priests, and towards the N., under the Chapel of the Raising of the Cross (Pl. 42), the *Chapel of Adam*, belonging to the Greeks. A tradition relates that Adam was buried here, that the blood of Christ flowed through the cleft in the rock on to his head, and that he was thus restored to life. Eastwards, and a little to the right of the altar, a small brass door covers a split in the rock which corresponds with the one in the chapel above. — Before reaching the W. door of the chapel, we observe, on the right and left, stone ledges on which originally were the monuments of *Godfrey of Bouillon* and *Baldwin I.* The bones of these kings had already been dispersed by the Kharezmians (p. lxxxiv), and the Greeks removed the monuments also in order to put an end to the claims of the Latins to the spot.

During the FESTIVAL OF EASTER, the Church of the Sepulchre is crowded with pilgrims of every nationality, and is the scene of much disorder. On Palm Sunday, the Latins walk in procession, holding palm-branches brought from Gaza (p. 119), which are consecrated on Palm Sunday and distributed among the people. On Holy Thursday they celebrate a grand

mass and walk in procession round the chapel of the Sepulchre, after which the 'washing of feet' takes place at the door. The Franciscans celebrate Good Friday with a mystery play, and with the nailing of a figure to a cross. Late on Easter Eve a solemn service is performed; pilgrims with torches shout Hallelujah, while the priests move round the Sepulchre singing hymns. The festivals of the Greeks follow the old Julian calendar, which is 13 days behind ours. As their Easter also falls on the Sunday after the first full moon of spring, it may occur either before or after ours. One of their most curious ceremonies is the so-called Miracle of the Holy Fire, which strangers may witness from the galleries of the church. The wild and noisy scene begins on Good Friday. The crowd passes the night in the church in order to secure places. On Easter Eve, about 2 p.m., a procession of the superior clergy moves round the Sepulchre, all lamps having been carefully extinguished in view of the crowd. Some of the priests enter the chapel of the Sepulchre, while others pray and the people are in the utmost suspense. At length, the fire which has come down from heaven is pushed through a window of the Sepulchre, and there now follows an indescribable tumult, everyone endeavouring to be the first to get his taper lighted. The sacred fire is carried home by the pilgrims. It is supposed to have the peculiarity of not burning human beings, and many of the faithful allow the flame to play upon their naked chests or other parts of their bodies. The Greeks declare the miracle to date from the apostolic age, and it is mentioned by the monk Bernhard as early as the 9th century. Khalîf Hâkim (p. lxxxii) was told that the priest used to besmear the wire by which the lamp was suspended over the sepulchre with resinous oil, and to set it on fire from the roof.

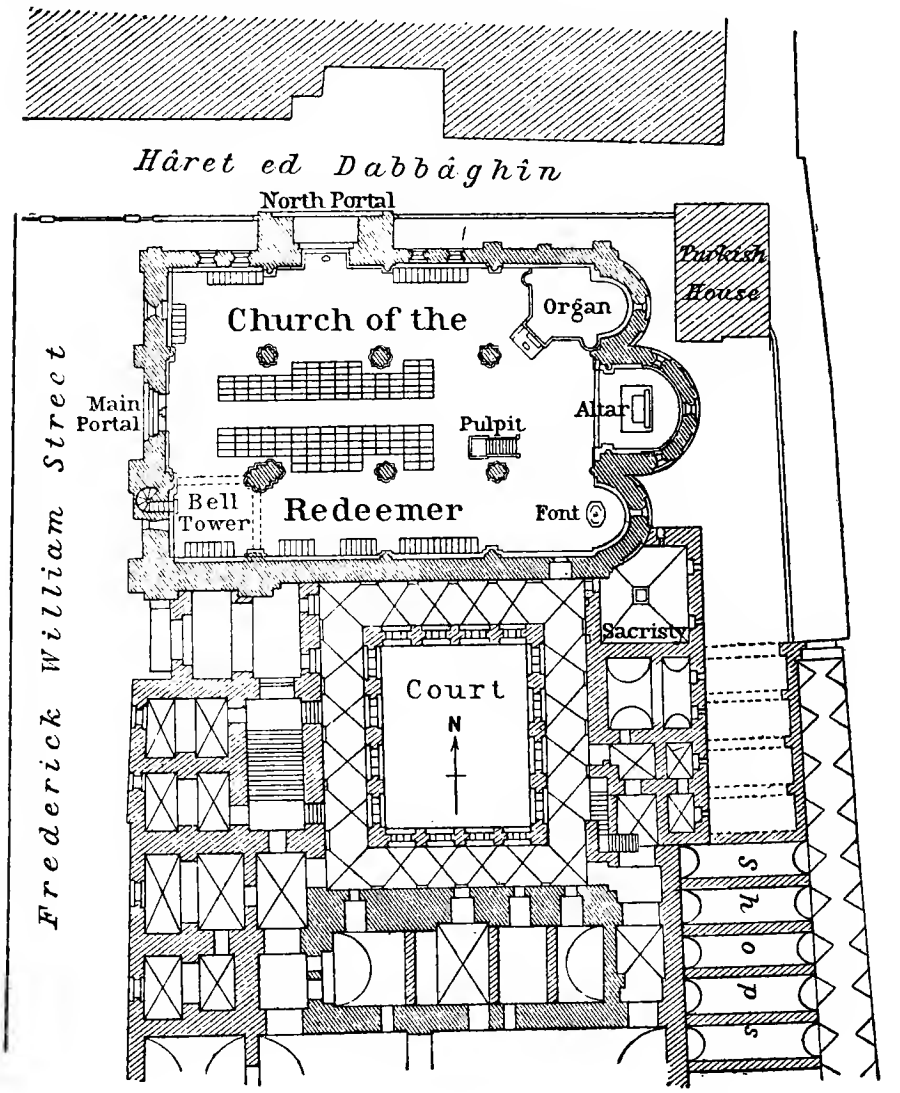
c. East and South Sides of the Church of the Holy Sepulchre.

The quadrangle in front of the Church of the Holy Sepulchre is bounded on the S.E. by the Greek *Monastery of Abraham* (p. 36; Pl. 16, E, 4, 5), with an interesting old cistern of great size, and on the S. by the ruined *Mosque of Sidna 'Omar* (Pl. 36; E, 5), with a square minaret built in 1417, and by the small Greek *Monastery of Gethsemane* (Pl. 17; E, 5). The last two buildings are in the N.W. corner of the **Mûristân** (Pl. E, 5), a large open space covering an area of about 170 yds. from E. to W., and 151 yds. from N. to S. Here stood in the middle ages the inns and hospitals of the Frankish pilgrims, in particular those of the *Knights of St. John.*

The earliest hospice for pilgrims was erected by Charlemagne. More important, however, were buildings erected by the merchants of Amalfi, who enjoyed commercial privileges in the East, including the churches of *Santa Maria Latina* (1030) and *Santa Maria Minor*. Adjoining the latter the Benedictines afterwards erected a hospital dedicated to St. John Eleëmon of Egypt. This hospice was at first dependent on the other, but after the capture of Jerusalem by the Crusaders in 1099 it attained under its director Gerardus an independent importance. This new order of the *Hospitallers*, or *Knights of St. John*, distinguished by a black mantle with a white cross on the breast, soon assumed the character of an ecclesiastical order and selected John the Baptist as their patron instead of the Egyptian saint. Raymond Du Puy, the commander of the order, caused several important buildings to be erected in 1130-40, but the Knights of St. John had to leave Jerusalem in 1187. *Saladin* (p. lxxxiii) granted the property of the Hospitallers as an endowment (wakf) to the Mosque of 'Omar. In 1216 Shihâb ed-Dîn, nephew of Saladin, converted the hospital-church into a hospital, the Arabic-Persian name of which, *Mûristân*, was transferred to the whole plot of ground. The hospice, which the Muslims allowed to subsist, was still at the beginning of the 14th cent. capable of containing 1000 persons. At a later date the buildings were suffered to fall

into decay. In 1869, on the occasion of the visit of the Crown Prince of Prussia, the Sultan presented the E. half of the Mûristân to Prussia.

The entrance to the Mûristân is in the lane Ḥâret ed-Dabbâghîn running to the E. from the quadrangle in front of the Church of the Sepulchre (p. 36; comp. the Plan below).



In the N.E. corner of the Mûristân, on the site of the old church of *Santa Maria Latina*, rises the German Protestant Church of the Redeemer (*Erlöserkirche;* Pl. E, 5), consecrated on Oct. 31st, 1898, in presence of Emperor William II. and the Empress Augusta Victoria (key kept by sacristan). It follows the lines of the ancient church as closely as possible. The foundations are in some places 45 ft. below the ground. The old main portal facing the Ḥâret ed-Dabbâghîn is now the *North Portal* of the new church. The sculptures on the great arch of the door recall the occidental art of the 12th century.

Among these are representations of the months. January, on the left, has disappeared; 'Feb', a man pruning a tree; 'Ma', indistinct; 'Aprilis', a sitting figure; 'Majus', a man kneeling and cultivating the ground; (Ju)'nius'; (Ju)'lius', a reaper; 'Augustus', a thresher; (S)'epten'(ber), a grape-gatherer; (Octob)'er', a man with a cask; (November), a woman standing upright, with her hand in her apron, probably the symbol of repose. Above, between June and July, is the sun (with the superscription 'sol'), represented by a half-figure holding a disc over its head. Adjacent is the moon ('luna'), a female figure with a crescent. The cornice above these figures bears medallions representing leaves, griffins, etc.

The present *Main Portal* is on the W. side and is adjoined by the *Bell Tower* (extensive view).

On the S. the church is adjoined by the two-storied *Cloisters* of the former convent, surrounding a square court containing some fragments of marble columns. To the S. of this again is the old *Refectory*, which is entered from the Crown Prince Street by a flight of steps constructed by Saladin and afterwards transferred to this position. Several finely-vaulted cisterns have lately been discovered, the bottoms of which are about 50 ft. below the level of the ground.

The W. half of the Mûristân belongs to the Greek Patriarchate, which has recently erected a handsome Bazaar in the Crown Prince Street (Pl. E, 5; comp. p. 33).

On the E. side the Mûristân is bounded by the old Chief Bazaar of Jerusalem, consisting of three parallel streets *(Sûḳ el-Laḥḥâmîn*, Pl. F, 5; *Sûḳ el-'Aṭṭârîn; Sûḳ el-Khawâjât)*, connected by transverse lanes and containing several khâns. — Opposite the N.E. corner of the Mûristân, next to the Greek Monastery of Abraham (p. 45), lies the *Hospice of the Russian Palestine Society* (Pl. 1; E, F, 4, 5), with an old gateway and remains of old walls, which possibly formed part of the Second City Wall (p. 31).

We follow the N. continuation of the Bazaar St., but just short of the vaulted-over portion of it turn to the left, and ascend the steps by the Russian hospice (see above). [The vaults under the stairs contain fragments of columns from the old basilica (comp. p. 35).] At the top a small street leads to the W. past the dwellings of poor Latins (called *Dâr Isḥâḳ Beg*). The *cul de sac* (44 on ground-plan at p. 37) ends at a column (right) and three doors, whence we obtain a view of the Church of the Holy Sepulchre from the E.

Through the door to the left (45 on ground-plan at p. 37) we enter the court of the **Abyssinian Monastery** (Pl. E, 4), in the middle of which stands a small spherical structure. This is the dome above the Chapel of St. Helena (p. 43). The court is surrounded by several miserable huts. Here also an olive-tree is shown, said to mark the spot where Abraham found the ram when about to sacrifice Isaac (comp. p. 36). In the background, to the S., a wall of the former refectory of the canons' residence becomes visible here. (Chapel, see p. 36.)

The second of the three doors mentioned above (46 on ground-plan at p. 37), a large iron portal, leads to the **Monastery of the Copts** (Pl. E, 4; *Deir es-Sulṭân*, Monastery of the Sultan). It has been

fitted up as an episcopal residence, and contains cells for the accommodation of pilgrims. The church, the foundations of which are old, has been entirely restored. The small congregation is placed on each side of the altar, which is enclosed by a railing.

The third (r.; 47 on ground-plan at p. 37) of the three doors mentioned at p. 47 leads to the *Cistern of St. Helena* (key with the porter of the monastery; fee for one person 3 pi., for a party more in proportion). A winding staircase of 43 steps, some of which are in a bad condition, descends to the cistern; at the bottom is a handsome balustrade hewn in the rock. The water is bad and impure. The cistern perhaps dates from a still earlier period than that of Constantine.

The 9th Station of the Cross (p. 50) is near the Coptic Monastery.

d. From the Gate of St. Stephen to the Church of the Sepulchre. Via Dolorosa.

The question of the direction of the *Via Dolorosa*, or *Street of Pain*, along which Jesus carried the Cross to Golgotha, depends upon the situation assigned to the *Praetorium*, or dwelling of Pilate. In the 4th cent. the supposed site of that edifice was shown near the Bâb el-Kaṭṭânîn (p. 52), and in the 6th cent. it was occupied by a Basilica of St. Sophia. By the early Crusaders it was instinctively felt that the Prætorium should be sought for on the W. hill, in the upper part of the town, and they erected there a church of St. Peter. At a later period, however, that holy place was transferred by tradition to the spot where it is now revered, and the so-called 'Holy Steps' ('Scala Santa') were removed to the church of San Giovanni in Laterano at Rome. The present Via Dolorosa is not expressly mentioned till the 16th century. From the reports of pilgrims it is evident that the sites of the fourteen Stations (see p. 49) were often changed.

The **Gate of St. Stephen** (*Bâb Sitti Maryam*; Pl. H, I, 3), situated on the E. side of the town, on the way to the Mt. of Olives (p. 73), is said by tradition to be the gate through which Stephen was taken out to be stoned (Acts VII. 58; comp. pp. 73, 87). The name 'Gate of Our Lady Mary', which it is called by the native Christians, refers to the propinquity of the Tomb of the Virgin (p. 73). The present gate probably dates from the time of Solimân (p. 85). The passage through it, however, has recently been formed in a straight direction, whereas originally the gate was built at an angle with the thoroughfare. Over the entrance, outside, are two stone lions in half-relief. The gate-keepers show a footprint of Christ, preserved in the guard-house.

Within the gate a doorway on the N. leads to the **Church of St. Anne** (Pl. H, 3), which is said to occupy the site of the house of Joachim and Anne, the parents of the Virgin Mary. It is first mentioned in the 7th cent., was afterwards connected with a nunnery, and was rebuilt about the middle of the 12th century. Saladin converted it into a richly-endowed school, and hence it is to this day known by the Muslims as *Es-Ṣalâḥîyeh*. In 1856 it was presented by the Sultan to Napoleon III., and it is now in possession of the Frères de la Mission Africaine. The main entrance to the church on the W. side consists of three pointed portals.

The interior is 120 ft. long and 66 ft. wide; the nave is 42 ft., the aisles 24 ft. high. The pointed vaulting rests upon two rows of pillars. Above the centre of the transept rises a tapering dome, which was prob-

ably restored by the Arabs. The apses are rounded inside and polygonal outside. A flight of 21 steps in the S.E. corner descends to a crypt, which is almost entirely hewn in the rock, and consists of two parts. This is said by tradition to have been the birthplace of the Virgin. The graves of SS. Joachim and Anne have also been shown here (but comp. p. 73). Traces of ancient paintings have also been discovered in the crypt. — A *Convent* and *Seminary* have been built on the land belonging to the church, and in the course of their construction an ancient rock-hewn pool was discovered, with chambers and traces of a mediæval church above it. The plan of Jerusalem in the Mâdebâ mosaic (p. 29) shows that as early as the 6th cent. the *Pool of Bethesda* was sought for here (comp. p. 67).

From the Gate of St. Stephen we return to the STREET OF THE GATE OF THE VIRGIN (*Ṭarîḳ Bâb Sitti Maryam;* Pl. G, H, 3), proceed towards the W., and at the point where the street is vaulted over observe some relics of ancient buildings, traditionally said to be part of the ancient *Castle of Antonia* (Pl. G, 3; p. 26). Farther on, to the right, is the Franciscan *Chapel of the Scourging* (Pl. G, 3), built in 1838. Below the altar is a hole in which the column of the scourging is said to have stood (p. 41), but during the last few centuries the place of the scourging has been shown in many different parts of the city. Adjoining the Chapel of the Scourging are a convent and church.

At this point begins the **Via Dolorosa,** the 14 Stations of which are indicated by tablets. The *First Station* is in the barracks (Pl. G, 3) which rise on the site of the Castle of Antonia (see above) and are now believed to occupy also the site of the Prætorium (comp. p. 48). The *Second Station*, below the steps ascending to the barracks, marks the spot where the Cross was laid upon Jesus.

At the imposing building of the *Sisters of Zion* (Pl. G, 3) the street is crossed by the *Ecce Homo Arch*, marking the spot where, according to a 15th cent. tradition, Pilate uttered the words: 'Behold the man!' (John xix. 5). The arch is probably part of a Roman triumphal arch; the N. side-arch now forms the choir of the *Church* of the Sisters of Zion. This church is partly built into the rock, and in the vaults beneath it we may trace the Roman pavement to the full breadth of the larger arch. Under the convent are several deep rocky passages and vaults leading towards the Ḥaram. — Opposite the church, on the S. side of the street, are a small mosque and a monastery of Indian dervishes (Pl. 34; G, 4); the outer wall of the monastery contains a niche, said to be connected with the Virgin Mary. Adjoining the buildings of the Sisters of Zion are a new Greek hospice and chapel.

We may now descend the street to the point where it is joined by that from the Damascus Gate (p. 85), and here we see a trace of the depression of what was formerly the Tyropœon valley (p. 30). To the right is situated the *Austrian Pilgrims' Hospice* (Pl. i; F, 3). Opposite, on the left, on the site of the former baths of the sultan, are the *Hospice of the United Armenians* (Pl. 14; F, 4) and their *Church of Notre Dame du Spasme* (ancient mosaic pavement). Close by is a broken column, forming the *Third Station*, near which Christ is said to have sunk under the weight of the Cross.

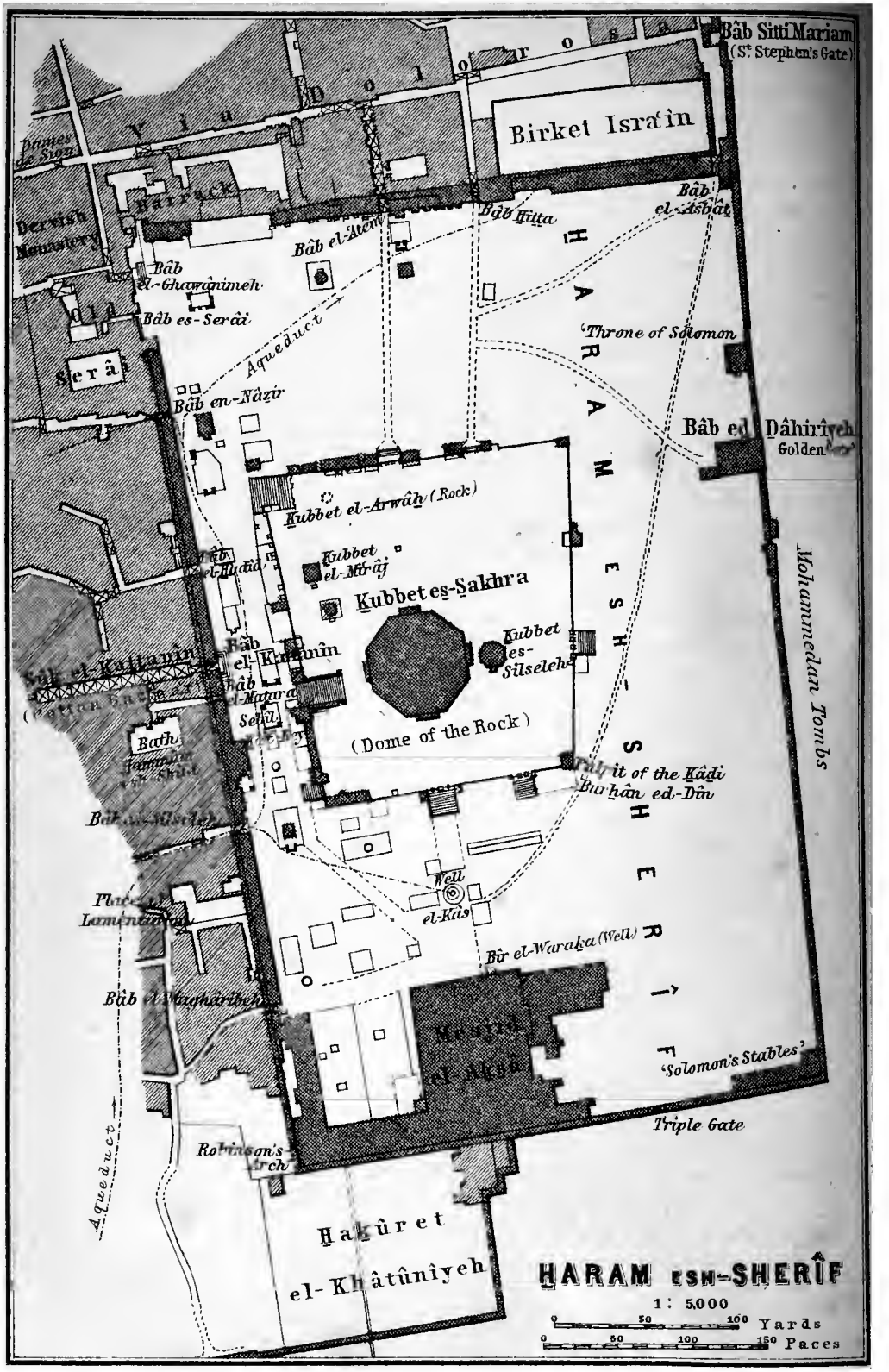
The Via Dolorosa now runs to the S. along the Damascus Street, in which, to the right, is situated the traditional *House of the Poor Man* (Lazarus). Farther to the S. we see a picturesque mediæval house, projecting over the street and known since the 15th cent. as the *House of the Rich Man* (Dives). The house is built of stone of various colours. An inscription in a lane diverging to the left marks the *Fourth Station*, where Christ is said to have met his mother. At the next street coming from the right the Via Dolorosa again turns to the W., and now joins the *Ṭarîḳ el-Alâm* (*Ṭarîḳ es-Serâi;* Pl. F, 4), or route of suffering, properly so called. Here, at the corner, is the *Fifth Station*, where Simon of Cyrene took the cross from Christ. A stone built into the next house to the left has a depression in it said to have been caused by the hand of Christ. We now ascend the street for about 110 paces, and, near an archway, come to the *Sixth Station.* To the left is the *House (and Tomb) of St. Veronica* (chapel of the United Greeks, recently restored; below is an ancient crypt). Veronica is said to have wiped off the sweat from the Saviour's brow at this spot, whereupon his visage remained imprinted on her handkerchief. (This handkerchief is shown as a sacred relic in several European churches.)

The last part of the street is vaulted. Where the street crosses the Khân ez-Zeit (Pl. F, 4) is the *Seventh Station*, called the *Porta Judiciaria*, through which Christ is said to have left the town, and where He fell a second time. Close by is a modern chapel containing an ancient column, said to be connected with the Gate of Justice. Passing the Prussian *Hospice of St. John* (Pl. g; F, 4), we observe about thirty paces farther on (l.) a black cross in the wall of the Greek monastery of *St. Caralombos* (Pl. 19; E, F, 4). This is the *Eighth Station*, where Christ is said to have addressed the women who accompanied him. — The Via Dolorosa proper ends here. The *Ninth Station* is in front of the Coptic monastery (p. 48), where Christ is said to have again sunk under the weight of the cross. The four next stations are in the Golgotha chapels of the Church of the Sepulchre (p. 43). The *Fourteenth and Last Station* is by the Holy Sepulchre itself (p. 40).

e. The Haram esh-Sherîf (Place of the Temple).

For a Visit to the Haram esh-Sherîf the permission of the Turkish authorities and the escort of a soldier are necessary. Both these are obtained through the traveller's consul, and the kavass of the consulate also joins the party as a rule. Each member of a party pays 5 fr. to the kavass (a single visitor 10 fr.), who is then responsible for all expenses (fees, tips, etc.). — On Friday and during the time of the Nebi-Mûsâ festival (*i.e.* Easter Week) entrance is entirely prohibited to strangers.

Literature: *Vogüé*, 'Le Temple de Jérusalem', Paris 1864. *Schick*, 'Beit el-Makdas', Jerusalem 1887; 'Die Stiftshütte, der Tempel in Jerusalem, und der Tempelplatz der Jetztzeit', Berlin 1895. *Chipiez et Perrot*, 'Le Temple de Jérusalem', Paris 1889. — The large *Model of the Haram esh-Sherîf* by Dr. Schick (at Mrs. Schœneke's) is well worth seeing.



Bâb Sitti Mariam
(St. Stephen's Gate)
Via Dolorosa
Birket Isra'în
Dames de Sion
Barrack
Dervish Monastery
Bâb el-'Atem
Bâb Hitta
Bâb el-Asbât
Bâb el-Ghawânimeh
Bâb es-Serâi
Old Serâi
Aqueduct
'Throne of Solomon
Bâb en-Nâzir
Bâb ed Dâhirîyeh
Golden Gate
HARAM ESH-SHERÎF
Kubbet el-Arwâh (Rock)
Kubbet el-Mi'râj
Kubbet es-Sakhra
Kubbet es-Silseleh
Bâb el-Kattânîn
Bâb el-Matara
Sebîl
(Dome of the Rock)
Mohammedan Tombs
Bath
Pulpit of the Kâdi Burhân ed-Dîn
Well el-Kâs
Bîr el-Waraka (Well)
Bâb el-Maghâribeh
Mesjid el-Aksâ
'Solomon's Stables'
Triple Gate
Robinson's Arch
Aqueduct
Hakûret el-Khâtûnîyeh
HARAM ESH-SHERÎF
1 : 5,000
0 50 100 Yards
0 50 100 150 Paces

The ancient site of the Temple, now called the **Ḥaram esh-Sherîf** (Pl. G-I, 4-6) or 'chief sanctuary', is the most interesting part of Jerusalem. It is surrounded by walls, with a few houses on the N. and W., and is occupied by numerous buildings. This area has been a place of religious sanctity from time immemorial. Here David erected an altar (2 Sam. xxiv. 25). This was also the site selected by Solomon for the erection of his palace and the Temple, which, to judge from the formation of the ground, must have occupied pretty much the same site as the present 'Dome of the Rock' (comp. p. 31). The tenacity with which religious traditions have clung to special spots in the East, defying all the vicissitudes of creeds down to the present day, also confirms this view. The sacred rock probably bore the altar of burnt offerings (p. 56), while the Temple itself stood to the W. of it. *Solomon's Temple* consisted of the 'sanctuary' and the 'holy of holies', the latter to the W. of the former, and in the form of a cube. The porch of the sanctuary, to the right and left of which stood the two columns of *Jachin* and *Boaz*, opened upon the court which contained the altar of burnt offerings, the 'molten sea' (a large basin), the 'bases', and the lavers. For many years after Solomon's death the work was continued by his successors. The *Second Temple*, which the Jews erected under very adverse circumstances after their return from exile, was far inferior in magnificence to its predecessor, and no trace of it now remains. All the more magnificent was the *Third Temple*, that of Herod. The erection of this edifice was begun in B.C. 20, but it was never completely carried out in the style originally projected. After the destruction of Herod's Temple in 70 A.D. Hadrian erected here a large temple of Jupiter, containing statues of that god and himself (or of Castor and Pollux?). Coins of the period show that this building was adorned with twelve columns. The earliest pilgrims found the temple and the equestrian statue of the emperor still standing, near the 'Holy Rock' (p. 56). There is a great controversy as to what buildings were afterwards erected on this site. Moḥammed, who asserted that he had visited the spot (comp. p. 56), professed great veneration for the ancient temple, and before he had finally broken off his relations with the Jews, he even commanded the faithful to turn towards Jerusalem when praying. The Khalîf 'Omar found the spot covered with heaps of rubbish which the Christians had thrown there in derision of the Jews. To this day the Ḥaram of Jerusalem is regarded by the Muslims as the holiest of all places after Mecca. The Jews never enter it, as they dread the possibility of committing the sin of treading on the 'Holy of Holies'.

We possess an account of the **Herodian Temple** by the Jewish writer *Flavius Josephus*, who accompanied Titus to Rome and there wrote a history of the Jewish war and his books on Jewish antiquities (Ant. xv. 11; Bell. Jud. i. 21; v. 5). To the Herodian period belong the imposing substructions on the S. side of the Ḥaram, in which direction the Temple platform was at that time much extended, and also the enclosing walls,

which were constructed out of gigantic blocks of stone (pp. 63 64). The entire area was surrounded by double rows of monolithic columns; on the S. side the colonnade was quadruple, and consisted of 162 columns. There were four gates on the W. side and two on the S. side. 'Solomon's Porch' (John x. 23) was probably on the E. side, but it is uncertain whether there was a gate here. In the middle lay the great COURT OF THE GENTILES, which always presented a busy scene. A balustrade enclosed a second court, lying higher, where notices were placed prohibiting all but Israelites from entering this INNER COURT. One of these notices in the Greek language was discovered among the supposed ruins of the Castle of Antonia in the street of the Gate of the Virgin (p. 49), closely corresponding with the description given by Josephus. A section of the fore-court of the Israelites was specially set apart for the women, beyond which lay the COURT OF THE PRIESTS with the great sacrificial altar of unhewn stones. A deep, richly decorated corridor now ascended by twelve steps to the SANCTUARY, or 'holy place' strictly so called, which occupied the highest ground on the Temple area. The sanctuary was surrounded on three sides (S., W., N.) by a building 20 ells in height, containing 3 stories, the upper story rising to 10 ells beneath the top of the 'holy place', so that space remained for windows to light the interior of the sanctuary. Beyond the gate was the curtain or 'veil', within which stood the altar of incense, the table with the shew-bread, and the golden candlestick. In the background of the 'holy place' a door led into the small and dark HOLY OF HOLIES, a cube of 20 ells. The Temple was built of magnificent materials, and many parts of it were lavishly decorated with plates of gold. On the N. side two passages led from the colonnades of the Temple to the castle by which the sacred edifice was protected. It was thence that Titus witnessed the burning of the beautiful building in the year A.D. 70.

The Ḥaram is entered from the town by seven gates, *viz.* (beginning from the S.) the *Bâb el-Mughâribeh* (gate of the Moghrebins), *Bâb es-Silseleh* (chain-gate; comp. p. 64), *Bâb el-Mutawaḍḍâ*, or *Maṭara* (gate of ablution), *Bâb el-Ḳaṭṭânîn* (gate of the cotton-merchants), *Bâb el-Ḥadîd* (iron gate), *Bâb en-Nâẓir* (custodian's gate), also called *Bâb el-Ḥabs* (prison gate), and lastly, towards the N., *Bâb es-Serâi* (gate of the seraglio), also called the *Bâb el-Ghawânimeh* (named after the family of Beni Ghânim). — The W. side of the Ḥaram is 536 yds., the E. 518 yds., the N. 351 yds., and the S. 309 yds. in length. The surface is not entirely level, the N.W. corner being about 10 ft. higher than the N.E. and the two S. corners. The W. and N. sides of the quadrangle are partly flanked with houses, with open arcades below them, and the E. side is bounded by a wall. Scattered over the entire area are a number of *Maṣṭabas* (raised places) with *Miḥrâbs* (prayer-recesses; p. lxxiv), and there are also numerous *Sebîls* (fountains) for the religious ablutions. It is irregularly planted with cypresses and other trees. — Visitors are usually conducted first through the cotton-merchants' gate (Bâb el-Ḳaṭṭânîn), near the bazaar mentioned at p. 64 (Pl. G, 5), and past the *Sebîl Ḳâit Bei* (pp. 57, 58) to the *Meḥkemet Dâûd* (p. 57).

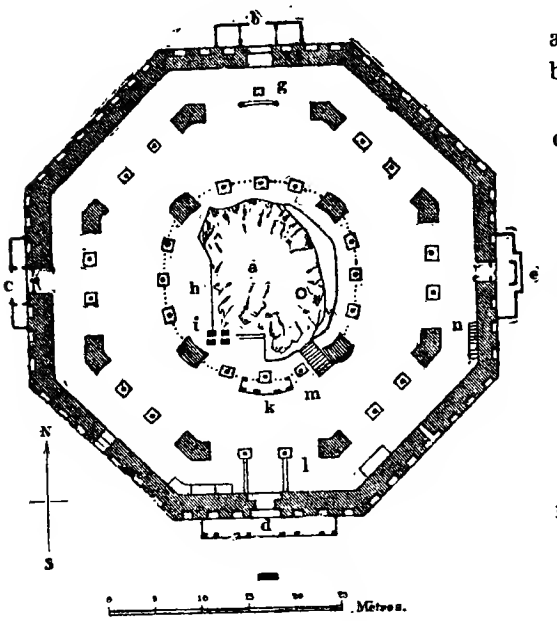
The ***Dome of the Rock**, or **Ḳubbet eṣ-Ṣakhra**, formerly erroneously called by the Franks the Mosque of 'Omar, is said by Arab historians to have been built by 'Abd el-Melik. A Cufic inscription

in the interior of the building mentions the year 72 of the Hegira (691-692 A.D.) as the date of its erection, but names as its builder ʿAbdallâh el-Imâm el-Mâmûn, who ruled 813-833 A.D. From this discrepancy, and from the different colour of this part of the inscription, we must assume that the name of el-Mâmûn was substituted at a later period for that of el-Melik. ʿAbd el-Melik was moved by political considerations to erect a sanctuary on this spot, as admission to the Kaʿba in Mecca was at that time refused to the Omayyades (p. lxxxi). Mâmûn probably restored the building, a supposition which receives confirmation from the inscription on the doors (p. 54). A second restoration took place in the year 301 of the Hegira (913 A.D.). The resemblance to Byzantine forms need not surprise us, as at that time the Arabs were practically dependent on Greek architects. — The Crusaders took the building for the oldest Temple of Solomon, and the Templars erected several churches in Europe on this model (at London, Laon, Metz, etc.). The polygonal outline of this mosque is even to be seen in the background of Raphael's celebrated 'Sposalizio' in the Brera at Milan.

The Dome of the Rock stands on an irregular platform 10 ft. in height, approached by three flights of steps from the W., two from the S., one from the E., and two from the N. side. The steps terminate in elegant arcades, called in Arabic *Mawâzîn*, or scales, because the scales at the Day of Judgment are to be suspended here. These arcades afford a good view of the entire Ḥaram. The building forms an octagon, each of the sides of which is 66 ft. 7 in. in length. The lower part of it is covered with marble slabs, while the part from the window-sills upward is covered with porcelain-tiles in the Persian style *(Ḳâshâni)*. This porcelain incrustation, which was added by Soliman the Magnificent in 1561, is very effective, the subdued blue contrasting beautifully with the white, and with the green and white squares on the edges. Passages from the Ḳorân, beautifully inscribed in interwoven characters, run round the building like a frieze. In each of those sides of the octagon which are without doors are seven, and on each of the other sides are six windows with low pointed arches, the outer pair of windows being walled up in each case. The present form of the windows is not older than the 16th century, and formerly seven lofty round-arched windows with a sill and smaller round-arched openings were visible externally on each side. A porch is supposed to have existed here formerly. Mosaics have also been discovered between the arcades.

The Gates, which face the four cardinal points of the compass, are square in form, each being surmounted with a vaulted arch. In front of each entrance there was originally an open, vaulted porch, borne by four columns. Subsequently the spaces between the columns were built up. The S. Portal, however, forms an exception, as there is here an open porch with eight engaged columns. The W. entrance is a modern structure of the beginning of the 19th cent-

ury. The N. Portal is called *Bâb el-Jenneh*, or gate of paradise; the W., *Bâb el-Gharb*, or W. gate; the S., *Bâb el-Ḳibleh*, or S. gate, and the E., *Bâb Dâûd* or *Bâb es-Silseleh*, gate of David, or chain gate. On the lintels of the doors are inscriptions of the reign of Mâmûn, dating from the year 831, or 216 of the Hegira. The twofold doors dating from the time of Solimân, are of wood, covered with plates of bronze attached by means of elegantly wrought nails, and have artistically executed locks.



a. *Es-Ṣakhra* (the Sacred Rock).
b. *Bâb el-Jenneh* (Gate of Paradise).
c. *Bâb el-Gharb* (W. Gate).

d. *Bâb el-Kibleh* (S. Gate).
e. *Bâb es-Silseleh* (David's, or Chain Gate).
f. *Meḥkemet Dâûd* or *Ḳubbet es-Silseleh* (David's place of judgment, or Chain Dome).

The Interior of the edifice is 58 yds. in diameter, and is divided into three concentric parts by two series of supports. The first series, by which the outer octagonal aisle is formed, consists of eight hexagonal piers and sixteen columns. The shafts of the columns are marble monoliths, and differ in form, height, and colour. They have all been taken from older edifices, probably from the temple of Jupiter mentioned at p. 51. The capitals are likewise of very various forms, dating either from the late-Romanesque or the early-Byzantine period, and one of them formerly bore a cross. To secure a uniform height of 20 ft., large Byzantine blocks which support small arches are placed above the capitals. These blocks are connected by so-called 'anchors', or broad beams consisting of iron bars with wooden beams beside and beneath them. These are covered beneath with copper-plates in repoussé. On the beams lie marble slabs, which project like a cornice on the side next the external wall, but are concealed by carving on that next the rotunda. Under the ends of the beams are placed foliated enrichments in bronze. While the pilasters are covered with slabs of marble, dating from the period of Solimân, the upper part of the wall is intersected by arches and

adorned with mosaics. The rich and variegated designs of these mosaics are not easily described. They consist of fantastic lines intertwined with striking boldness, and frequently of garlands of flowers, and are all beautifully and elaborately executed. Above them is a broad blue band, bearing very ancient Cufic inscriptions in gold letters. These are verses of the Ḳorân bearing reference to Christ: —

Sûreh xvii. 111: Say—Praise be to God who has had no son or companion in his government, and who requires no helper to save him from dishonour; praise him. Sûreh lvii. 2: He governs heaven and earth, he makes alive and causes to die, for he is almighty. Sûreh iv. 169: O ye who have received written revelations, do not be puffed up with your religion, but speak the truth only of God. The Messiah Jesus is only the son of Mary, the ambassador of God, and his Word which he deposited in Mary. Believe then in God and his ambassador, and do not maintain there are three. If you refrain from this it will be better for you. God is One, and far be it from him that he should have had a son. To him belongs all that is in heaven and earth, and he is all-sufficient within himself. Sûreh xix. 34 et seq.: Jesus says — 'Blessings be on me on the day of my birth and of my death, and of my resurrection to life.' He is Jesus, the son of Mary, the word of truth, concerning whom some are in doubt. God is not so constituted that he could have a son; be that far from him. When he has resolved upon anything he says 'Let it be', and it is. God is my Lord and your Lord; pray then to him; that is the right way.

Here, too, is an inscription of great historical importance, which we have already mentioned at pp. 52, 53.

A second aisle is formed by a second series of supports arranged in a circle, on which also rests the dome. These supports consist of four massive piers and twelve monolithic columns. These columns also are antique; their bases were covered with marble in the 16th century. The arches above them rest immediately on the capitals. — The drum under the dome is richly adorned with mosaics on a gold ground, and its upper part contains 16 windows. The mosaics are by Byzantine artists of the 10-11th centuries. The flower-vases with grapes and ears of corn recall Christian representations in which these devices are used as emblems of the Last Supper.

The Dome erected by Ḥâkim in 1022, on the site of the original dome which had fallen in six years previously, consists of two wooden vaults placed one inside the other. The innermost of these, $37\frac{1}{2}$ ft. high and 66 ft. in diameter, is in the form of a stilted hemisphere, while the outer hemisphere, 98 ft. high, is somewhat flattened. A flight of steps ascends between the two vaults, and at the top is a trap-door giving access to the crescent, which is 16 ft. higher. The stucco incrustation of the inner dome, with its rich painting upon a blue ground, was restored by Saladin in 1189, and its colouring was revived in 1318 and 1830.

The window-openings are closed with thick slabs of plaster perforated with holes and slits of various shapes, wider inside than outside. These perforations have been glazed on the outside with small coloured glass plates, forming a variety of designs. When the doors are closed, the effect of the colours is one of marvellous richness,

but the windows shed a dim light only on the interior, and the darkness is increased, firstly by regular glass windows framed in cement, secondly by a wire lattice, and lastly by a porcelain grating placed over them outside to protect them from rain. The lower windows bear the name of Solimân and the date 935 (*i.e.* 1528). Saladin caused the walls to be covered with marble, and they were restored by Solimân. — The pavement consists of marble mosaic and marble flagging.

The wrought-iron screen connecting the columns of the inner row is a French work of the end of the 12th cent., when the Crusaders converted the mosque into a 'Templum Domini' and fitted it up for the Christian form of worship. The *Holy Rock* is surrounded by a coloured wooden screen. The best view of it is obtained from the high bench by the N.W. gate of the screen. The Rock is 58 ft. long and 44 ft. wide, and rises about 4-6½ ft. above the surrounding pavement. It may have been the site of the great altar of burnt-offering (p. 51), and traces of a channel for carrying off the blood have been discovered in the rock. The Ark of the Covenant cannot have stood here, as the rock is much too large ever to have stood in the 'holy of holies'. There is a hollow under the rock (Pl. m) to which 11 steps descend on the S. side, and no doubt excavations, if permitted, would show that this was a cistern. The round slab of stone in the middle rings hollow. The Crusaders erected an altar on the rock and made it accessible by steps of which traces are still visible. A fragment is also visible of the two walls with which they enclosed the choir.

According to the Talmud, the Holy Rock covers the mouth of an abyss in which the waters of the Flood are heard roaring. Abraham and Melchizedek sacrificed here, Abraham was on the point of slaying Isaac here, and the rock is said to have been anointed by Jacob. It was regarded as the centre of the world, and as the 'stone of foundation' *(eben shatyâ)*, that is, the spot upon which the Ark of the Covenant stood. On the destruction of Jerusalem, Jeremiah is said to have concealed the Ark beneath the rock (but according to 2 Macc. II. 5 in a cave in Mount Nebo), and, according to Jewish tradition, it still lies buried there. Jesus is said to have discovered the great and unspeakable name of God *(shem)* written upon the rock, and was enabled to work his miracles by reading it. The Muslims carried these traditions farther. According to them the stone hovers over the abyss without support. In the hollow below it small benches are shown as the places where David, Solomon, Abraham (left), and Elijah were in the habit of praying. The Muslims maintain that beneath this rock is the *Bîr el-Arwâḥ*, or well of souls, where the souls of the deceased assemble to pray twice weekly. Some say that the rock rests upon a palm watered by a river of paradise; others assert that it is the gate of hell. Moḥammed declared that one prayer here was better than a thousand elsewhere. He himself prayed here, to the right of the holy rock, and from hence he was translated to heaven on the back of El-Burâḳ, his miraculous steed. In the ceiling is shown an impression of his head; and on the W. side is shown the mark of the hand of the angel (Pl. h) who restrained the rock in its attempt to follow the prophet to heaven. The rock is said to have spoken on this occasion, as it did afterwards when it greeted ʿOmar, and it therefore has a 'tongue', over the entrance to the cavern. At the last day the Kaʿba of Mecca will come to the Ṣakhra, for here will resound the blast of the trumpet

which will announce the judgment. God's throne will then be planted upon the rock.

A number of other marvels are shown in the Dome of the Rock. In front of the N. entrance there is let into the ground a slab of jasper (*Balâṭat el-Jenneh*, Pl. g), said to have been the cover of Solomon's tomb, into which Moḥammed drove nineteen golden nails; a nail falls out at the end of every epoch, and when all are gone the end of the world will arrive. One day the devil succeeded in destroying all but three and a half, but was fortunately detected and stopped by the angel Gabriel. — In the S.W. corner (Pl. i), under a small gilded tower, is shown the footprint of the prophet, which in the middle ages was said to be that of Christ. Hairs from Moḥammed's beard are also preserved here, and on the S. side are shown the banners of Moḥammed and ʿOmar. — By the prayer-niche (Pl. l) adjoining the S. door are placed several Ḳorâns of great age, but the custodian is much displeased if they are touched by visitors.

Outside the E. door of the mosque, the *Bâb es-Silseleh*, or *Door of the Chain* (which must not be confounded with the entrance-gate of the same name, p. 52), rises the elegant little *Ḳubbet es-Silseleh*, or 'dome of the chain', also called *Meḥkemet Dâûd*, David's place of judgment. The creation and decoration of this building seem to belong to the same period as those of the Dome of the Rock. According to Muslim tradition, a chain was once stretched across this entrance by Solomon, or by God himself. A truthful witness could grasp it without producing any effect, whereas a link fell off if a perjurer attempted to do so. This structure consists of two concentric rows of columns, the outer forming a hexagon, the inner an endecagon. This remarkable construction enables all the pillars to be seen at one time. These columns also have been taken from older buildings and are chiefly in the Byzantine style. The pavement is covered with beautiful mosaic, and on the S. side (facing Mecca) there is a large recess for prayer. Above the flat roof rises a hexagonal drum surmounted by the dome, which is slightly curved outwards. The top is adorned with a crescent.

About 20 yds. to the N.W. of the Ṣakhra rises the *Ḳubbet el-Miʿrâj*, or Dome of the Ascension, erected to commemorate Moḥammed's miraculous nocturnal journey from Mecca to Jerusalem (p. 58). According to the inscription, the structure was rebuilt in the year 597 of the Hegira (*i.e.* 1200). It is interesting to observe the marked Gothic character of the windows, with their recessed and pointed arches borne by columns. Close by is an ancient font, now used as a water-trough. Farther towards the N.W. is the *Ḳubbet en-Nebi* (dome of the prophet), a modern-looking building over a subterranean mosque built in the rock. This mosque is not shown to visitors. There is also a very small building called the *Ḳubbet el-Arwâḥ* (dome of the spirits), which is interesting from the fact that the bare rock is visible below it. Beside the flight of steps on the N.W., leading down from the terrace, is the *Ḳubbet el-Khiḍr* (St. George's Dome). Here Solomon is said to have tormented the demons.

More to the S. we observe below, between us and the houses encircling the Ḥaram, an elegant fountain-structure, called the *Sebîl*

Ḳâit Bei, which was erected in the year 849 of the Hegira (1445) by the Mameluke sultan Melik el-Ashraf Abu'n-Naṣer Ḳâit-Bei. Above a small cube, the corners of which are adorned with pillars, rises a cornice and above this an octagonal drum with sixteen facets; over this again a dome of stone, the outside of which is entirely covered with arabesques in relief.

At the S.E. angle of the terrace there is an elegant pulpit in marble, called the 'summer pulpit' or *Pulpit of Ḳâḍi Burhân ed-Dîn* from its builder (d. 1456). A sermon is preached here every Friday during the fast of the month Ramaḍân. The horseshoe arches supporting the pulpit, and the slender columns, above which rise arches of trefoil form, present a fine example of genuine Arabian art.

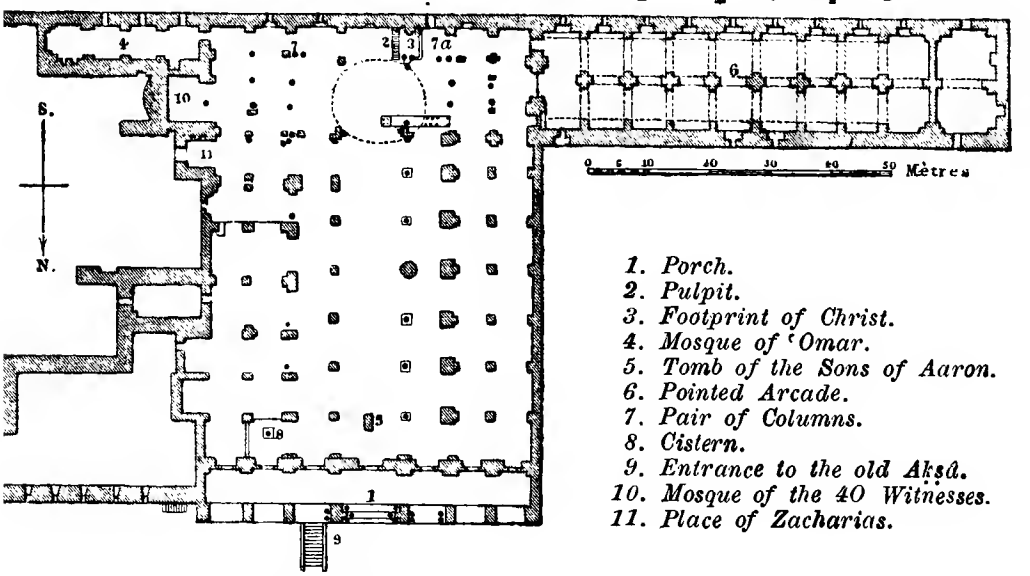
The other buildings on the terrace are unimportant, consisting of Ḳorân schools and dwellings. Objects of greater interest are the cisterns with which the rock is deeply honeycombed, especially to the S.W. of the Dome of the Rock. Numerous holes through which the water is drawn are visible on the surface.

Passing the pulpit, and descending a flight of twenty-one steps towards the S., we soon reach a large round basin *(el-Kâs)*, probably once fed by a conduit from the pools of Solomon (p. 108). To the E. of this, in front of the Aḳṣâ, there is a cistern hewn in the rocks known as the *Sea*, or the *King's Cistern*, which was also supplied from Solomon's pools. This reservoir is mentioned both by Tacitus and the earliest pilgrims. It was probably constructed before Herod's time. It is upwards of 40 ft. in depth, and 246 yds. in circumference. A staircase hewn in the rock descends to these remarkably spacious vaults, which are supported by pillars of rock. Immediately in front of the portal of the Aḳṣâ mosque is another cistern called the *Bîr el-Waraḳa*, or leaf fountain. A companion of 'Omar, having once let his pitcher fall into this cistern, descended to recover it, and discovered a gate which led to orchards. He there plucked a leaf, placed it behind his ear, and showed it to his friends after he had quitted the cistern. The leaf came from paradise and never faded.

The ***Aḳṣâ Mosque** *(Mesjid el-Aḳṣâ)*, the 'most distant' shrine (*i.e.* from Mecca), to which God brought the prophet Moḥammed from Mecca in one night (Sûreh xvii. 1), is said to be an ancient holy place of Proto-Islâm, and to have been founded only forty years after the foundation of the Ka'ba by Abraham.

The probability, however, is that it was originally a basilica erected by the Emperor Justinian in honour of the Virgin Mary. Procopius, who has described the buildings of Justinian, states that artificial substructions were necessary in this case. The nave, in particular, rests on subterranean vaults. The building was of so great width that it was difficult to find beams long enough for the roof. The ceiling was borne by two rows of columns, one above the other. 'Omar converted the church into a mosque. 'Abd el-Melik (p. 53) caused the doors of the Aḳṣâ to be overlaid with gold and silver

plates. During the caliphate of Abu Ja'far el-Manṣûr (758-775) the E. and W. sides were damaged by an earthquake, and in order to obtain money to repair the mosque the precious metals with which it was adorned were converted into coin. El-Mehdi (775-795), finding the mosque again in ruins in consequence of an earthquake, caused it to be rebuilt in an altered form, its length being now reduced, but its width increased. In 1060 the roof fell in, but was speedily repaired. With the exception of a few capitals and columns, there is little left of Justinian's building, but the ground-plan of the basilica has been maintained. The mosque is 88 yds. long and



1. *Porch.*
2. *Pulpit.*
3. *Footprint of Christ.*
4. *Mosque of 'Omar.*
5. *Tomb of the Sons of Aaron.*
6. *Pointed Arcade.*
7. *Pair of Columns.*
8. *Cistern.*
9. *Entrance to the old Aḳṣâ.*
10. *Mosque of the 40 Witnesses.*
11. *Place of Zacharias.*

60 yds. wide, not reckoning the annexes. Its principal axis rests perpendicularly on the S. enclosing wall of the Ḥaram.

The Porch (Pl. 1), in its present form, consists of seven arcades leading into the seven aisles of the building. It was erected by Melik el-Mu'aẓẓam 'Isâ in 1236, and was restored at a later period; the roof is not older than the 15th century. The central arcades show an attempt to imitate the Gothic style of the Franks, but the columns, capitals, and bases do not harmonize, as they are taken from ancient buildings of different styles.

The Interior, with its nave and triple aisles, presents a striking appearance. The original plan has single aisles only, the E. aisle, as in the case of the mosque of the Omayyades at Damascus, being adjoined by the court of the mosque. The great transept with the dome, which perhaps belongs to the restoration of El-Mehdi, gave the edifice a cruciform shape. This, however, was afterwards obliterated by the two rows of lower aisles added on the E. and W. In their present form, however, the outer aisles belong to a later restoration. The piers are of a simple square form, and the vaulting is pointed.

The *Nave* and its two immediately adjoining aisles are less elegant than the outer aisles, but show greater originality. The columns of

the nave were taken from the church of Justinian, but have been shortened, and therefore look somewhat clumsy. The capitals, some of which still show the form of the acanthus leaf, perhaps date from the 7th century. The wide arches above them are of later date, and here again we find the wooden 'anchor', or connecting beam between the arches, which is peculiar to the Arabs. Above the arches is a double row of windows, the higher of which look into the open air, the lower into the aisles. The nave has a lofty timber roof, rising high above all the others. The two immediately adjoining aisles have similar roofs, the gables of which, curiously enough, are at right angles to the main axis of the building. The outer aisles are covered with groined vaulting under flat terrace-roofs.

The *Transept* is also constructed of old materials, and according to an inscription was restored by Saladin in 583 (1187). The columns are antique and vary in form and material and even in height. The fine mosaics on a gold ground in the drum of the dome date from Saladin's restoration, and are said to have been brought from Constantinople. To the same period belongs the prayer-niche on the S. side, flanked with its small and graceful marble columns. The coloured band which runs round the wall of this part of the mosque, about 6 ft. from the ground, consists of foliage, in Arabian style. The Cufic inscriptions are texts from the Ḳorân. — The Dome is constructed of wood, and covered with lead on the outside; within, it is decorated in the same style as the dome of the Ṣakhra. An inscription records the name of the Mameluke sultan Moḥammed ibn Kilâûn as the restorer of these decorations in 728 (1327). — On the W. the transept is adjoined by the so-called '*White Mosque*' (Pl. 6), designed for the use of women. This consists of a long double colonnade with pointed vaulting, and was erected by the Knights Templar, who resided here. The Templars called the Aḳṣâ the *Porticus*, *Palatium*, or *Templum Salomonis*.

Among the chief features of the interior are the following. In the floor of the nave, not far from the entrance, is the *Tomb of the Sons of Aaron* (Pl. 5), covered with mats. The *Stained Glass Windows* date like those of the Dome of the Rock from the 16th cent., but are not so fine. The wretched paintings on the large arch of the transept were executed in the 19th century. — Adjoining the prayer-niche we observe a *Pulpit* (Pl. 2) beautifully carved in wood and inlaid with ivory and mother-of-pearl. It was executed in 564 (1168) by an artist of Aleppo by order of Nûreddîn. On the stone behind this pulpit is shown the *Footprint of Christ* (Pl. 3), which appears to have been seen by Antonio of Piacenza, one of the earliest pilgrims. On each side of the pulpit we observe a pair of columns close together (Pl. 7 and 7a), now connected by iron screens. Of these, a legend, also occurring elsewhere, asserts that no one can enter heaven if he cannot pass between them. — The graves of the murderers of St. Thomas of Canterbury (Thomas Becket), dating from the original Christian church (p. 58), are still pointed out near the main entrance.

The *Mosque of 'Omar* is said to have stood on the site of the S.E. annex (Pl. 4). The so-called *Mosque of the 40 Witnesses* (Pl. 10) is the apse of an earlier Christian church. To the N. of this (Pl. 11) is the place where Zacharias is said to have been slain (p. 81). There is a handsome rose-window here dating from the times of the Crusaders.

The S. side of the Ḥaram rests almost entirely upon massive vaulted **Substructions**, dating in their original form from a very early period, though the present walls belong to later restorations. A flight of 18 steps, to the E. of the entrance of the Aḳṣa mosque, descends to the central portion of these substructions. The vaults are borne by rectangular piers; the middle row of these stands under the E. side of the nave of the mosque, and so may possibly have been erected when the mosque was enlarged towards the E. Towards the S. end is a chamber at a somewhat lower level, the four flat arches of which rest in the centre against a short and thick monolithic column, with a Byzantine capital. This formed the vestibule of the old *Double Gate* to the S., which is constructed of large blocks of stone belonging to the Jewish period, and is now walled up. The lintels of the gate are still in position, but the E. one is broken and supported by columns added at a later period. The columns are covered with whitewash, but their beautiful ornamentation is still visible on the outside. This double gate is supposed to be the '*Huldah Portal*' of the Talmud, and we may therefore assume that Christ frequently entered the Temple from this point, particularly on the occasion of solemn processions, which advanced from the Fountain Gate of the Pool of Siloam (p. 83) to the doors of the Temple. It is now a Muslim place of prayer, and is therefore covered with straw matting.

The vaults under the S.W. corner of the Ḥaram are inaccessible, but we may proceed through a children's school to Barclay's Gate (p. 65).

The entrance to the *South Eastern Substructions* is in the S.E. corner of the Ḥaram area. A staircase descends to a small Muslim *Oratory*, where a horizontal niche, surmounted by a a dome borne by 4 small columns, is pointed out as the '*Cradle of Christ*'. The mediæval tradition that this was the dwelling of the aged Simeon, and that the Virgin spent a few days here after the Presentation in the Temple, seems to rest on the fact that in ancient days the Hebrew women used to resort to this building to await their confinement, a custom also commemorated in the 'Basilika Theotokos' (of the Mother of God), which stood here in pre-Islamic times.

From this point we descend into the spacious substructions, known as '*Solomon's Stables*', which were probably erected in the Arabian period on the site of some earlier substructions. The drafted stones of the piers are ancient. Many Jews sought refuge in these substructions on the capture of Jerusalem by the Romans. At the time of the Crusades they served as stables for the horses of the Frankish kings and the Templars, and on the angles of the piers may be seen the holes to which the horses were tethered. There are in all 13 galleries, the vaulting of which is borne by 88 piers arranged in 12 parallel rows. They extend 91 yds. from E. to W. and 66 yds. from S. to N. Towards the N. they extend beyond the limits of the

Aḳṣâ mosque, but this part of them has not yet been carefully investigated. In the sixth gallery, counting from the E., there is a small closed door in the S. wall called the '*Single Gate*', where the 'Cradle of David' used to be pointed out. A door at the end of the 13th gallery opens to the W. upon another triple series of substructions, 53 ft. in width by 23 ft. in height. The series terminates on the S. by a *Triple Gate* (blocked up), resembling the above-mentioned double gate. The foundations only are preserved (exterior, see p. 67); the arches are almost elliptical in shape. Fragments of columns are built into the walls here, and an entire column is visible about 20 yds. from the gate. Farther on, about 132 yds. from the S. wall, the style in which the gallery is built, especially in the upper parts, becomes more modern.

Under both the Triple Gate and the Single Gate there are various passages and water-courses hewn in the rock, but these have not yet been efficiently investigated.

We now again ascend to the plateau of the Ḥaram, and proceed to investigate the **Enclosing Wall** (interior side). The upper parts of the East Wall are entirely modern. The top, which is reached by a flight of steps, affords an admirable view of the valley of the Kidron (Valley of Jehoshaphat) with its tombs immediately below, and of the Mt. of Olives. We find here the stump of a column built in horizontally and protruding beyond the wall on both sides. A small building (a place of prayer) has been erected over the inner end.

A Mohammedan tradition, also accepted by the Jews, asserts that all men will assemble at the Last Judgment in the valley of Jehoshaphat (p. 80), when the hills on both sides will recede. From this prostrate column a thin wire-rope will then be stretched to the opposite Mt. of Olives. Christ will sit on the wall, and Moḥammed on the mount, as judges. All men must pass over the intervening space on the rope. The righteous, preserved by their angels from falling, will cross with lightning speed, while the wicked will be precipitated into the abyss of hell. The idea of a bridge of this kind occurs in the ancient Persian religion.

A little farther on we reach the **Golden Gate**, which the Arabs call *Bâb eḍ-Ḍâhirîyeh*, the N. arch being known as the *Bâb et-Tôbeh*, or gate of repentance, and the S. arch the *Bâb er-Raḥmeh*, or gate of mercy. It resembles the double gate mentioned at p. 61, and probably stood on the site of the 'Shushan' gate of the Herodian Temple. The name rests upon a misunderstanding. The 'Beautiful Gate' (θύρα ὡραία), mentioned in the Acts of the Apostles (iii. 2), mistranslated in Latin as the 'porta aurea', was certainly in the inner fore-court of the Temple. Antonius Martyr still distinguishes between the 'portes précieuses' and the Golden Gate. The gate in its present form dates from the 7th century after Christ. In 810 the Arabs built it up entirely with the exception of one small opening. The monolithic door-posts to the E., said to have been presented by the Queen of Sheba to Solomon, have been converted into pillars, which now rise 6 ft. above the top of the wall (on the outside; see p. 67). The arched vaulting is borne by a large central pillar, with pilasters on each side of it (not visible from without). The whole

structure was restored in 1892. The roof affords an excellent survey of the whole of the Temple plateau.

The interior consists of a large arcade with six flat vaults, which rest on two columns in the middle. The elaborate architectonic decoration belongs to a late Byzantine period. — In 629 Heraclius entered the Temple by this gate. At the time of the Crusades the gate used to be opened for a few hours on Palm Sunday and on the festival of the Raising of the Cross. On Palm Sunday the great procession with palm-branches entered by this gate from the Mt. of Olives. The patriarch rode on an ass, while the people spread their garments in the way, as had been done on the entry of Christ. Among the Muslims there still exists a tradition that on a Friday some Christian conqueror will enter by this gate. According to Ezekiel (xliv. 1, 2), the gate on the E. side of the Temple precincts was kept closed from a very early period.

The modern mosque to the N. of the Golden Gate is known as the *Throne of Solomon*, from the legend that Solomon was found dead here. In order to conceal his death from the demons, he supported himself on his seat with his staff, and it was not till the worms had gnawed the staff through and caused the body to fall that the demons became aware that they were released from the king's authority. Here we observe many shreds of rags suspended from the window-gratings by pilgrims (comp. p. lxxiv). The subterranean chambers under the mosque and farther on (inaccessible) appear to have been built in Herodian times to make the surface level. — At the N.E. corner of the Ḥaram are preserved the ruins of a massive ancient tower. The gate here is called the *Bâb el-Asbâṭ*, or gate of the tribes.

We now skirt the North Wall. From the windows under the arcades, we see, far below us, the Birket Isra'în (p. 67). To the left are several places of prayer. We soon reach the next gate on the right, called the *Bâb Ḥiṭṭa*, or *Bâb Ḥoṭṭa*, following which is the *Bâb el-'Atem*, or gate of darkness, also named *Sherîf el-Anbiâ* (honour of the prophets), or *Gate of Dewadâr*. This, perhaps, answers to the *Tôdi* gate of the Talmud. To the left is a fountain fed by Solomon's pools; near it to the W. are two small mosques, the W. one of which is called *Ḳubbet Sheḳîf eṣ-Ṣakhra*, from the piece of rock which, it is said, Nebuchadnezzar broke off from the Ṣakhra and the Jews brought back again. At the N.W. angle of the Temple area the ground consists of rock, in which has been formed a perpendicular cutting 23 ft. in depth, and above this rises the wall. The foundations of this wall appear to be ancient, and they may possibly have belonged to the fortress of Antonia (p. 26). There are now barracks here (p. 49). At the N.W. corner rises the highest minaret of the Ḥaram.

Having examined the whole of the interior of these spacious precincts, we now proceed to take a walk round the **Outside of the Wall,** which will enable us better to realize the character of the substructions. The different periods of building are easily distinguishable. At a depth of 35-55 ft. below the present surface, and at a still greater depth, are layers of blocks with rough unhewn exterior,

fitted to each other without the aid of mortar (comp. p. xciv). These, like the courses of drafted blocks with smooth exterior, probably belong to the Herodian period. The courses of smoothly hewn but undrafted blocks may be ascribed to the time of Justinian. The ordinary masonry of irregularly shaped stones is modern. The wall is not perpendicular, but batters from the base, each course lying a little within that below it. On the N.W. side of the temple area (but difficult of access) the exterior of the wall shows remains of buttresses (like the temple wall in Hebron, p. 115).

We leave the Ḥaram by the second gate on the N.W. side (*Bâb en-Nâẓir;* Pl. G, 4), and follow the lane in a straight direction which leads between the *Old Serâi* (at present a state-prison, Pl. G, 4), on the right, and the *Cavalry Barracks* (Pl. G, 4), on the left, to the transverse street called *El-Wâd* (Pl. F, G, 4, 5), which comes from the Damascus Gate. At the corner to the right is a handsome fountain. We turn to the S. into this cross-street, passing on the right the present *Serâi* (Pl. F, 4), on the site of the former Hospital of St. Helena, and on the left a lane which leads to the Ḥaram. We now arrive at the covered-in *Sûḳ el-Ḳaṭṭânîn* (Pl. G, 5) or cotton-merchants' bazaar, now deserted.

About halfway through the bazaar to the N. is the entrance to the **Ḥammâm esh-Shifâ** (Pl. G, 5), an old and still used healing-bath, which has been supposed to be the *Pool of Bethesda* (comp. p. 67). A stair ascends 34 ft. to the mouth of the cistern, over which stands a small tower. The shaft is here about 100 ft. in depth (*i.e.* about 66 ft. below the surface of the earth). The basin is almost entirely enclosed by masonry; at the S. end of its W. wall runs a channel built of masonry, 100 ft. long, 3½ ft. high, and 3 ft. in width, first to the S., then to the S.W. The water is bad, being rain-water which has percolated through impure earth.

The El-Wâd street ends on the S. at the David Street (*Ṭarîḳ Bâb es-Silseleh;* Pl. F, G, 5; comp. p. 33), which runs from W. to E. on a kind of embankment formed of subterranean arches. In Jewish times a street led over the deep valley here (the *Tyropoeon*, p. 30) to the upper city; one of the large arches on which it rests is named '*Wilson's Arch*' after the director of the English survey. This well-preserved arch is 22 ft. in height and has a span of 49 ft. Below it is the *Burâḳ Pool*, named after the winged steed of Moḥammed, which the prophet is said to have tied up here. Whilst making excavations under the S. end of Wilson's Arch, Sir Charles Warren discovered a water-course at a depth of 44 ft. (a proof that water still trickles through what was formerly a valley), and at length, at a depth of more than 49 ft., he found the wall of the Temple built into the rock. We follow the David Street to the E. towards the Ḥaram. To the left is a handsome fountain; to the right is the so-called '*Meḥkemeh*' or *House of Judgment* (Pl. G, 5), a cruciform arcade with pointed vaulting, which was built in 1483. At the S. end is a prayer-recess, and in the centre is a fountain, fed by the water-conduit of Bethlehem. — The David Street ends at the *Bâb es-Silseleh*, or Gate of the Chain (Pl. G, 5; p. 52); near it are a basin which resembles a font, and

a new well of the conduit (restored in 1901), which runs under the gate (p. 22).

We now return along the David St. towards the W., taking the first narrow *Transverse Lane* leading to the left (S.) between two handsome old houses. That on the right, with the stalactite portal, was a boys' school at the period of the Crusades; that to the left, called *El-ʿAjemîyeh*, was a girls' school, but has been used as a boys' school since the time of Saladin. Descending this lane for 4 min. and keeping to the left, we reach the ***Wailing Place of the Jews** (*Muraille des Lamentations*, *Kotel maʿarbei*; Pl. G, 5), situated beyond the miserable dwellings of the Moghrebins (Muslims from the N.W. of Africa). The celebrated wall which bears this name is 52 yds. in length and 59 ft. in height. The nine lowest courses of stone consist of huge blocks, only some of which, however, are drafted. Above these are fifteen courses of smaller stones. It is probable that the Jews as early as the middle ages were in the habit of repairing hither to bewail the downfall of Jerusalem. This spot should be visited repeatedly, especially on a Friday after 4 p.m., or on Jewish festivals, when a touching scene is presented by the figures leaning against the weather-beaten wall, kissing the stones, and weeping. The men often sit here for hours, reading their well-thumbed Hebrew prayer-books. The Spanish Jews, whose appearance and bearing are often refined and independent, present a pleasing contrast to their squalid brethren of Poland.

On **Friday**, towards evening, the following litany is chanted: —

Leader: *For the palace that lies desolate:* — Response: *We sit in solitude and mourn.*

L. *For the palace that is destroyed:* —R. *We sit*, etc.

L. *For the walls that are overthrown:* —R. *We sit*, etc.

L. *For our majesty that is departed:* —R. *We sit*, etc.

L. *For our great men who lie dead:* —R. *We sit*, etc.

L. *For the precious stones that are burned:* —R. *We sit*, etc.

L. *For the priests who have stumbled:* —R. *We sit*, etc.

L. *For our kings who have despised Him:* —R. *We sit*, etc.

Another antiphony is as follows: —

Leader: *We pray Thee, have mercy on Zion!* —Response: *Gather the children of Jerusalem.*

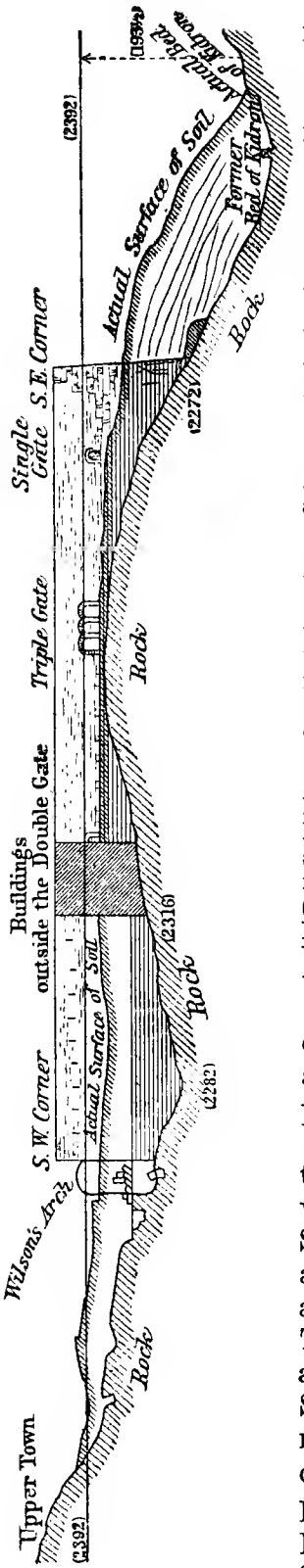
L. *Haste, haste, Redeemer of Zion!* —R. *Speak to the heart of Jerusalem.*

L. *May beauty and majesty surround Zion!* —R. *Ah! turn Thyself mercifully to Jerusalem.*

L. *May the kingdom soon return to Zion!* —R. *Comfort those who mourn over Jerusalem.*

L. *May peace and joy abide with Zion!* —R. *And the branch (of Jesse) spring up at Jerusalem.*

To the S. of the Place of Wailing is an ancient gate, called the *Gate of the Prophet* or (after the discoverer) *Barclay's Gate*. The fanaticism of the Moghrebins prevents travellers from seeing this unless accompanied by a guide who knows the people. (For the approach from the interior of the Haram, see p. 61.) The upper part of it consists of a huge, carefully hewn block, 6½ ft. thick and over 19 ft. long, now situated 10 ft. above the present level of the ground. The threshold lies 48 ft. below the present surface, and a path cut



in steps has been discovered in the course of excavations.

In the S. part of the Moghrebin quarter is a large open space (Pl. G, 6), bounded on the E. by the Temple wall, here about 58 ft. high. It is composed of gigantic blocks, one of which, near the S.W. corner, is 26 ft. long and 2½ ft. high, and that at the corner 27½ ft. long. It is sometimes difficult to distinguish the joints from clefts caused by disintegration. The whole S.W. corner was built during the Herodian period.

About 13 yds. to the N. of the corner, we come upon the remains of a huge arch, called *Robinson's Arch* after its discoverer. The arch is 50 ft. in width; it contains stones of 19 and 26 ft. in length, and about three different courses are distinguishable. At a distance of 13½ yds. to the W. Warren found the corresponding pier of the arch; and about 42 ft. below the present surface there is a pavement upon which lie the vault-stones of Robinson's arch. This pavement further rests upon a layer of rubbish 23 ft. in depth, containing the vaulting-stones of a still earlier arch. The general opinion is that Robinson's Arch is the beginning of a viaduct, mentioned by Josephus (Bell. Jud. vi. 6, 2, etc.) which led from the Temple over the Tyropœon to the Xystus (comp. p. 64), but excavations on the W. side have not yet brought to light a corresponding part of the bridge there. Some authorities (ZDPV. xv. 234 et seq.) therefore believe that Robinson's Arch is the 'staircase gate' mentioned by Josephus (Ant. xv. 11, 5) as the entrance to the 'royal portico'.

From this point we see only the W. part of the South Wall of the Haram, extending as far as the 'Double Gate' (see p. 61). We pass through the *Dung Gate* or *Moghrebins' Gate* (*Bâb el-Mughâribeh;* Pl. G, 7), and turn to the E., keeping as close as possible to the wall. The rock here rapidly falls from the S.W. corner of the area towards the E. from a depth of 59 ft. to 87 ft., and then rises again towards the E. In other words, the Tyropœon valley (p. 30) runs under the S.W. angle of the Temple plateau, so that the S.W. corner of the Herodian Temple stood not on the Temple hill itself, but on the opposite slope. At the bottom of this depression, at a depth of 23 ft. below the stone pavement, Warren discovered a subterranean canal, probably of a late-Roman period. At

a depth of 39 ft. there is another pavement, of earlier date. A wall still more deeply imbedded in the earth consists of large stones with rough surfaces. The rock ascends to the Triple Gate (p. 62), where it lies but a few feet below the present surface. Thence to the S.E. corner the wall sinks again for a depth of 100 ft., while the present surface of the ground descends only 23 ft. The gigantic blocks *above* the surface of the ground in this S.E. angle attract our attention. Some are 16-23 ft. in length and 3 ft. in height. The wall at the S.E. corner is altogether 156 ft. in height, of which only 77½ ft. are now above ground. — In the course of his excavations Warren discovered a second wall at a great depth, running from the S.E. corner towards the S.W., and surrounding Ophel, the quarter to the S.E. of the Ḥaram.

On the E. Side of the wall of the Ḥaram lies much rubbish, and the rock once dipped much more rapidly to the Kidron valley (comp. p. 30) than the present surface of the ground does. The Golden Gate (p. 62) stands with its outside upon the wall, but with its inside apparently upon rock. The different periods of building are easily distinguishable. The wall, along which are placed numerous Muslim tombstones, here extends to a depth of 29-39 ft. below the surface. Outside of the Ḥaram wall Warren discovered a second wall, possibly an ancient city-wall, buried in the débris. The whole of the N.E. corner of the Temple plateau, both within and without the enclosing wall, is filled with immense deposits of débris, some of which was probably the earth removed in levelling the N.W. corner.

Under the North Part of the Ḥaram there was originally a small valley running from N.W. to S.E.; the N.E. corner of the wall reaches to a depth of 118 ft. below the present level of the ground. In the valley lay the *Birket Isra'în* ('pool of Israel'; Pl. H, 3), formerly regarded as the *Pool of Bethesda* (comp. p. 49). Early pilgrims call it the 'Sheep Pool' (Piscina Probatica), as it was erroneously supposed that the 'Sheep Gate' (St. John v. 2) stood on the site of the present gate of St. Stephen. The pool, which now rarely contains water, is 120 yds. long and 41 yds. wide. It lies 69 ft. below the level of the Temple plateau, and its bottom is now covered with rubbish to a depth of 20 ft. It was fed from the W., and could be regulated and emptied by a channel in a tower at the S.E. corner. Near the S.W. end of the pool Warren succeeded in descending into a cistern, where he found a double set of vaulted substructions, one over the other, and to the N. of these an apartment with an opening in the N. side of the wall of the Ḥaram.

We return to the town through the *Gate of St. Stephen* (p. 48).

f. Western and Southern Suburbs.

Two important roads start from the space in front of the *Jaffa Gate* (Pl. D, 5, 6; p. 33), which always presents an animated scene: that to the S. leads past the railway-station to Bethlehem and Hebron, that to the N.W. to Jaffa.

The Jaffa Road (Pl. A-D, 2-5), which is the favourite promenade of the natives on Friday and Sunday, runs through the JAFFA SUBURB, which is the headquarters of the European population, containing nearly all the consulates, several Christian churches, convents, and hospitals, the Russian Colony, and several Jewish settlements. Near the Gate lie the Turkish post-office (p. 19), the branch-office of the Crédit Lyonnais (these two on the right), the branch-office of the Banque Ottomane (on the left), and the German post-office. Then come the French post-office and, somewhat farther out, the hotels and pensions mentioned at p. 19.

The first road (Pl. C, 5) diverging to the left from the Jaffa Road leads to the **Mâmilla Pool** (Birket Mâmilla; Pl. A, 4, 5), which lies at the beginning of the valley of Hinnom, in the middle of a Muslim burial-ground. It is 97 yds. long from E. to W., and 64 yds. wide from N. to S., and 19 ft. in depth. It is partly hewn in the rock, but the sides are also lined with masonry. It is empty except in winter, when it is filled with rain-water, which is discharged into the Patriarch's Pool (p. 34). The name has never been satisfactorily explained, and its identification with the 'upper pool' of the Old Testament or with the 'Serpent's Pool' of Josephus, is very problematical.

At the Lloyd Hotel (Pl. b; C, 4) a street diverges to the right, which leads past the convent of the *Soeurs Réparatrices*, the *St. Louis Hospital*, the New Gate (p. 34), and the pilgrims' hospice of *Notre Dame de France* (with an Augustine church; Pl. C, D, 3, 4), then skirts the N. city-wall and reaches the Damascus Gate (p. 85).

Farther on the Jaffa Road passes the *Public Garden* (Pl. B, C, 3, 4). A few paces down a small side-road to the right bring us to the S. entrance of the large **Russian Buildings** (Pl. A-C, 2, 3). Inside the enclosing wall to the left are the hospital, with its dispensary, and the mission-house, with the dwellings of the priests and rooms for wealthier pilgrims. To the N. is the *Russian Consulate* (Pl. 12; C, 3). In the centre, amid various large hospices for men and women, stands the handsome *Cathedral* (Pl. B, 3), the interior of which is richly decorated. Divine service generally takes place about 5 p.m. (best viewed from the gallery; good vocal music). In the open space in front of the church lies a gigantic column (40 ft. by 5 ft.), cut out of the solid rock but, owing to a fracture, never completely severed from its bed. — Outside the Russian enclosure, opposite its N. gate, stands the *Hospice of the Russian Palestine Society*.

The Jaffa Road now leads through several *Jewish Settlements* containing nothing noteworthy. A little to the S. of the road are the handsome *German Roman Catholic Hospice* and the tasteful *Talitha Cumi* (Mark v. 41: 'Damsel, I say unto thee, Arise!'), an orphanage for Arab girls founded by the Kaiserswerth deaconesses. On an eminence to the S. is *St. Peter's Handicraft School* for Arab boys. Farther out, to the N., is *Schneller's Syrian Orphanage* (p. 21), where Arab boys are trained and brought up by German teachers.

The street skirting the E. side of the Russian enclosure leads to the Olivet House Pension (p. 19), the Arab-Protestant *Church of*

St. Paul (Pl. C, 1, 2), and other buildings of the English Mission (p. 21). Farther on it passes the Evelina de Rothschild school. To the right is a carriage-road, leading past the Hill of Ashes to the residence of the English bishop (p. 21). In a straight direction the road leads through the Jewish colony of Mea Shârim. — On the cross-road leading from St. Paul's Church to the Jaffa Road are the *German Rectory* and *School* (Pl. B, 1), the *Rothschild Hospital*, the girls' school of the French *Sisters of St. Joseph*, the *German Hospital* (opposite the last), the *German Consulate* (farther on, to the left), and the *Hospital of the English Mission to the Jews* (right).

The road to Bethlehem and Hebron (p. 99) runs to the S. from the Jaffa Gate, and descends into the *Valley of Hinnom* (Pl. C, D, 9; p. 84). [At the S.W. corner of the Citadel (p. 33) the road to the Zion Suburb diverges to the left (p. 70).] The middle part of the Valley of Hinnom lies N. and S. and was used probably in an early Jewish period for the construction of an imposing reservoir, which now, however, has been partly filled in. The present name of this pool, **Birket es-Sulṭân** (Pl. C, D, 8), refers to Solimân, who restored the basin in the middle of the 16th century. The pool is 185 yds. long and 73 yds. broad, and is enclosed on the N. and S. by strong walls, between which the ground was excavated till it reached the rock at a depth of 36-42 ft. The rubbish in the W. part of the pool is now covered with gardens. A cattle-market is held here on Friday.

The road skirts the E. side of the Pool of the Sultan and crosses the Valley of Hinnom by the embankment to the S. The valley turns here to the S.E. Farther on, the road passes the *Jewish Colony* founded by Montefiore, with its large hospice (Pl. C, 9), and then forks. The E. (left) branch, passing the *Ophthalmic Hospital* of the English Knights of St. John (p. 21), is the road to the *Railway Station* (p. 19) and to Bethlehem described at p. 99, and is joined by the road from the lower part of the Valley of Hinnom (pp. 84, 85). The W. branch of the road leads to the pleasing houses of the **German Colony of the Temple.** This flourishing colony is named *Rephaim*, from the plain (p. 15), and is the headquarters of the Temple Society (pp. 10, 24).

A road leads hence to the S.W., past the cemetery of the Colony, and brings us in 12 min. to the Greek buildings at *Ḳaṭamôn*, among which are a small church called *Mâr Sim'ân* (St. Simeon) and the summer-residence of the patriarch. The church is said to stand on the site of the house o Simeon (Luke ii, 25), who recognized the Infant Jesus as the Messiah.

A few minutes to the W. of the Temple Colony lies the **Lepers' Hospital,** maintained by the Moravian Brothers under the name of 'Jesushilfe' (Director, *Schubert;* physician, *Dr. Einsler*). Leprosy (Lepra) is the consequence of a kind of decomposition of the blood, which affects the skin, the nerves, and the bones. Two forms of leprosy are recognized: tubercular (lepra nodosa), in which festering sores are developed, and smooth leprosy (lepra anæsthetica), in which the skin turns ashen-gray or reddish-brown in colour, and which ends with the mortification of one limb after another. In former times lepers were entirely cut off from intercourse with their fellow-creatures, through fear of infection. The disease, however, is not infectious, but it is hereditary, so that the only

way of exterminating it is to prevent patients from marrying. Leprosy was a disease of somewhat frequent occurrence among the Israelites, and the Biblical regulations regarding it are of a very rigorous character (Levit. xiii, xiv). There are now about 70-80 lepers in Jerusalem. Hideously repulsive leprous beggars from the Turkish Leprosy Hospital (p. 8?) are still met with on the Jaffa Road, especially on the way to the Mount of Olives.

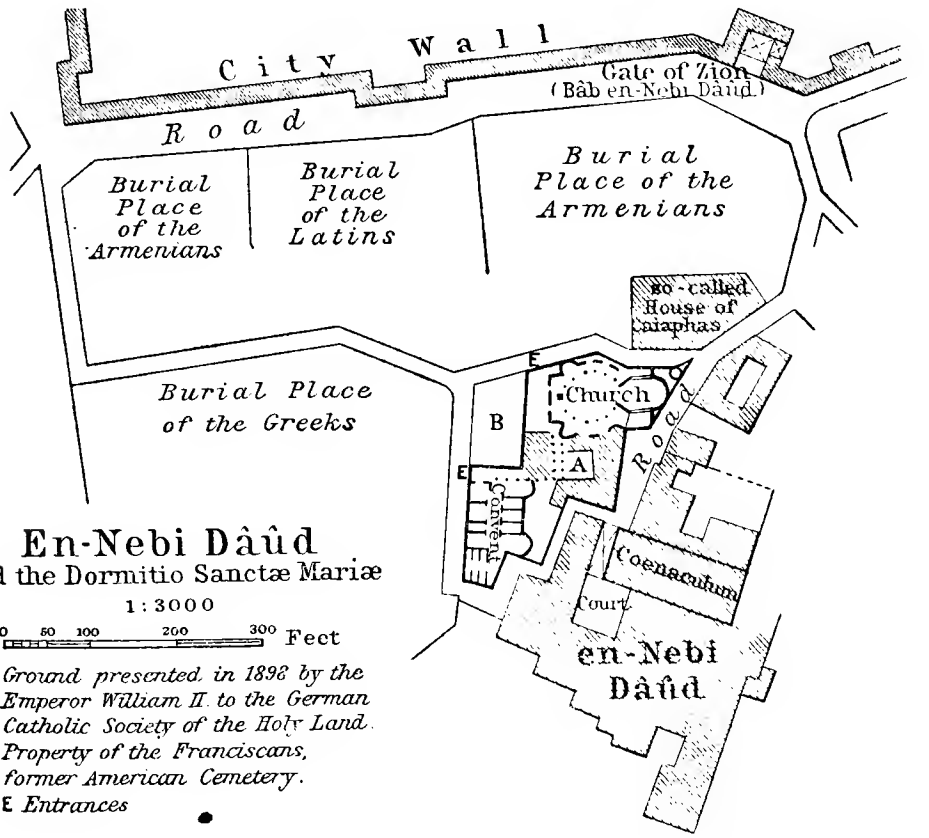
The road (p. 69) diverging from the Bethlehem road to the left, at the S.W. corner of the citadel, leads to the so-called ZION SUBURB, which occupies the rocky plateau to the S. of the present city-wall, and contains the *Burial Places* of the Latins, Armenians, Greeks, and other Christians. At the S.W. corner of the city-wall the road forks. The branch in a straight direction leads to Bishop Gobat's *English School* (Pl. D, 8, 9; p. 21), while the branch to the left leads between the burial-places to En-Nebi Dâûd (see below).

The Zion Suburb was certainly enclosed by the wall of David and Solomon, but its traditionary identification with the Zion of David is nevertheless unwarranted (comp. p. 31). Traces of the earliest wall are visible near Bishop Gobat's School. To the N. of the school is a point where the rock has evidently been artificially cut away. In the vicinity are some old cisterns. The dining-room of the school stands upon a cube of rock which formerly bore a tower. The rocky escarpment here projects 16 yds. towards the W., and in the angle are remains of a square trough and mangers cut in the rock. To the E. the escarpment continues towards the *Protestant Cemetery*, where a tower-platform projects on the right. To the N.E. of the cemetery are the remains of a third tower; also 36 steps in the rock, and an old reservoir for water.

The large congeries of buildings known as **En-Nebi Dâûd** ('Prophet David'; Pl. E, 8) contains on the first floor the so-called *Coenaculum*, or *Chamber of the Last Supper*, and in its subterranean chambers the so-called *Tomb of David*, which is held in especial reverence by the Muslims. The present form of the buildings is due mainly to the Franciscans, who established themselves 'on Zion' in 1333. During the following century, however, their possessions were much circumscribed, and in 1547 they were wholly supplanted by the Muslims, who are still in possession and often refuse admission to Christians (fee 1-2 fr.). The gate is on the N. side. The Cœnaculum is part of an old church, the pointed vaulting of which, dating from the 14th cent., rests upon two columns in the middle, and on half-pillars with quaint capitals built into the walls. Under the centre window is a niche for prayer. A stone in the N. wall marks the Lord's seat. In the S.W. corner of the room a staircase descends to a lower room (no admission), in the middle of which is shown the place where the table *(sufra)* of the Lord is said to have stood. Visitors are also refused admission to the tomb of David, but a modern copy of his sarcophagus is shown in an upper room reached from the S.E. corner of the Cœnaculum.

The *Church of the Apostles* on Zion (also called the 'Church of Zion' and 'Mother of Churches') is mentioned as early as the 4th cent., before the erection of the Church of the Holy Sepulchre. It stood on the site of the house of John whose surname was Mark (Acts xii, 12 et seq.), where the earliest Christians assembled. The scene of the Last Supper (Mark xiv, 15) and of the Descent of the Holy Ghost was also laid on this spot. The 'column of scourging' (see pp. 72 & 41) was likewise shown here in the

6th century. The scene of the Virgin's death was also at a later period (7th cent.) transferred hither, and the spot has been at times identified with the scene of St. Stephen's martyrdom (comp. pp. 48, 73, 87). About 1130 the Crusaders built here a new *Church of Zion*, or of *St. Mary*, consisting of two stories. The lower had three apses, an altar on the spot where Mary died, and another on the spot where Jesus appeared 'in Galilee'. The washing of the apostles' feet was also said to have taken place here, while the upper story was considered the scene of the Last Supper. — The *Tomb of David* formed one of the holy places in the church of Zion so far back as the Crusaders' period, and it is possible that ancient tombs still exist beneath the building. As David and his descendants were buried in 'the city of David' (1 Kings ii. 10, etc.), the expression was once thought



to mean Bethlehem, and their tombs were accordingly shown near that town from the 3rd to the 6th century. The earliest Christians, however, who were doubtless aware of the site of David's tomb, appear to place it in Jerusalem (Acts ii. 29), where by that time Hyrcanus and Herod had robbed the tombs of all their precious contents. According to Nehemiah iii. 16 and Ezekiel xliii. 7, we are justified in seeking for the tombs of the kings on the Temple mount, above the pool of Siloam.

The plot of ground of the DORMITIO SANCTÆ MARIÆ (Pl. E, 8; dormitio = 'the sleep of death'), situated to the N. of the Nebi-Dâûd, was presented in 1898 by the Emperor William II. to the German Catholic Society of the Holy Land. A new circular *Church of the Dormitio*, with a crypt, is in course of construction; and a Benedictine convent is also being erected to the S. of it.

The way to the Gate of Zion leads past the *Armenian Monastery of Mount Zion* (Pl. E, 8), which, according to the legend, is on the site of the *House of Caiaphas*. The tombs of the Armenian patriarchs of Jerusalem in the quadrangle should be noticed. The small church is decorated with paintings, and has an altar containing the 'angel's stone', with which the Holy Sepulchre is said to have been closed. A door to the S. leads into a chamber styled the prison of Christ, from which the Arabs call the building *Ḥabs el-Mesîḥ*. The spot where Peter denied Christ, and the court where the cock crew, are also shown.

The tradition as regards this incident has undergone alteration. According to the Pilgrim of Bordeaux (ca. 333), the house of Caiaphas stood between Siloam and Zion, *i.e.* to the E. of the Cœnaculum. Here also the 'column of scourging' was shown, its site being transferred later (6th cent.) to the Church of the Apostles (p. 70). In the 12th cent. the house of Caiaphas and the 'prison of Christ' were shown at the Prætorium (comp. p. 48), which tradition placed on the Mount of Zion. The grotto where Peter wept after denying Christ (Luke xxii, 62), on the S.E. slope of the mount, is mentioned in the 12th century. A church stood here called 'St. Peter in Gallicantu'. The 'angel's stone' is not heard of till the 14th cent., since which period it has been differently described and probably renewed. Latterly the Assumptionist Fathers have placed the site of the house of Caiaphas in their 'Garden of St. Peter', to the S.E. of En-Nebi Dâûd, which agrees better with the opinion of the Pilgrim of Bordeaux (see above).

A few paces to the N. we reach the **Gate of Zion** (Arab. *Bâb en-Nebi Dâûd*, gate of the prophet David; Pl. E, 7, 8), situated in a tower of the town-wall. According to the inscription it was built in 947 (1540-41). A stone built into the E. side-wall of the gateway bears a Latin inscription of the time of Trajan and originally belonged to a monument in honour of Jupiter Serapis. From the top of the battlements we may enjoy a fine view of the hills beyond Jordan.

Through the Armenian quarter back to the Jaffa Gate, see p. 34.

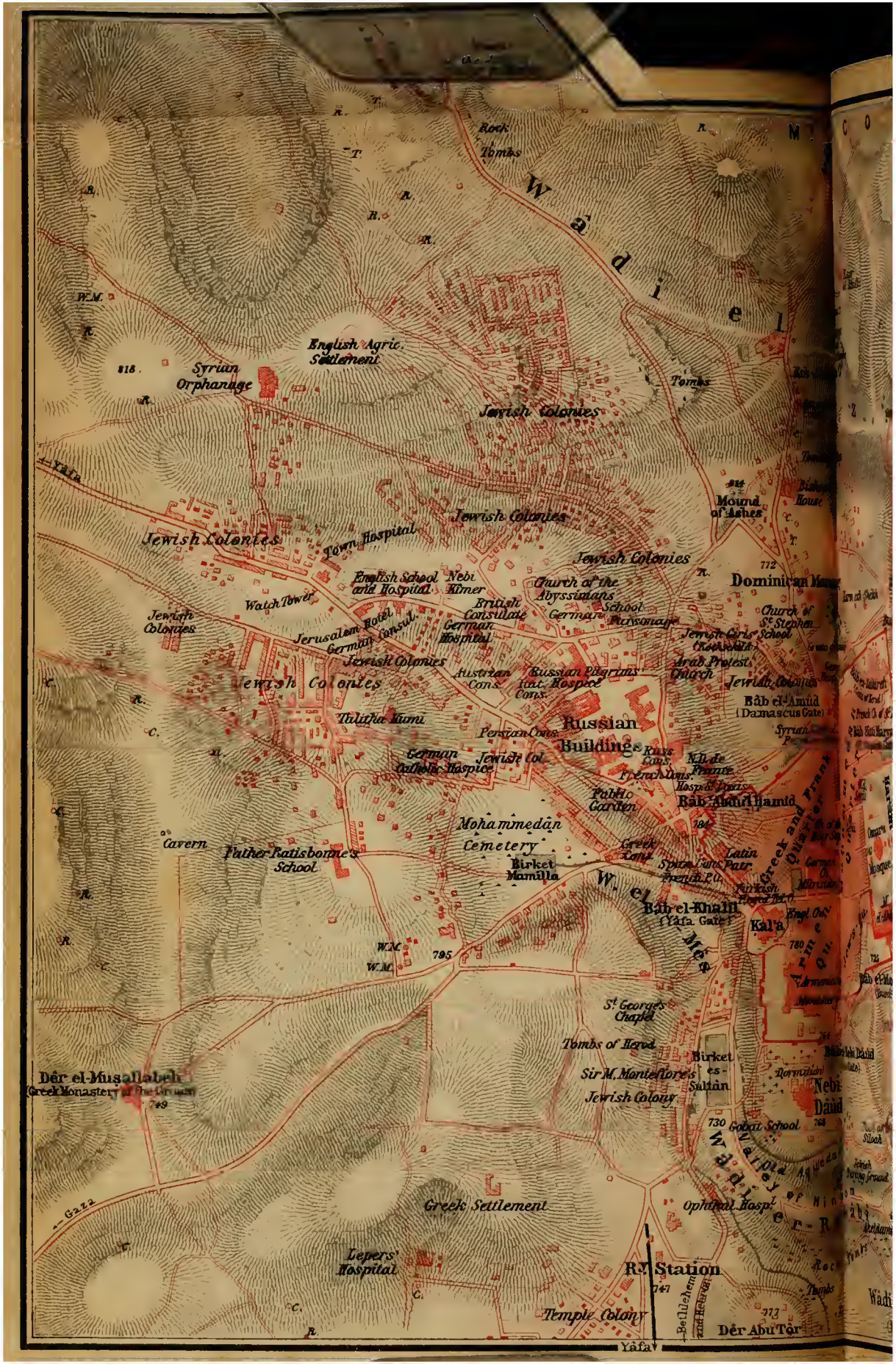
5. Environs of Jerusalem.

a. The Mount of Olives.

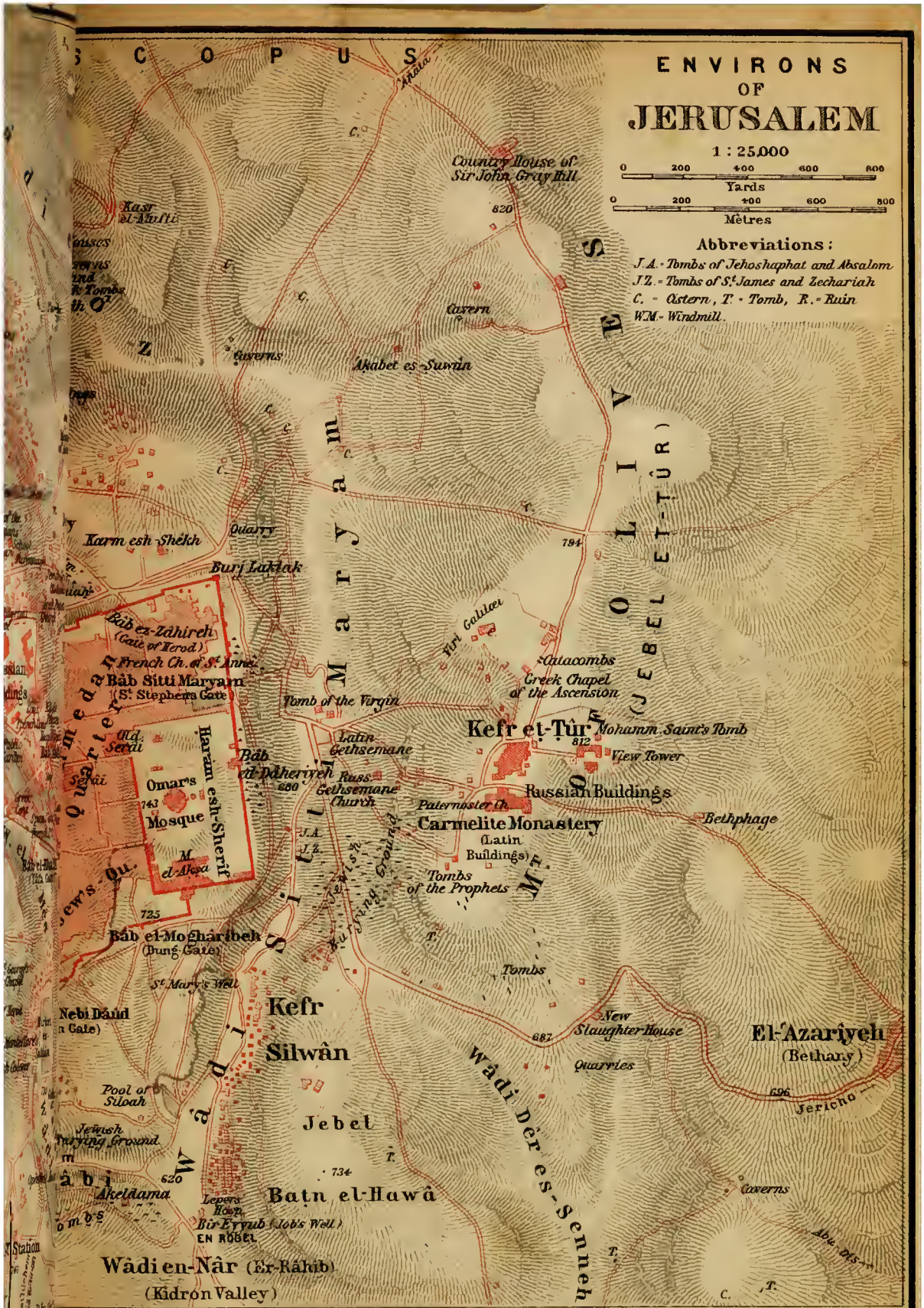
The *Mount of Olives* is closely connected with the last earthly days of Jesus Christ. In full view of the Temple on the hill opposite he here announced its coming destruction to his disciples (Mark xiii. 1, 2). It was from the Mt. of Olives that he rode into the city on an ass, amid the jubilation of the people, who expected him to restore the earthly kingdom of the Messiah (Matt. xxi; Mark xi; Luke xix; John xii). After the Last Supper he repaired with his disciples to the quiet Garden of Gethsemane (p. 75), and there, through the treachery of Judas, he was arrested in the course of the night (Matt. xxvi. 36-56; Mark xiv. 43; Luke xix. 29 and xxii. 39; John xviii. 1). The tradition that the Ascension took place on the Mt. of Olives is, however, at variance with the assertion of St. Luke (xxiv. 50) that 'he led them out as far as Bethany'.

The Excursion may be made either on foot or by carriage (fare 10-12 fr.; to the top of the hill ½ hr.). Drivers who wish to combine this excursion with that to Gethsemane and the valley of the Kidron (comp. p. 75) should order the carriage to meet them at the Garden of Gethsemane. As the view of the valley of the Jordan is finest in the evening, while Jerusalem is best seen in the light of the rising sun, the hill should certainly be visited twice.

The **Mt. of Olives** *(Mons Oliveti*, Arab. *Jebel et-Tûr)*, or *Mt. of Light*, as it is sometimes called, runs parallel with the Temple hill,



Rock Tombs
Wâdi el
English Agric. Settlement
Syrian Orphanage
818
Tombs
Jewish Colonies
Yâfa
Mound of Ashes
Jewish Colonies
Town Hospital
Jewish Colonies
Dominican Mon
English School and Hospital
Nebi Kimer
Church of the Abyssinians
British Consulate
German School
Watch Tower
Jewish Colonies
Jerusalem Hotel
German Consul
German Hospital
Church of St. Stephen
Jewish Girls School
Jewish Colonies
Arab Protest. Church
Jewish Colonies
Austrian Cons.
Russian Pilgrims Hospice
Jewish Colonies
Bâb el-Amûd (Damascus Gate)
Talitha Kumi
Persian Cons.
Russian Buildings
German Catholic Hospice
Jewish Col.
Russ. Cons.
N.D. de France
French Cons.
Hosp. St. Louis
Public Garden
Bâb 'Abdul Hamid
Mohammedan Cemetery
Cavern
Father Ratisbonne's School
Birket Mamilla
Greek Cons.
Latin Patr.
Greek and Frank Quarter
Bâb el-Khalil (Yâfa Gate)
Kal'a
Armenian Qu.
W. el Mês
W.M.
795
St. George's Chapel
Tombs of Herod
Birket es-Sultân
Sir M. Montefiore's Jewish Colony
Dêr el-Musallabeh (Greek Monastery of the Cross)
749
Nebi Dâûd
730
Gobat School
Wâdi er-Rabâbi
Greek Settlement
Ophthal. Hosp.
Gaza
Lepers' Hospital
R.y Station
747
Temple Colony
Betlehem and Hebron
Dêr Abu Tôr
Yâfa



Engraved & printed by Wagner & Debes, Leipzig

but is somewhat higher. It consists mainly of chalky limestone. The Mt. of Olives, in its broadest sense, includes the Mt. of Offence (Pl. K, 8, 9; p. 82) to the S., and to the N. an eminence sometimes erroneously designated as Scopus (p. 76). The Mt. of Olives proper is divided into four eminences by low depressions. The highest point, to the N. ('Viri Galilæi', p. 76), is 2732 ft. above the sea-level. The slopes are cultivated, but the vegetation is not luxuriant. The principal trees are the olive, fig, and carob, and here and there are a few apricot, terebinth, and hawthorn trees. The paths are stony, and the afternoon sun very hot.

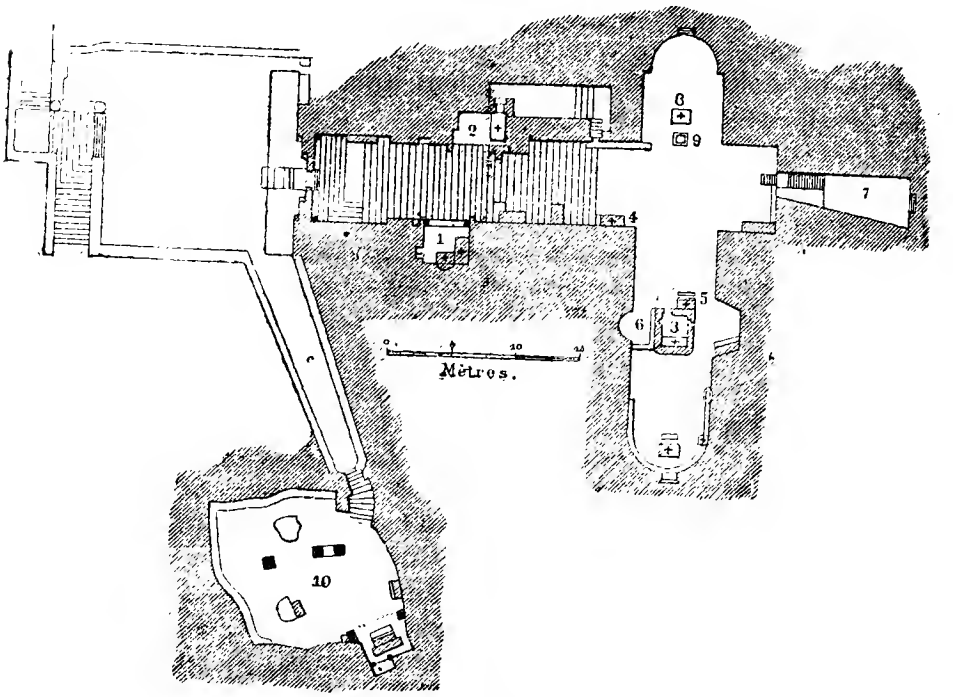
PEDESTRIANS start at *St. Stephen's Gate* (Pl. H, I, 3; p. 48), outside which the way to the lower valley of the Kidron (comp. p. 80) diverges to the right, while the Mt. of Olives route keeps straight on. Above, to the left, lies the pond named *Birket Sitti Maryam* (Pl. I, 3), *Birket el-Asbâṭ* ('Dragon Pool'), or *Cistern of Hezekiah*, for which last, however, there is no authority. The pond, which is doubtless of mediæval construction, is 32 yds. long, 25 yds. wide, and 13 ft. deep; in the corners are remains of stairs, and in the S.W. corner is a niche where the water is drawn off into a channel for the supply of the *Bath of Our Lady Mary (Ḥammâm Sitti Maryam)*.

The road now descends, passing a rock where the stoning of St. Stephen is said to have taken place (comp. pp. 48, 71, 87), to the bottom of the valley, which we cross by the *Upper Bridge* (Pl. I, 3).

To the left of the road, beyond the bridge, is the church of the **Tomb of the Virgin** (*Kenîset Sitti Maryam;* Pl. K, 3), where, according to the legend, she was interred by the apostles, and where she lay until her 'assumption'. A church was erected here as early as the 5th cent. but was repeatedly destroyed. Its present form is due to *Milicent* (d. 1161), daughter of King Baldwin II. of Jerusalem. The chapel now belongs to the Greeks, the Latins having a slight share in the proprietorship.

A flight of steps descends to the space in front of the church; to the right is the passage leading to the *Cavern of the Agony* (p. 74). The only part of the church above ground is the *Porch*. The arches of the portal rest on four marble columns. A handsome *Staircase* of 47 marble steps descends immediately within the portal, passing a walled-up door (perhaps the entrance to the tomb of Milicent) and two side-chapels. That on the right (Pl. 1) contains two altars and the tombs of Joachim and Anne, the parents of the Virgin. The transference of these tombs hither from the church of St. Anne seems to have taken place in the 15th cent., but the traditions regarding them have since been frequently varied (comp. pp. 48, 49). The chapel to the left (Pl. 2) contains an altar over the alleged tomb of Joseph. The flight of steps ends at the *Church*, which lies 35 ft. below the level of the porch and is 31 yds. long, from E. to W., and 6½ yds. wide. The E. wing, which is much longer than the W., has a window above. In the centre of this wing is the so-called *Sarcophagus*

of Mary (Pl. 3), a lofty sarcophagus in a small square chapel, resembling that in the Church of the Holy Sepulchre and probably, like that, covering a rock-tomb. On the E. side is the altar of the Greeks (Pl. 4), on the N. that of the Armenians (Pl. 5). To the S. of the tomb is a prayer-recess of the Muslims (Pl. 6), who for a time had a joint right to the sanctuary. 'Omar himself is said once to have



1. Tomb of Mary's Parents. 2. Joseph's Tomb. 3. Sarcophagus of Mary. 4. Altar of the Greeks. 5. Altar of the Armenians. 6. Prayer Recess of the Muslims. 7. Vaults. 8. Altar of the Abyssinians. 9. Cistern. 10. Cavern of the Agony.

prayed here, in '*Jezmânîyeh*' (Gethsemane). Opposite the stairs, to the N., are vaults of little importance (Pl. 7). The W. wing contains an altar of the Abyssinians (Pl. 8), in front of which is a cistern (Pl. 9) with fairly good water, considered by the Greeks and Armenians to be a specific against various diseases.

On our return to the upper fore-court we follow the passage (Pl. c) mentioned at p. 73, which finally makes a descent of six steps and leads us into the so-called *Cavern of the Agony* ('Antrum Agoniæ'; Pl. 10), where the sweat of Jesus 'was as it were great drops of blood falling down to the ground' (Luke xxii. 44). The cavern is about 18 yds. long, 9½ yds. broad, and 12 ft. high, and is lighted by a small opening above. This is a genuine grotto in the solid rock, although whitewashed at places. The ceiling still bears traces of old frescoes, particularly towards the E., and is borne partly by natural pillars, and partly by masonry. The cavern, which now belongs to the Franciscans,

contains three altars and several broad stone benches. In the middle ages it was believed to be the spot where Jesus was taken captive.

A few paces from the Tomb of the Virgin, towards the S., on the opposite side of the road leading to the Mt. of Olives, is situated the **Garden of Gethsemane** (Pl. K, 4), a word signifying 'oil-press'. The garden, which is still a quiet and secluded spot, is surrounded by a wall and forms an irregular square, with a diameter of 70 paces. It belongs to the Franciscans. The earliest account of the place which we possess dates from the 4th cent.; and in this case tradition tallies with the Bible narrative. At one time it contained several churches. The entrance is from the E. side, *i.e.* the side next the Mt. of Olives. A rock immediately to the E. of this door marks the spot where Peter, James, and John slept (Mark xiv. 32 et seq.). Some ten or twelve paces to the S. of this spot, the fragment of a column in the wall indicates the traditional place where Judas betrayed Jesus with a kiss. The garden contains eight venerable olive-trees, which are said to date from the time of Christ; their trunks have split with age and are shored up with stones. The monk who keeps the garden presents the visitor with a bouquet of flowers, as a memento of the place; the visitor should offer him 1 fr. for the maintenance of the garden. The olive-oil yielded by the trees of the garden is sold at a high price, and rosaries are made from the olive-stones.

The road to Jericho (see p. 125) leads towards the S. from the Garden of Gethsemane. The road to the valley of the Kidron (see p. 80) diverges to the right a little farther on.

Three routes lead from the garden of Gethsemane to the (1/4 hr.) top of the Mt. of Olives, one of which starts from the S.E. and another from the N.E. corner, the latter soon again dividing. At this point, about thirty paces from the garden, there is situated, on the right, a light-grey rock, which has been pointed out since the 14th cent. as the place where the Virgin on her assumption dropped her girdle into the hands of St. Thomas. Close by is a small Russian hospice. Several Christian graves were discovered here, one of which yielded some silver coins of King Baldwin. — The steep path diverging to the right leads direct to the village of Kafr eṭ-Ṭûr (p. 76). To the right, above this path, is a separate Gethsemane Garden belonging to the Greeks; the *Church of St. Mary Magdalen* (Pl. K, 4), surmounted by seven bulbous domes and adorned in the interior with paintings, was built in 1888 at the expense of Emperor Alexander III. About halfway up, a ruin on the left has been shown since the 14th cent. as the spot where 'when he was come near, he beheld the city, and wept over it' (Luke xix. 41). The spot commands a beautiful view of the city. Even the Muslims once regarded the scene of the *Weeping of Christ* as holy, and a mosque stood here in the 17th century.

The Carriage Road to the Mount of Olives quits the Jaffa road (p. 68) at the Lloyd Hotel, skirts the outside of the N. city-wall (p. 68) to the *Damascus Gate* (Pl. E, 3; p. 85), and then leads

to the N., passing the Dominican monastery (p. 87), the house of the English bishop (Tombs of the Kings; p. 87), the House of the American Colony of Spaffordites, and the *Weli Sheikh Jerrâh*. It crosses the flat upper part of the Kidron Valley, here named the *Wâdi el-Jôz* (Valley of Nuts), with the Jewish Colonies to the left, while to the right, in the valley, are some rock-tombs, including the 'Grave of Simon the Just', a Jewish place of pilgrimage. The road then ascends in a wide curve to the top of the *Scopus* (Arabic *Meshârif*), where Titus and his legions encamped during the siege of Jerusalem. This point affords the best idea of the rocky ridge upon which the city lies. The N. city wall makes the impression of a mediæval fortress. The road to Nâbulus (p. 211) diverges here to the left, while that to the Mount of Olives makes a sweep to the S.E., passing the conspicuous country-house of Sir John Gray Hill, and ascends towards the S. to the top of the Mount of Olives.

The N. summit of the Mt. of Olives proper (p. 73) is called **Viri Galilæi** (Arab. *Karem eṣ-Ṣayyâd*, 'the vineyard of the hunter'). The first name it owes to a tradition, which arose in the 13th cent., that the 'men of Galilee' were addressed here, on the spot marked by two broken columns, by the two men in white apparel after the Ascension (Acts i. 11). The passage Matth. xxvi. 32 was also interpreted to mean that Christ had appeared here 'in Galilee'. The greater part of the area now belongs to the Greeks, who have erected a chapel, a small episcopal residence, and other buildings.

Towards the S. traces of a *Christian Burial Ground* (remains of the wall, fragments of columns, mosaic pavement with 15 graves beneath it) were discovered. Under the present E. wall of the area an extensive burial-place, consisting of *Jewish and Christian Rock Tombs* (possibly the Peristereon of Josephus), was found. The antiquities are preserved in the bishop's house.

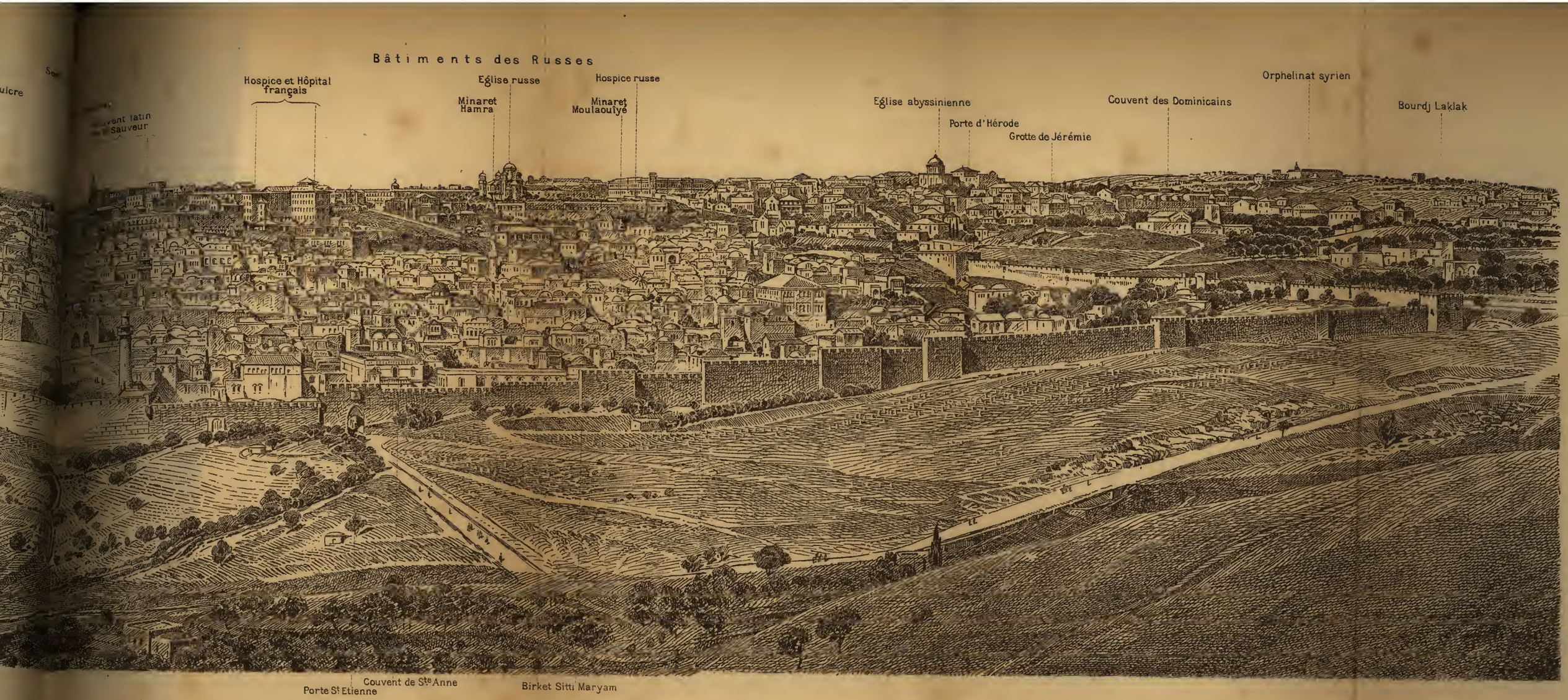
The road ends at the village of *Kafr eṭ-Ṭûr*, a group of poor stone cottages on the W. side of the two central summits.

We now proceed to the E. to the **Russian Buildings.** In the garden, which is surrounded by a high wall, is a handsome *Church*, erected after the design of the old church, the remains of which were found here. A stone in front marks the scene of the Ascension according to the believers of the Greek Church. Behind is the six-storied *Belvedere Tower*, from the platform of which (214 steps) we have a magnificent *View, especially of Jerusalem and its environs.

Beyond the valley of the Kidron extends the spacious plateau of the Ḥaram esh-Sherîf, where the Dome of the Rock and the Aḳṣâ Mosque present a particularly imposing sight. The hollow of the Tyropœon (p. 30) is plainly distinguishable between the Temple hill and the upper part of the town. To the left of the Church of the Holy Sepulchre and the more distant Latin Patriarchate rises the tower of the new Protestant Church of the Redeemer (p. 46). Farther to the right, in the distance, is the large Russian building in the W. suburb. — Towards the N. is seen the upper course of the valley of the Kidron, decked with rich verdure in spring, beyond which rises

Mont Sion
Couvent arménien
Vallée de Hinnom
Tombeau de David
Porte de Sion
Séminaire arménien
Église armén. de St Jacques
Synagogues des Achkénazim
Citadelle
Tour de David (Tour Phasaël)
Porte de Jaffa
Patriarcat latin
Église St Sauveur
Église du St Sépulcre
Église russe de Ste Madeleine
Mosquée el-Aḳṣâ
Koubbet es-Sakhra (Mosquée de Omar)
Porte Dorée
Ḥaram ech-Chérîf

PANORAMA



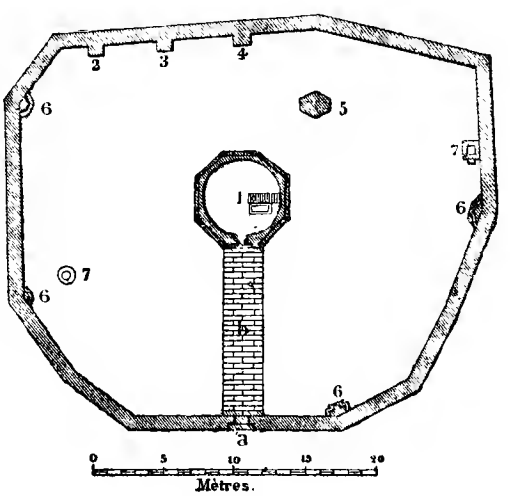
DE JÉRUSALEM

the Scopus. — The view towards the E. is striking. The clearness of the atmosphere is so deceptive that the blue waters of the Dead Sea seem quite near our eye, though really 15½ M. distant and no less than 3900 ft. below our present standpoint. The blue heights which rise beyond the deep chasm are the mountains of Moab (pp. xlviii, xlix). To the extreme S. of the range, a small eminence crowned by the village of El-Kerak (p. 149) is visible in clear weather. On the E. margin of the Dead Sea are seen two wide openings; that to the S. is the valley of the river Arnon (Môjib), and that to the N. the valley of the Zerḳâ Mâʿîn. Farther to the N. rises the Jebel Jilʿâd (Gilead). Nearer to us lies the valley of Jordan (el-Ghôr), the course of the river being indicated by a green line on a whitish ground. — Towards the S.E. we see the road to Jericho; to the left some of the houses of Bethany; high up, beyond Bethany, the village of Abu Dîs; farther to the left, the Chapel of the Meeting (p. 126); below, in the foreground, the chapel of Bethphage (p. 79). Quite near us rises the 'Mountain of Offence', beyond the Kidron that of 'Evil Counsel', and farther distant, to the S., is the summit of the 'Frank Mountain', or Jebel el-Fureidîs, with the heights of Bethlehem and Tekoah. To the S.W., on the fringe of hills which bounds the plain of Rephaim on the S., lies the monastery of Mâr Elyâs, past which winds the road to Bethlehem. This town itself is concealed from view, but several villages are distinctly visible.

Eastwards, behind the church, is the *House of the Archimandrite.* In building this house, some interesting mosaics were found, which are now preserved in one of the rooms; beneath this room is a sepulchral chamber. There are similar mosaics in the vaulted chambers and tomb discovered to the S. of the house. The mosaics contain Armenian inscriptions of the 9th and 10th centuries: all of them are relics of an Armenian monastery.

The **Chapel of the Ascension,** on a site long accepted by Occidental tradition but dating in its present form only from 1834-35, lies in

a. Entrance.
b. Paved Path.
1. Chapel of the Ascension.
2. Prayer Recess of the Armenians.
3. Recess of the Copts.
4. Recess of the Syrians.
5. Recess of the Greeks.
6. Remains of Columns.
7. Cisterns.



the village itself, adjoining a Dervish monastery, which was originally an Augustine abbey. The scene of the Ascension was located on the

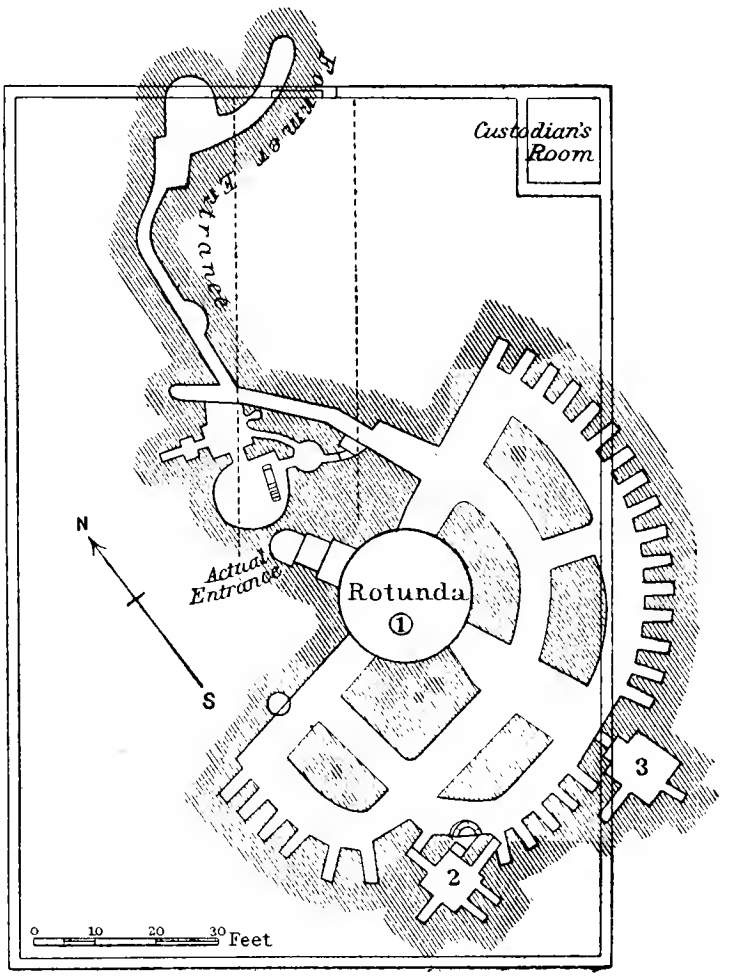
Mt. of Olives as early as 315. Constantine erected a roofless basilica over the spot. About the year 600 many monasteries stood on the mount. In the 7th cent. there was a small round church here, which had been built by Modestus, but was destroyed in the 11th century. A church mentioned in 1130 was also destroyed. The chapel now belongs to the Muslims, who also consider this a sacred spot, but Christians are permitted to celebrate mass in it on certain days. A handsome portal (Pl. a) admits us to a court, in the centre of which rises the chapel of irregular octagonal shape, 21 feet in diameter, over which rises a cylindrical drum with a dome. The chapel has been rebuilt according to the original model, but the pointed arches over the corner-pilasters were formerly open instead of built up. The capitals and bases of the columns are of white marble and have probably been brought from older buildings. In an oblong marble enclosure is shown the impression of the right foot of Christ, turned southwards. Since the time of the Frankish domination this foot-print has been so variously described, that it must have been frequently renewed since then.

In the S.W. corner of the monastery of the dervishes is a door leading to the *Vault of St. Pelagia* (Arab. *Râhibet Bint Ḥasan*). The door opens into an anteroom, whence twelve steps descend to a tomb-chamber, now a Muslim place of prayer, and generally closed.

The Jews place here the tomb of the prophetess *Huldah* (2 Kings xxii. 14), and the Christians the dwelling of St. Pelagia of Antioch, who did penance here for her sins in the 5th cent., and wrought miracles even after her death. The tradition as to Pelagia dates from the Crusaders' period.

To the S. of the village of Kafr eṭ-Ṭûr, beyond the divergence of the routes to Bethany (see p. 79) on the left, and Gethsemane (see p. 75) on the right, lie the **Latin Buildings,** consisting of a *Carmelite Nunnery*, the Church of the Creed, and the Church of the Lord's Prayer. The low-lying *Church of the Creed* is so situated that the roof forms a terrace only slightly raised above the surface of the ground. Of the pointed arches at the sides, only two at the N. end are still preserved. According to the account of Eusebius, the Empress Helena erected a church upon the Mount of Olives 'over the grotto in which Jesus initiated his disciples into the secrets of his doctrines'. In the 15th cent. a 'Church of St. Mark' stood here. According to mediæval tradition, it was here that the apostles drew up the Creed. The *Church of the Paternoster*, or *Lord's Prayer*, to the E. of the Church of the Creed, was originally erected, in consequence of a sermon by Peter the Hermit, on the spot where, according to mediæval tradition, Christ taught his disciples the Lord's Prayer. The present building was erected in 1898 at the cost of the Princess Latour d'Auvergne. In the vestibule are a leaden sarcophagus, many fragments of marble, and other antiquities found in the course of building. To the W. is the Hall of the Lord's Prayer. In the passage round the handsome court are tablets inscribed with the Lord's Prayer in 32 different languages. On the S. side is the tomb of the princess, with a lifesize marble effigy.

The road leads on to the S.W. to the so-called **Tombs of the Prophets,** a series of old rock-tombs which are greatly revered by the Jews and now belong to the Russians. No charge is made for admission, but the custodian expects a gratuity of 50 centimes. Candles are necessary. The arrangement of the tombs is shown on the adjoining ground-plan. The passages are partly filled up, and the wall of the outermost contains several shaft-tombs (p. xciv). To the S.W., at a somewhat higher level, is a side-chamber (Pl. 2) containing five tombs; another side-chamber (Pl. 3) has been left unfinished. Greek inscriptions found here make it highly probable that this was a burial-place of the 4-6th century, while the central rotunda may have been a cistern. Pl. 1 shows the opening in the ceiling.



On the road to Bethany (comp. p. 78), about ½ M. to the E. of the Latin Buildings, are the remains of a chapel of the Crusaders discovered in 1880. The Franciscans have built a new chapel here. The remains of frescoes and inscriptions found here show that the Crusaders regarded this as the site of *Bethphage*, where the disciples found the ass on which Jesus rode into Jerusalem (Matth. xxi. 1; Mark xi. 1; Luke xix. 29). This identification is, however, very doubtful, and it would seem likely that the village lay much farther to the E. — It is a walk of 20 min. to reach *Bethany* (p. 125) from the chapel.

b. The Valley of the Kidron and the Valley of Hinnom.

The valleys enclosing Jerusalem on the E., S., and W. are wide and shallow in their upper parts, but contract and fall off rapidly toward the S. The *Valley of the Kidron* or *Kedron*, now called *Wâdi Sitti Maryam*, or 'Valley

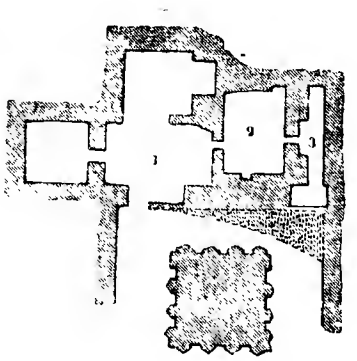
of St. Mary', to the E. of the city, contained water in winter during the time of Christ, but is now entirely dry (comp. p. 30). At Gethsemane its floor is 150 ft. below the Ḥaram, but at Job's Well (p. 83) it is 200 ft. lower. In contradistinction to the Temple Hill, this valley was regarded as unclean. The name of '*Valley of Jehoshaphat*' is of early origin, having been already applied to this valley by the venerable Pilgrim of Bordeaux (ca. 333), but the tradition that this gorge will be the scene of the Last Judgment (p. 62), founded on a misinterpretation of a passage in the book of Joel (iii. 2), is probably of pre-Christian origin. The Muslims, who have also adopted this tradition, accordingly bury their dead on the E. side of the Ḥaram esh-Sherîf, while the Jews have their cemetery on the W. side of the Mt. of Olives (comp. p. 62). — The name of *Valley of Hinnom* is attached to the valley to the S. and W. (Arabic *Wâdi er-Rabâbi*), especially to its lower part. The Hebrew name is *Gê Ben Hinnom*, 'the valley of Ben Hinnom' (Josh. xv. 8). In this neighbourhood lay *Tophet*, the 'place of fire', where the Israelites sometimes sacrificed children to Moloch (Jer. vii. 31; 2 Kings xxiii. 10). Even at a later period the valley was an object of detestation to the Jews, whence the word *Gehenna*, used in the New Testament, a contraction of Gehinnom, came to signify hell among both the Jews and the Mohammedans. The name 'Valley of Fire', at present applied to the lower part of the valley of the Kidron (*Wâdi en-Nâr*), may perhaps have some connection with these ancient idolatrous rites.

The excursion may be made either on foot or on horseback.

Just outside the *Gate of St. Stephen* (Pl. H, I, 3; p. 48) we follow a road diverging to the right from the route to the Mount of Olives (p. 73). This leads us past the Muslim graves below the E. wall of the Ḥaram (Golden Gate, p. 67) to the S.E. corner, where we take the road to the left and proceed across the *Lower Kidron Bridge* (Pl. I, 5) to the Tomb of Absalom.

Those who combine this excursion with the visit to the Mount of Olives diverge to the right from the Jericho road (Pl. K, 4; p. 75) to the S. of Gethsemane. The whole slope above this road is covered with Jewish graves. The first tomb we come to on this route, to the left of the road, is the so-called —

Tomb of Absalom (Arab. *Ṭanṭûr Fir'aun*, 'cap of Pharaoh'; Pl. I, K, 5). The lower part of this strange-looking monument consists of a large cube, 19½ ft. square and 21 ft. high, hewn out of the solid rock. Above this rises a square superstructure of large stones, terminating in a low spire which widens a little at the top like an opening flower. The whole monument rises to a height of 48 ft. above the surrounding rubbish. The rock-cube is first mentioned in 333 A.D., but it was not till the 16th cent. that its connection with Absalom (based on 2 Sam. xviii. 18) became exclusive of all other attributions. The prominent Ionic capitals of the half-columns and corner-pilasters, the frieze, and the Doric architrave point to the Græco-Roman period as the date of its construction. The tomb-chambers in the interior, now

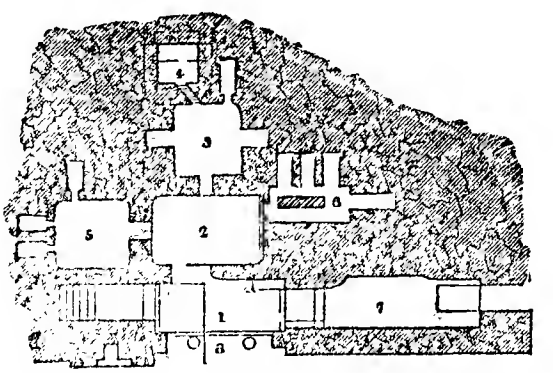


A

filled with rubbish, may be possibly of earlier origin, but in this case the decorations, with their grotesque mixture of Greek and Egyptian styles, were presumably added at a much later time. In memory of Absalom's disobedience, it used to be customary with the Jews to pelt this monument with stones. The proper entrance to the structure is imbedded in rubbish.

On the Plan at p. 80 the Tomb of Absalom is marked with *A*. The so-called **Tomb of Jehoshaphat,** to the E. of it, is entirely choked with rubbish. The main chamber (Pl. 1) shows traces of a coat of mortar and of frescoes, which suggest that it was once used as a Christian chapel. It may possibly be the chapel which enclosed the tomb of St. James in the time of the Franks.

A little farther to the S., on the edge of the rock, is the shaft-like entrance to the **Grotto of St. James** (Pl. I, K, 5), a rock-tomb probably also dating from the Græco-Roman period, in which, according to a tradition of the 6th cent., St. James is said to have lain concealed without food from the taking of Jesus until the Resurrection. The tradition that this grotto is his tomb is not earlier than the 15th century. The vestibule of the tomb (Pl. 1) is open towards the valley (W.) for a space of 16 ft. The front part of the ceiling is borne by two Doric columns 7 ft. in height (Pl. a), adjoining which are two side-pillars incorporated with the rock. Above these runs a Doric frieze with triglyphs; over the cornice is a Hebrew inscription. Through a second ante-chamber (Pl. 2), we enter a chamber (Pl. 3) with three shaft-tombs; beyond which we ascend by several steps to a small chamber to the N.E. (Pl. 4). To the N. of No. 2 is a chamber (Pl. 5) containing three shaft-tombs, and to the S. of it is a passage (Pl. 6) with a shelf of rock, to which steps ascend; above the shelf are four shaft-tombs. — From the vestibule of the Grotto of St. James a passage (Pl. 7) leads southwards to the **Pyramid of Zacharias** (Pl. I, K, 5), erected according to the Christians in memory of the Zacharias mentioned by St. Matthew (xxiii. 35), but according to the Jews in memory of the Zechariah of 2 Chron. xxiv. 20. This monument, which is 29½ ft. high and 16½ ft. square, is entirely hewn in the rock. On the S. side are still seen the holes which probably supported the scaffolding of the masons. Between the square corner-pillars are placed half-columns with Ionic capitals, which again seem to point to the Græco-Roman period. Above runs a bare cornice, over which rises a blunted pyramid.



A little farther to the S. we reach the village of **Siloah** (Arab. *Kafr Silwân;* Pl. H, I, 7-9), the houses of which cling to the steep hillside. Many ancient rock-tombs here are used either as dwellings or as stables. At the entrance to the village there is another monolith, known as the 'Tomb of Pharaoh's Daughter'; over the entrance are the remains of an inscription in ancient Hebrew letters. This monolith dates from a period before the Exodus; the cornice with hollow moulding is evidence of Egyptian influence. In the lower part of the cliff is a series of entrances to tombs, some of them artistically hewn. The inhabitants of Silwân, who are all Muslims, are notorious for their thievish propensities. They live chiefly by farming and cattle-breeding, and some of them bring water from the Siloah or Job's well on the backs of donkeys into the town for sale. To the S. of Siloah lies the *Leper Hospital* of the Turkish Government, managed by the Sœurs de Charité (comp. p. 69). — From the village we may ascend in 7-8 min. to the top of the *Jebel Baṭn el-Hawâ*, or **Mountain of Offence** (Pl. K, 8, 9), considered part of the Mount of Olives group (comp. pp. 72, 73). Its name (*Mons Offensionis*, *Mons Scandali*) is derived from 2 Kings xxiii. 13, as the Vulgate, rightly or wrongly, localized here the scene of Solomon's idolatrous practices. On the summit is a Benedictine convent with a seminary of the United Syrians. The view, which includes the *Wâdi Kattûn* on the E., and the Valley of the Kidron on the W. and S., is very inferior to that from the Mt. of Olives.

From the N. part of the village of Siloah a road descends to the W. to the neighbouring (5 min.) **Fountain of the Virgin** (Pl. H, 7), Arab. *'Ain Sitti Maryam*, or *'Ain Umm ed-Derej* (fountain of steps). The name is derived from a legend of the 14th cent. to the effect that the Virgin once drew water or washed the swaddling-clothes of her Son here. It is probably identical with the spring of *Gihon*, where the faithful followers of David anointed Solomon as King (1 Kings i. 38). We descend by sixteen steps through a vault to a level space, and by fourteen steps more to the water. The basin is 11½ ft. long and 5 ft. wide, and the bottom is covered with small stones. The spring is intermittent. In the rainy winter season the water flows from three to five times daily, in summer twice, and in autumn once only. This is accounted for as follows. In the interior of the rock there is a natural reservoir, in which the water collects, This reservoir is connected with the basin by a syphon-shaped passage, which, acting by a natural law, empties the reservoir into the basin whenever the water in the former reaches the highest level of the syphon-like outlet.

Efforts were made at a very early period to make the waters of this spring available for the inhabitants of the city. Perhaps the earliest of these is the canal, discovered by Schick in 1891 and not yet fully excavated, which conveyed the water along the surface of the ground to the Pool of Siloam (p. 83). This channel is perhaps referred to in the phrase of Isaiah (viii. 6), 'the waters of Shiloah that go softly'. As this channel

would be of little use in time of war, a subterranean passage was constructed (probably also under one of the early kings) from within the walls to a perpendicular shaft above the spring. An attempt to deprive enemies of the water was made by the construction of the subterranean *Siloah Canal*, which is very probably a work of Hezekiah (2 Kings xx. 20). This channel is of very rude construction and now at places very low and narrow. Curiously enough, it is not straight, but has several windings, and there are a number of small *culs de sac* in its course, apparently showing that the unskilled workmen had frequently lost the right direction. The distance in a straight line is 366 yds., but by the rocky channel 583 yds. The vertical shafts are also interesting. As the water frequently fills the passage quite unexpectedly, it is dangerous to attempt to pass through it. — In 1880 the oldest Hebrew inscription we possess (now in Constantinople) was found at the mouth of this channel in the rock. It contains a brief account of the construction of this channel, 1200 ells long, and, among other details, mentions that the workmen began the boring from both ends. In consequence of this most important discovery, the channel was again examined, and the spot was found where the hoes of the diggers met.

The **Pool of Siloam** or **Siloah** (Arab. *'Ain Silwân;* Pl. G, H, 9) lies a little farther down the valley, near the mouth of the above-mentioned channel, and was in antiquity enclosed within the city-wall (Well Gate, see p. 31). It is 52 ft. long and 19 ft. wide. Excavations have here revealed a bath-house and the remains of a basilica, while close by, to the N.W., have been discovered parts of the old wall, a flight of steps cut in the rock, a paved street, etc. The bath is, perhaps, of the Herodian period; the basilica, which is first mentioned in 570 A.D., commemorated the healing of the man blind from his birth (John ix. 7). To the E. of the upper pool lies the *Lower Pool of Siloam* (*Birket el-Ḥamrâ*, or 'the red pool'; probably the 'king's pool' of Neh. ii. 14), which belongs to the Greeks and has been filled up by them. To the S. of the large pool stands an old mulberry-tree, enclosed by stones for its protection, and mentioned for the first time in the 16th cent., where the prophet Isaiah is said to have been sawn asunder in presence of King Manasseh. The tradition of this martyrdom is alluded to by some of the fathers of the church.

A road hence leads farther down the valley, reaching in a few minutes the junction of the valleys of Jehoshaphat and Hinnom (350 ft. below the Haram), and a ruined mosque adjoined by the spring called **Job's Well** (*Bîr Eyyûb;* comp. the Map, p. 72). The well is 125 ft. deep and seldom dries up. The water is considered excellent. The water sometimes overflows after much rain, which is considered to indicate a fruitful year, and gives occasion for a general festivity.

The name is derived from a late and senseless Muslim legend. An equally valueless tradition arose in the 16th cent. to the effect that the holy fire was concealed in this well during the captivity and was rediscovered by Nehemiah. Probably we are here standing on the brink of the well of *'En-Rogel* ('fullers' spring'), mentioned in 1 Kings i. 9. The modern *Ez-Zahweîleh* has of late been supposed identical with the 'stone of *Zoheleth*', but the fullers' spring would then have to be placed nearer the Fountain of the Virgin. The question cannot be answered until it has been settled whether Job's well is of ancient or modern date.

We now turn to the W. and enter the VALLEY OF HINNOM (p. 80; *Wâdi er-Rabâbi*). To the N.W. rise the steep slopes of the so-called Suburb of Zion (p. 70). To the S. is *Jebel Abu Tôr*, a hill also called by the Franks the *Mount of Evil Counsel*, according to a legend of the 14th cent., to the effect that Caiaphas possessed a country-house here, where he consulted with the Jews how he might kill Jesus. [A path leads to the top from Job's Well, but it is more easily ascended from the Bethlehem road.] The soil is well cultivated at places, though plentifully sprinkled with small stones.

The slope of the Jebel Abu Tôr is honeycombed with rock-tombs, the low entrances of which, many of them tastefully ornamented, are approached by rock-hewn steps. The tombs invariably contain a number of vaults for different families. Some of them were occupied by hermits from the early Christian period down to the middle ages, and afterwards by poor families and cattle. The largest is the so-called —

Apostles' Cave, in which, according to a tradition of the 16th cent., the apostles concealed themselves during the Crucifixion. It is now used as a chapel for the Greek convent adjoining it.

Above the entrance is a frieze of which eight sections have been preserved. The fore-court was adorned with frescoes, of which only scanty traces remain. Beyond the chapel itself are two other chambers, the innermost of which contains several shaft-graves and also two vaulted shelf-tombs, which are pointed out as the tombs of Caiaphas and Annas.

The roof of the convent commands a beautiful view of the junction of the Hinnom Valley with that of the Kidron.

Two adjacent burial-places are supposed to mark *Aceldama*, or the **Field of Blood**, mentioned in Matth. xxvii. 8. As the Bible does not inform us where the 'field of blood' lay, various other sites have also been identified with it. The Greeks connect the name with the large burial-place below the Apostles' Cave (see above).

Through the entrance-door, the lowest stones of the columns of which are old, we enter the *Vestibule*. A door adorned with mouldings and gable leads hence to the *Main Chamber* on a somewhat lower level. The ceiling of this chamber is vaulted in a dome-like manner. On each side it is adjoined by a smaller chamber, each of which contains two vaulted niche-tombs with human bones in them. Passages in the rear wall lead to the right and left to other *Chambers* with niche-tombs in the walls. The chamber to the left also contains a curious grave sunk in the floor and reproducing the shape of the human body. The whole arrangement recalls that of the Tombs of the Kings (p. 87).

The grave which Occidental Christians believe to be the site of the Field of Blood (comp. above) lies a little to the W. and farther up the valley. It was visited by pilgrims at an early period, and appears in a map of the 13th cent. as 'carnelium' (*i.e.* charnel-house). The Arabs call the spot *El-Ferdûs* (Paradise). The structure is formed of a large half-open grotto, walled up in front and roofed over with masonry. The interior may be entered by a gap in the wall. In the centre is a massive pillar and in the rocky sides are shaft-tombs. The floor is covered with a layer of bones

about 6 ft. thick, above which is a covering layer of sand and rubbish. On the W. wall of the interior are crosses and Armenian inscriptions.

A little farther on we reach the Ophthalmic Hospital of the Knights of St. John, whence we may return to the Jaffa Gate by the road described at pp. 69-67.

c. N. Side of the City.

The *Cotton Grotto*, the *Grotto of Jeremiah*, and the *Tombs of the Kings* (p. 87) may be reached by carriage, but the *Tombs of the Judges* are best approached on horseback. The key to the Cotton Grotto must be procured (through the dragoman or the landlord of the hotel) from the Serâi, whence a guide will also be sent (fee 6-9 pi., or more in proportion for a party). It is necessary to take a light when visiting the different caverns.

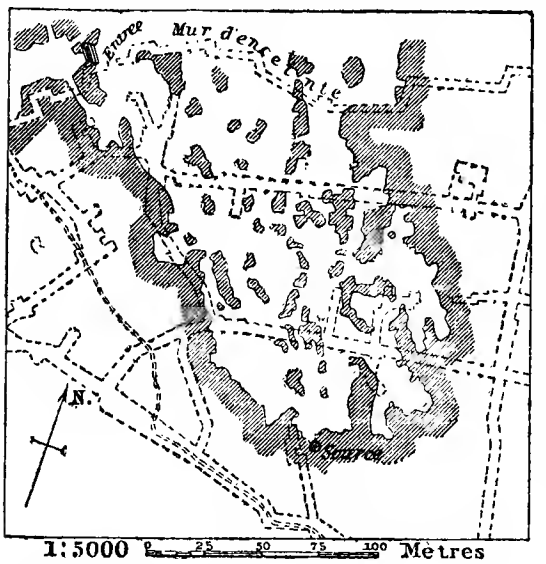
We leave the town by the **Damascus Gate** (*Bâb el-ʿAmûd*; Pl. E, 3), which ranks with the Jaffa Gate as one of the most important entrances to the city. According to the inscription it was built, or at least restored, by Solimân in the year 944 of the Hegira (beginning 10th June, 1537) and is a fine example of the architecture of the 16th century. It consists of two towers between which is visible the upper part of an ancient arch. The passage between the towers forms two angles. On the side next the city the gateway is enclosed by two thin columns, above which is a pointed pediment with an inscription. The battlements are surmounted by small tapering columns. The Mâdebâ mosaic map (p. 29) shows that in the 6th cent. there was an open space within the gate on which stood a large column. It is to this column that the Arabic name, 'gate of the column', refers. The tower of the gate commands a celebrated view.

Under the towers there still exist subterranean chambers, that under the E. tower being built of large blocks. A reservoir and a fragment of wall (running from E. to W.) constructed of drafted blocks have also been discovered here. Outside the gate we can still clearly see on our right (E.) ancient courses of drafted blocks; when the gateway was rebuilt the Turks had grooves cut in the blocks to make them look more modern. The rushing of a subterranean water-course is said to have been frequently heard below the Damascus Gate, and it is not improbable that one may exist here. In the 12th cent. the gate was called St. Stephen's Gate (comp. p. 87).

The open space (Pl. E, 2) in front of the Damascus Gate is the point where four roads meet. On the left is the road leaving the Jaffa Road at the Lloyd Hotel, which skirts the city-wall to the right (E.) and is continued to the upper valley of the Kidron. The road to the N.W. leads to the Jewish colonies to the N. of the Jaffa Suburb, and the road to the N. is the road to Nâbulus (Shechem, p. 215).

In the rock to the right of the Kidron Valley road, about 100 paces to the E. of the Damascus Gate, and 19 ft. below the wall, is the entrance to the so-called **Cotton Grotto** (Pl. F, 2, 3), rediscovered in 1852. This cavern is called the linen grotto *(mughârat el-kettân)* by Muslim authors, and it corresponds to the 'royal grottoes' of

Josephus (Bell. Jud. v. 4, 2). It is an extensive subterranean quarry, stretching 214 yards in a straight line below the level of the city, and sloping considerably down towards the S. On the sides are still seen niches for the lamps of the quarrymen. The rocky roof is supported by huge pillars. The blocks were separated from the rock by means of wooden wedges, which were driven in and wetted so as to cause them to swell; and traces of this mode of working the quarry are still distinguishable. We possess no clue as to the period when the quarry was used. On one of the walls was a kind of cherub in the Assyrian style (a four-footed being with a human head), which is now in the Louvre. There is a trickling spring on the right side.



Opposite the Cotton Grotto, and a little to the N. of the road, is the so-called **Grotto of Jeremiah** (*el-Edhemîyeh;* Pl. F, 2; fee 6 pi.). This was probably also an old quarry originally connected with the Cotton Grotto and afterwards separated from it by the removal of the intervening rock in order to increase the strength of the fortifications. We first enter a small garden, in which fragments of columns are scattered about. Passing through a place of prayer we are conducted into a cavern towards the E., and then into a second, circular in shape, about 40 paces long and 35 wide, and supported by a pillar in the centre. To the S.W. we are shown the tomb of the Sultan Ibrâhîm, and beyond it a lofty rock-shelf, with a tomb, which since the 15th cent. has been called the tomb of Jeremiah. The prophet is said to have written his Lamentations here. These caverns were once inhabited by Muslim santons or monks. In the S.E. angle of the court there are an entrance and a descent of 7 steps to a vault borne by a short, thick column, beyond which a passage like a door leads to the N. We find here a large and handsome cistern, with its roof supported by a massive pillar, and lighted from above. Steps lead down to the surface of the water.

We return to the Damascus Gate and take the *Nâbulus Road* (p. 85), which leads to the N. — The first side-road to the right leads in a few steps to a garden containing a niche-tomb (p. xciv) hewn in the rock. Some English authorities, including General Gordon, who visited Jerusalem in 1882, three years before his

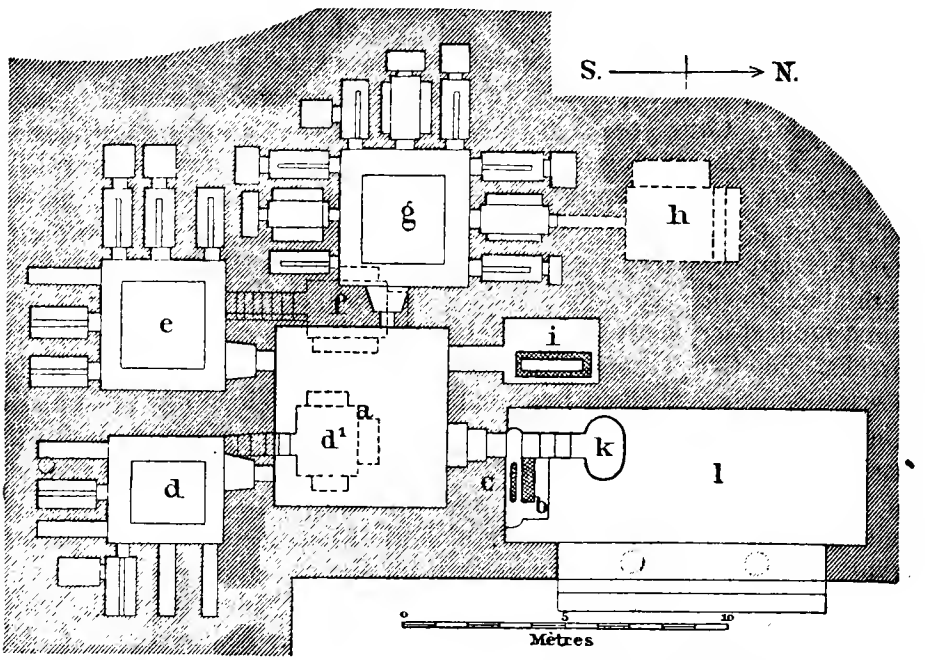
death at Khartûm, regard the hill immediately above the Grotto of Jeremiah as the true Golgotha, and believe this niche-tomb to be the *Grave of Jesus* (Pl. E, 1; adm. 1/2 fr.).

Adjacent is the large **Dominican Monastery** (*Couvent des Dominicains de St. Etienne;* Pl. E, 1), with which the school mentioned at p. 21 is connected. Its grounds contain several rocky tombs similar to those just described, and two churches erected over the remains of two older *Churches of St. Stephen.* It is not known at what date the site of the stoning of St. Stephen was transferred by tradition to this spot (comp. pp. 48, 71, 73). In 460 the Empress Eudoxia built a large church in honour of St. Stephen to the N. of the city, but this appears to have been destroyed when the Arabs besieged Jerusalem in 637 (p. 29). About the 8th cent. a humbler church and a monastery, dedicated to the same saint, were raised here by the Greeks. The Crusaders found this church in ruins and restored it, but it was again pulled down by Saladin during the siege of 1187 (p. 30). The easternmost of the two present churches occupies the site of the basilica of Eudoxia. Mosaic pavements, the altar-slab, and fragments of columns were discovered, and the positions of the apse, the columns, and the aisles were quite distinct. Beneath is a spacious crypt. The church has been rebuilt on the old plan. — The smaller church to the W. stands on the ruins of the Crusaders' Church, which was partly built with the ruins of the basilica.

Beyond the Dominican Monastery the road forks. The branch to the left leads to the Tombs of the Judges (p. 89) and En-Nebi Samwîl (p. 96). We follow the right branch (to Nâbulus and the Mt. of Olives, see p. 76) and beyond the *House of the English Bishop* (p. 21) take the cross-road to the right. A few more paces bring us to the so-called —

Tombs of the Kings (Arab. *Ḳubûr es-Salâṭîn;* fee to the custodian 5 pi., more for a party). A rock-hewn staircase of 24 steps, 9 yds. wide, leads down into the tombs in an E. direction. We here observe channels cut in the rock for conducting water to the cisterns below; these cross the staircase at the 10th and 20th steps and lead down beside the wall to the right. At the foot of the staircase we observe the beautiful cisterns, which have now been repaired; the smaller is on the right; straight before us is a much larger one, with a double-arched entrance in the wall of the rock. The roof is slightly vaulted and supported by a pillar. At the corners of each cistern are steps for drawing water. On the left is a round-arched passage which leads hence through a rocky wall, 4 1/2 ft. thick, down three steps into an open court hewn in the rock at a depth of about 26 ft., 30 yds. long and 27 yds. wide. To the W. we perceive the richly hewn portal of the rock-tombs. The portal has been widened to 39 ft.; like that of St. James's Grotto (p. 81), it was formerly borne by two columns, which relieved the open space. Some of the mouldings of the portal are still in admirable preservation, consisting of a broad girdle of

wreaths, fruit, and foliage. In the vestibule (l) are fragments of columns, capitals, and fragments of sarcophagi. We cross over a round cistern (k) and descend a few steps; on our left is an angular passage (b) with a movable rolling stone (c) by which the entrance to the



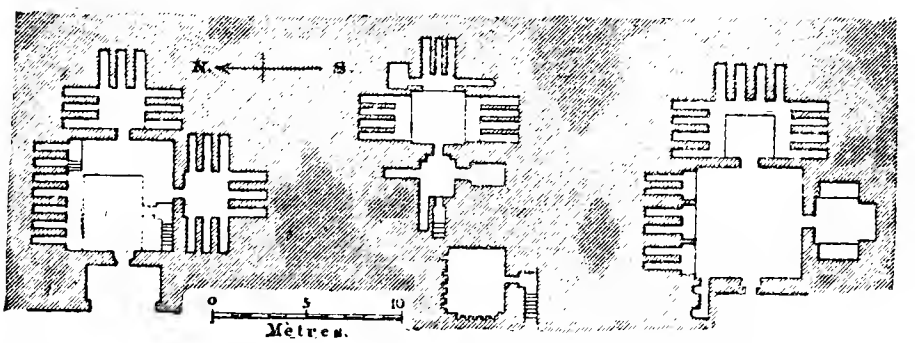
tomb could be closed (said to be one of the only two sepulchre-doors of this kind still intact; see Matth. xxviii. 2; Mark xvi. 3, 4; Luke xxiv. 2). The chamber (a) is about $6\frac{1}{2}$ yds. square, and from it four entrances, two to the S., one to the W., and one to the N., lead to tomb-chambers. The S.E. chamber (d) contains rock-shelves on three sides, and shaft-tombs (p. xciv) on the E. and S. In the N.W. angle we descend by 4 steps into a lower chamber (d') with 3 shelf-tombs. The second chamber (e) has a depression in the middle, three shaft-tombs on the S., and three on the W.; this chamber also has a subsidiary chamber (f), and on the ground lie fragments of the lid of a handsome sarcophagus. The chamber (g) to the W. of the vestibule contains two shaft-tombs on the right and on the left, in addition to the shelves in the walls. In the middle is a passage leading to a small chamber with 3 shelf-tombs. From this chamber in the N. wall a passage leads farther down to a larger apartment (h), in which are a vaulted shelf-tomb on the left, and a double shelf at the back. The chamber (i) to the right of the principal entrance once contained a richly decorated sarcophagus (now in the Louvre). The different chambers bear distinct traces of having once been closed by properly fitted stone doors.

These catacombs are revered by the Jews, who from a very early period have called them the *Cavern of Zedekiah*, or the *Tomb of the rich Kalba Sabua*, a noble who lived at the time of the Roman siege. It is most probable, however, that this is the tomb of *Queen Helena of Adiabene*, which, according to Josephus (Ant. xx. 4, 3), was situated here. This

queen, with her son Izates, became converted to Judaism and for some time resided at Jerusalem, where she had a palace. Helena and Izates were buried in a handsome tomb with three pyramids, situated three stadia from Jerusalem, which was so famous that Pausanias compares it with the tomb of Mausolus. Izates had twenty-four sons, and hence the extent of the tomb. A sarcophagus, found by De Saulcy, bore an Aramaic inscription (in which the name of *Queen Zaddo* occurs) in Syriac and Hebrew characters, a proof that this Jewish queen belonged to a Syrian royal family, *viz.* that of Adiabene. These vaults were understood to be tombs as early as the 14th cent., and they were sometimes referred by tradition to the early kings of Judah, whence they are still called 'tombs of the kings' (comp. p. 71).

The Tombs of the Judges lie about 35 min. from the Damascus Gate, on the road to En-Nebi Samwîl (comp. p. 87), which skirts the so-called 'Hill of Ashes' and is joined by the road from the Jaffa Suburb (Church of St. Paul, pp. 68, 69). They are reached from the Tombs of the Kings by following the cross-road diverging to the N.W. from the Nâbulus road and keeping the direction of the conspicuous minaret of En-Nebi Samwîl.

I. Tombs on level of ground. II. Basement. III. Upper series of tombs.



The myth that the Judges of Israel are buried in the so-called **Tombs of the Judges** *(Ḳubûr el-Ḳuḍât)* is of comparatively modern origin. They have also been called Tombs of the Prophets *(Ḳubûr el-Anbiyâ)*. Other authorities assign them to members of a later Jewish court of justice. The entrance is in the rocks to the right of the road. A fore-court, $6\frac{1}{2}$-7 ft. wide, has been hewn in the rock; the vestibule is 13 ft. wide, open in front, and provided with a gable. In the pediment is a ring from which pointed leaves extend in the form of rays. There is also a pediment over the portal leading into the tomb-chamber. The portal was once capable of being closed from within. The S.E. and N.W. corners of the first tomb-chamber are imbedded in rubbish. On the left (N.) side of it are seven shaft-tombs, above which, at irregular distances, are three vaulted shelf-tombs (Pl. III); and at the back of these there are two other shaft-tombs. In the W. wall is a niche. Adjoining this first chamber on the E. and S. (Pl. I) are two others on about the same level, and two on a lower level (Pl. II). On each of three sides

of the E. chamber are three shaft-tombs on a level with the ground (Pl. I), and 3 ft. above these (Pl. III) are four more of the same kind. The S. chamber has on each of three sides three shaft-tombs, and above these a long vaulted shelf-tomb. From the first chamber a passage, with three shaft-tombs, descends to the N.E. chamber, which contains five shaft-tombs on the N., five on the S., and three on the E. side. The subterranean side-chamber to the S.W. was originally a quarry.

There are other rock-tombs in the vicinity, but none of so great extent. There is, however, an interesting tomb about 5 min. to the N.E. of the Tombs of the Judges, and about 5 min. to the E. of them is an admirably preserved wine-press with a cistern.

II. JUDÆA, THE COUNTRY EAST OF THE JORDAN, SOUTHERN PALESTINE, AND THE PENINSULA OF SINAI.

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6. From Jerusalem to the Monastery of the Cross, Philip's Well, and Bittîr.

2¼ hrs. From Jerusalem to the *Monastery of the Cross* 20 min.; thence to the *Philip's Well* 1½ hr., and thence to *Bittîr* 25 minutes. Horses and donkeys, see p. 19. From *Bittîr* the return may be made by railway (afternoon).

The road leads from the Jaffa Gate to the Muslim burial-ground which contains the *Birket Mâmilla* (p. 68). It then ascends parallel with the cemetery-wall, passing an ancient windmill, beyond which it descends into the valley containing the Greek Monastery of the Cross (Arab. *Deir el-Muṣallabeh;* see Map, p. 72).

Monastery of the Cross. — HISTORY. The foundation of the monastery is attributed to the Empress Helena; according to another tradition it was founded by Mirian (265-342), first Christian ruler of Georgia, one of the three kings depicted over the inner portal of the church. It is at any rate certain that it was founded before the introduction of Islâm. It was rebuilt in the middle of the 11th century. At the period of the Crusades the monastery was the property of the Georgians (Grusinians), from whom, however, it was taken by Beibars (1260-77) and fitted up as a mosque. The Georgians recovered it in 1305 and it was restored in 1644 by Leontatian, one of their kings. The monastery at a later date became, like the other Georgian monasteries, loaded with debt. It has suffered much from the hands of the Arabs, who plundered it and murdered the monks more than once, as evidenced by the traces of a great pool of blood in the nave. Hence, too, the high wall without windows and the iron-mounted wicket, which is characteristic of the older Oriental monasteries.

The monastery is of irregular quadrangular form. Its buildings embrace several large and irregular courts, and are fitted up partly in the European style. The *Church*, consisting of nave and aisles, dates from the Byzantine period. The dome is borne by four large pillars, and the vaulting and arches are pointed. The paintings on the walls, some of them of a rude character, were retouched in 1643.

Jordan
Esh-Sheriah
EL GHOR
EL-KUDS
JERUSALEM
Jericho
Eriha
Jebel Kuruntul
Quarantania
El-Bireh
Beeroth
Râmallah
Beitîn
Bethel
Beitûnia
Ain Kârim
Kuryet el-Enab
Kiriath Jearim
Yâlo
Ajalon
Lâtrôn
Amwâs
Emmaus
Nikopolis
Beit Nûba
Nobe
El-Jib
Gibeon
Mizpe
Neby Samwîl
Tell el-Fûl
Gibea Sauls
Anathoth
Anâta
Jeba
Michmas
Mukhmâs
Et-Taiyibeh
Ephraim
Ephron
Apherima
Ophra
Rummân
Rimmon
Deir Diwân
Jifna
Gophna
Sinjil
Tell Asûr
Baal Hazor
Tibneh
Thamna
Thimnath Serach
Midieh
Modin
Beit Sûrik
Bethania
Abu Dîs
Khân el-Ahmar
Jebel Ekteif
Kusr Hajleh
Beth Hagla
Tubka
Phasaelis
Salt Water Springs
El-Mâdhbeh
Osh el-Ghurâb
Bâtin el-Ghor
Jaffa

Dr H. Fischer del.

Heights and Depths in Feet

Geogl Estabt Wagner & Debes, Leipzig

The interesting mosaic pavement is of considerably higher antiquity. The principal shrine of the monastery is behind the high-altar, where a round aperture, lined with marble, marks the spot where the tree from which Christ's cross was formed is said to have grown. This tradition gives the monastery its name, which is more properly the 'monastery of the place of the cross'. The tradition is probably very ancient, although not traceable farther back than the Crusades, and never entirely recognized by the Latins. Among later myths may be mentioned that of Adam being buried, and that of Lot having lived here. Connected with the monastery is a large seminary for priests. The library is now incorporated with the Patriarchal Library at Jerusalem (p. 22).

The road from the Monastery of the Cross to Philip's Well descends the little valley of the monastery to its junction with the *Wâdi 'Ammâr*, which in turn leads us down to the (1/2 hr.) *Wâdi el-Werd*, or 'Valley of Roses'. Through this last valley run the railway to Jaffa and the old caravan-route to Gaza. We ride down the valley alongside the railway. In 1/4 hr. we observe, to the right, *El-Mâliḥa*, and among the rocks above us, to the left, *Esh-Sherâfât*. We cross the railway, and 12 min. farther on we reach the village of *'Ain Yâlô*, anciently *Ajalon* (but not the *Ajalon* mentioned in Josh. x. 12). By the spring are several remains of marble columns. To the N. of 'Ain Yâlô are some remarkable artificial hills *(rujûm)*. In 5 min. more the *Wâdi Aḥmed* opens on the left, which brings us in 1/4 hr. to —

Philip's Well *('Ain el-Ḥanîyeh)*. The spring bubbles forth from beneath a niche in the wall, with Corinthian columns on each side. At the back is a small pointed window, now walled up. The building is a ruin; remains of columns and hewn stones still lie scattered about. The tradition that 'Ain el-Ḥanîyeh was the spring in which Philip baptized the Eunuch of Ethiopia (Acts viii. 36) dates from 1483, before which the scene of that event was placed near Hebron (p. 112).

From Philip's Well to Bittîr the road descends the *Wâdi el-Werd*. After 20 min. the village of *El-Welejeh*, with its vineyards and nursery-gardens, lies on our right. A few minutes beyond the spot where the Valley of Roses enters the *Wâdi Bittîr* lies the village of *Bittîr* (p. 14).

From Bittîr to *'Ain Kârim* viâ *El-Welejeh*, 1 1/4 hr.
From Bittîr to *Bethlehem*, 1 3/4 hr.

7. From Jerusalem to 'Ain Kârim.

4 M. Carriage (p. 19) in 1 hr.; there and back 1/2 day.

We follow the Jaffa road as far as the Jewish lunatic-asylum (p. 18). Here our road diverges to the S.W. (left) and follows the verge of the ridge. To the right we soon see the village of

Deir Yâsîn, with its garden. From the top of the hill the carriage-road leads in great windings down to 'Ain Kârim. During the descent we have a beautiful view of the village; below us, the Franciscan monastery and church, with the village behind; a little to the right, on an eminence, is the large establishment of the Sisters of Zion: convent, girls' school, and girls' educational institution (founded by Father Ratisbonne). On the hill to the left (S. of the village) are the Russian buildings and a Latin chapel; below in the valley, between this hill and the village, is the beautiful St. Mary's Well.

'Ain Kârim *(St. John)* is much visited by Greek and Latin pilgrims. The village contains about 2500 inhab., of whom 350 are Latins, 50 Greeks, and the rest Muslims.

'Ain Kârim is probably the *Karem* of the Septuagint (Josh. xv. 60). The tradition which assigns to this spot the birthplace of John the Baptist (Luke i. 39) is of no great antiquity. Before the time of the Crusades there was much uncertainty as to the site, old ecclesiastical writers mentioning Machærus (Mukaur, p. 149), Bethlehem, Hebron, and Jerusalem. In the 4th cent. we hear of a church of Zacharias in the environs of Jerusalem, and in the 6th cent. the birthplace of the Baptist was described as lying five Roman miles distant from that city. In the 9th cent. 'Mount Carmel' (*i. e.* Kârim) is mentioned for the first time in this connection, and this identification has prevailed since the time of the Crusades. The tradition, however, remains uncertain as regards such details as the exact birthplace and the spot where the Virgin visited Elizabeth (see below).

The castellated Latin *Monastery of St. John* belongs to the Franciscans. Travellers can be accommodated on bringing letters of recommendation from the secretary of the Salvator monastery in Jerusalem. The dome-covered *Church of St. John*, which is enclosed by the monastery on three sides, peers prettily above the walls. It consists of nave and aisles; the elegant dome is borne by four pillars. The high-altar is dedicated to Zacharias, and the S. chapel to the memory of the Virgin's visit to Elizabeth. Adjoining the organ is a picture representing the Baptist in the desert, copied from Murillo. On the left (N.) of the altar seven steps descend to a *Crypt*, the alleged birthplace of the Baptist, where five bas-reliefs in white marble, representing scenes from his life, are let into the black walls. A grotto in front of the entrance to the church contains a fine mosaic (6th cent.?), with an inscription ('Greeting, oh ye martyrs in the Lord!'); adjoining are two rock-tombs.

According to tradition this is the spot on which stood the house of Zacharias, John the Baptist's father. — After this church had long been used by the Arabs as a stable, the Marquis de Nointel, ambassador of Louis XIV., prevailed upon the Sultan to restore it to the Franciscans; and these indefatigable monks rebuilt the monastery, and purged and restored the church. The older part of the building is probably earlier than the Crusaders' period.

Following the carriage-road, we reach (4 min.) the *Spring of 'Ain Kârim*, which was associated in the 14th cent. with the supposed visit of the Virgin and called *St. Mary's Well.* Over the spring is a mosque with a minaret. — A road leads from the spring towards the W. along the slope of the S. hill, which belongs to the Russians. Here

are numerous houses with pretty gardens, occupied by nuns, a *Russian Church of St. John*, and a bell-tower. — A little higher up (ca. 5 min. from the spring) stands the chapel of *Mâr Zakaryâ*, marking the alleged site of the summer-dwelling of Zacharias, where the Virgin visited Elizabeth (Luke i. 39). In the right wall of the chapel is shown a piece of the stone which yielded when Elizabeth, during her flight from Herod, laid the infant John on it. Beside the chapel are a Franciscan monastery and a tower commanding a good view.

As early as the 6th cent. a convent and a church of two stories stood here. The apse of the upper church is still to be seen, and other fragments of masonry also still exist. In the 15th cent. the site belonged to the Armenians, but it was purchased by the Franciscans in 1679.

Following the road leading W. from the spring to the Wâdi Beit Ḥanînâ or Wâdi Ḳalôniyeh (p. 17), we reach in 1 hr. the spring **'Ain el-Ḥabîs.** The *Grotto of St. John*, to which steps hewn in the rock ascend, lies close to the spring. It belongs to the Latins. On the side next the valley there are two apertures in the wall of rock, leading to a kind of balcony, whence we survey the Wâdi Ṣâṭâf and the village of Ṣûbâ. The place is called by the Christians the *Wilderness of St. John*, although it is now well planted, and was cultivated in ancient times also, if we may judge from the traces of garden-terraces.

Since the end of the 12th cent. tradition has here placed the 'wilderness' in which the Baptist dwelt. The altar in the grotto is said to stand on the spot where he slept (Luke i. 80). At the same period a church and convent stood here, the ruins of which are still extant. From other passages, however (Luke iii. 3, etc.), it is obvious that by the 'wilderness of Judæa' (Matth. iii. 1) the region near Jordan is meant.

From 'Ain Kârim to Philip's Well (1¼ hr.). We ride for some distance along the Jerusalem road. At the point where this bears to the left we leave it and ascend the side of a narrow valley towards the S.E. Halfway up we leave on our left the path which leads by *Mâliḥa* and keep to the right (S.E.) After ½ hr. we arrive at the top, which commands a splendid view. Continuing in the same direction, we descend a small dale, and arrive in ½ hr. at the *Wâdi el-Werd*. Thence we descend the valley to (¼ hr.) *Philip's Well* (p. 93).

8. From Jerusalem to En-Nebi Samwîl and El-Ḳubeibeh (Emmaus).

2½ hrs. From Jerusalem to En-Nebi Samwîl 1¾ hr., thence to El-Ḳubeibeh ¾ hr. Horses, see p. 19. — The View from *En-Nebi Samwîl*, the highest mountain near Jerusalem, is worth seeing. The Crusaders called the mountain *Mons Gaudii*, or Mountain of Joy, because it was their first halting-point that commanded a view of Jerusalem.

From Jerusalem to the Tombs of the Judges (about 35 min.), see p. 89. The road descends steeply into the valley (8 min.). Following the downward course of the valley, we arrive in 13 min. at the *Wâdi Beit Ḥanînâ*, deriving its name from the village of *Beit Ḥanînâ* (*Ananiah*, Neh. xi. 32), on the spur rising between the two

valleys which unite here. We now cross the wide bed of the brook, which is full of boulders, and ascend to the N.W. in the side-valley which opens exactly opposite. After 25 min. we reach a small plain; to the left, on the crest of the hill, is the ruin of *Khirbet el-Jôz*, or *Khirbet el-Burj*, dating from the Crusaders' period, and supposed in the middle ages to have been the château of Joseph of Arimathea. The village of *En-Nebi Samwîl* is reached in 20 min. more. Before we enter it we see, on the right of the road, two reservoirs hewn in the rock; the spring which supplies them is more to the north.

The village of **En-Nebi Samwîl,** 5 min. below the summit of the mountain of that name (2935 ft.), consists of a few houses and of a *Mosque* which contains the traditional tomb of the Prophet Samuel ('En-Nebi Samwîl'), revered alike by Jews, Christians, and Muslims. The tomb is shown reluctantly, but the traveller loses little if he fails to see it. He should not, however, fail to ascend the *Minaret* for the sake of the magnificent *View (fee 1 fr. each person). To the right, to the N. of El-Jîb, rises the hill of Râmallâh (p. 212); in front of it, below, lies the village of Bîr Nebâlâ; to the E., Beit Ḥanînâ; and farther E., the hill of Tell el-Fûl (p. 212). Beyond these, in the distance, rise the blue mountains to the E. of Jordan; to the S.E. are Jerusalem and the Mount of Olives; adjoining these, on the hill to the S., is Mâr Elyâs; above it rises the round summit of the Frank Mountain (p. 110), and farther distant is Bethlehem. The village of Beit Iksâ lies quite near us to the S.; to the S.S.W. is Liftâ, and to the W.N.W., Biddu. Ramleh and Jaffa lie farther to the W.; the Dead Sea and the Mediterranean are also visible in clear weather.

The great antiquity of the site of En-Nebi Samwîl is shown by its walls, which are partly hewn in the rock, and by the fine large blocks of building-stone outside the mosque on the N.E. side. It is usually identified with the ancient fortress of *Mizpah*, the famous city of Benjamin. King Asa of Judah fortified it against Israel (1 Kings xv. 22). Tradition points out En-Nebi Samwîl as the birthplace, residence, and burial-place of the prophet Samuel, and it is recorded that the Emperor Justinian (d. 565) caused a well to be dug here in the monastery of St. Samuel. The Crusaders regarded the place as the ancient *Shiloh* (comp. p. 214), and built a church over 'Samuel's Tomb' in 1157, of which the transept and the N. wing are still preserved. In the 16th cent. a handsome and much-frequented pilgrimage-shrine stood here.

From the summit of the mountain we descend to the S.W. and then turn directly to the W. We remain on the height and thus skirt the valleys which descend towards the S. (left). After 35 min. we reach the village of *Biddu*, where the Crusaders gained their first glimpse of Jerusalem (the road by *Beit Nûbâ* and *Biddu* is a very old one; traces of the pavement are still visible). **El-Ḳubeibeh** is reached in $^1/_4$ hr. more. The tradition of the middle ages identifies this village with the *Emmaus* of the New Testament, its distance from Jerusalem (about 64 stadia) agreeing with this probability; comp. p. 17. The village contains numerous ruins. The new *Church of the Franciscan Monastery* stands on the still plainly-visible foundations of an old Crusaders' church (100 ft. long by 50 ft. broad), with

a nave and aisles. The church is said to stand on the spot where Jesus broke bread with the two disciples (Luke xxiv. 30). Some antiquities (incl. a sarcophagus) have also been dug up. In return for the guidance of the monks, each visitor should give one or two francs for the poor. — The German Catholic Palestine Society also has a small hospice and a chapel.

Return Route to Jerusalem (2½ hrs.). We return to *Biddu* (see p. 96). Three roads meet here; we take the central one, which leads us along the valley past the spring *ʿAin Beit Sûrîk* (above us, on the right, is the village of the same name). In ¾ hr. we pass the ruins of *Khirbet el-Lôzeh* on our right; in 20 min. more the valley unites with the *Wâdi Beit Ḥanînâ*; on the right are the ruins of *Beit Ṭulmâ* (road on the right to *Ḳalôniyeh* in 20 min.). We cross the valley, ascend straight on to the S.E., and in 10 min. reach the Jaffa road. Thence to the Jaffa Gate 1 hr. (p. 18).

From El-Kubeibeh to Jerusalem viâ El-Jîb (3¾ hrs.). Beyond Biddu we follow an old Roman road to the N.E. and in ca. 40 min. reach **El-Jib**, a small village on an isolated hill, the ancient *Gibeon* (Josh. ix. 3 et seq.; 1 Kings iii. 4 et seq.). The houses are built among old ruins and there is a large building that seems to have been a castle. On the E. slope of the hill, about 100 paces from the village, is a large reservoir with a spring, and there is a second farther down, perhaps the pool mentioned in 2 Sam. ii. 13. Fine view. From El-Jîb we proceed to the S.E., passing *Bîr Nebâla*, viâ (1¼ hr.) *Beit Ḥanînâ* (p. 95) and (¾ hr.) *Shaʿfât*. In 7 min. more we join the Nâbulus road. Thence to the (40 min.) Damascus Gate, see p. 211.

9. From Jerusalem to ʿAnâtâ, ʿAin Fâra, Jebaʿ, and Makhmâs.

3¼ hrs. From Jerusalem to *ʿAnâtâ* ½ hr.; thence to *ʿAin Fâra* 1-1¼ hr.; thence to *Jebaʿ* ¾ hr.; thence to *Makhmâs* 50 minutes. Horses, see p. 19.

From the Damascus Gate along the carriage-road leading to the Mount of Olives to the vicinity of Sir John Gray Hill's Villa, see pp. 75, 76. To the N. of this point we turn to the left, avoiding the road to the right, which leads to the village of *El-ʿIsâwîyeh*, perhaps the ancient *Nob* (Isaiah x. 32). The path next descends gradually to the N. to the village of ʿAnâtâ.

ʿAnâtâ corresponds to the ancient *Anathoth*, in the territory of Benjamin, the birthplace of Jeremiah (Jerem. i. 1; xi. 21-23). It seems to have been fortified in ancient times, and fragments of columns are built into the houses of the present village. A little to the right of the road, at the very entrance to the village, we observe the ruins of a large old building, probably a church, with a mosaic pavement. The view from the top of the broad hill on which the village lies embraces the mountains of ancient Benjamin towards the E., part of the Dead Sea, and a number of villages on the hills to the W. and N. This is the district mentioned in Isaiah's description of the approach of the Assyrians under Sennacherib (x. 28, 30).

The road (guide now necessary) leads us towards the N.E., and in 3/4 hr. skirts the *Wâdi Fâra* (magnificent view). After 20 min. more we descend precipitously into the valley a little below the **'Ain Fâra**, a spring with abundant water. The vegetation in the bottom of the valley remains green and fresh even in summer, the brook in some places running underground; numerous relics of aqueducts, bridges, and noble buildings are visible. High up on the steep rocky sides are ancient habitations of hermits (ascent difficult).

Following a small side-valley which issues a little below the spring, we ascend in a N.W. direction to (3/4 hr.) Jeba'.

Jeba', a village with the shrine of the *Nebi Ya'kûb* ('Prophet Jacob'), is the ancient *Geba* of the tribe of Benjamin (Is. x. 29), and commands the Pass of Makhmâs. The view is extensive, especially towards the N., where the villages of *Burka*, *Deir Dîwân*, and *Et-Tayyibeh* are situated. The last, a Christian village, is perhaps *Ophrah* of Benjamin (Josh. xviii. 23; 1 Sam. xiii. 17). To the N.E. *Rammôn* is visible.

Geba is not to be confused with the adjacent Gibeah of Benjamin ('Gibeah of Saul', 'Gibeah of God'), which has been identified with Tell el-Fûl (p. 212). Geba and Gibeah seem, however, to have been confounded even in the Old Testament; thus Geba of Benjamin is evidently meant in 1 Sam. xiii. 16 and 1 Sam. xiv. 16 instead of Gibeah (comp. also 1 Sam. x. 5).

From Jeba' the route now descends to the N.E. into the *Wâdi es-Suweinît* (35 min.); another valley also opens here to the N. The village of **Makhmâs** (400 inhab.), on a hill 1/4 hr. to the N.E., contains no curiosities except a cavern with columbaria (p. 118). Farther down the Wâdi es-Suweinît contracts between lofty cliffs and forms a ravine, answering to the description of the 'passage of Michmash' in 1 Sam. xiv. 4, 5. The 'sharp rocks' there mentioned may also be identified, and may be reached by a détour of 1/2 hr. (recommended).

FROM MAKHMÂS TO BEITÎN (1 3/4 hr.). We ascend towards the N. to the tableland along the E. side of a narrow, but deep valley which runs into the Wâdi es-Suweinît. At the point where we obtain a view of the valley there are several rock-tombs on the W. slope, above which lie the ruins of *Makrûn*, the ancient *Migron* (Is. x. 28). After 35 min. the village of *Burka* lies opposite, to the W.N.W., and that of *Kudeira* farther to the N. After 1/4 hr., tombs and quarries. We next reach (1/4 hr.) the large village of **Deir Dîwân**, loftily situated, and enclosed by mountains.

The city of *'Ai* lay near Deir Dîwân, but its exact site is uncertain. 'Ai is described as having lain to the E. of Bethel (Gen. xii. 8). It was captured by Joshua (Josh. viii). Isaiah (x. 28) calls it Aiath. After the captivity it was repeopled by Benjamites.

From Deir Dîwân the road leads through a hollow to the (20 min.) top of *Tell el-Hajar*, and then traverses a beautiful, lofty plain. To the N.E. we see the hill of *Rimmon*, now *Rammôn* (Judges xx. 45-47). Farther on we pass the ruins of *Burj Beitîn*. On the opposite side of a fertile valley we perceive the village of *Beitîn*, which we reach in 20 min. more (p. 213).

10. From Jerusalem to Bethlehem.

5½ M. Good Road. — *Carriages* and *Riding Horses*, see p. 19. Price of a carriage about 12 fr. The excursion may also be made on foot. — Half-a-day will suffice for Bethlehem itself, but travellers who go on to Solomon's Pools require a whole day (comp. p. 107).

From the Jaffa Gate to the Ophthalmic Hospital of the English Knights of St. John, see p. 69. At the top of the hill a road to the left ascends to the barren summit of the *Mount of Evil Counsel* (p. 84), which commands a good survey of the S. side of Jerusalem. The ruins of an Arab village on the hill are traditionally called the Country House of Caiaphas. To the S. of the *Weli Abu Tôr* is the tree on which Judas is said to have hanged himself; all its branches extend horizontally towards the E. Tradition has, however, several times changed the position of this tree. — Farther on, to the left of the road, is a large *Convent of Clarissine Nuns*.

The lofty and tolerably well cultivated plain extending hence towards the S., which our route traverses, is called *El-Bukeï'a* (pp. 14, 15). The plain sinks towards the W. to the *Wâdi el-Werd* (p. 93). On the right, at the entrance to this valley, we first observe the village of *Beit Ṣafâfâ*, and then that of *Esh-Sherâfât*, at some distance. On an eminence close by, to the right, is the Greek settlement called *Ḳaṭamôn* (p. 69). Farther on, to the left of the road, a cistern is pointed out as the traditional *Well of the Magi*, where they are said to have again seen the guiding star (Matth. ii. 9). Mary also is said to have rested here on her way to Bethlehem, whence its ancient name *Kathisma* (seat), preserved in the modern name *Bîr Kadîsmû*.

At the extremity of the plain we ascend a hill to the monastery of **Mâr Elyâs**, 3 M. from Jerusalem, very pleasantly situated (l.) on the saddle of the hill. On the left of the road lies a *Well* from which the Holy Family is said once to have drunk. The view from the adjoining hill to the right is quite as fine as that from the terrace of the monastery. To the S. lies Bethlehem, to the N. Jerusalem, beyond which rises En-Nebi Samwîl, while the blue mountain-range to the E. of Jordan is seen to great advantage.

The monastery was erected at an unknown date by a Bishop Elias, whose tomb was shown in the monastery church down to the 17th cent., and was rebuilt during the Frank régime (1160) after its destruction by the infidels. Shortly afterwards the tradition was invented that the place was connected with the prophet Elijah, and the events described in 1 Kings xix. 3 et seq. were even localized in a depression in the rock (to the right of the road, opposite the monastery-door), which was said to have been made by the prophet's body.

Beyond the monastery the road leads to the right, skirting a valley which descends to the E. and reaches to the Dead Sea. In front of us, beyond the valley towards the S.E., the round summit of the Frank Mountain (p. 110) comes in sight, and towards the S., Bethlehem. On the right (S.S.W.) lies the large village of *Beit Jâlâ* (p. 100), with its white buildings. After 10 min. we reach *Ṭanṭûr*, a settlement of the Roman Catholic Maltese Order, beautifully

situated on a hill to the right and containing a hospital and chapel. Here is shown the *Field of Peas*, so called from the legend that Christ once asked a man what he was sowing, to which the reply was 'stones'. The field thereupon produced peas of stone, some of which are still to be found on the spot. To the left is a fine view of the Dead Sea.

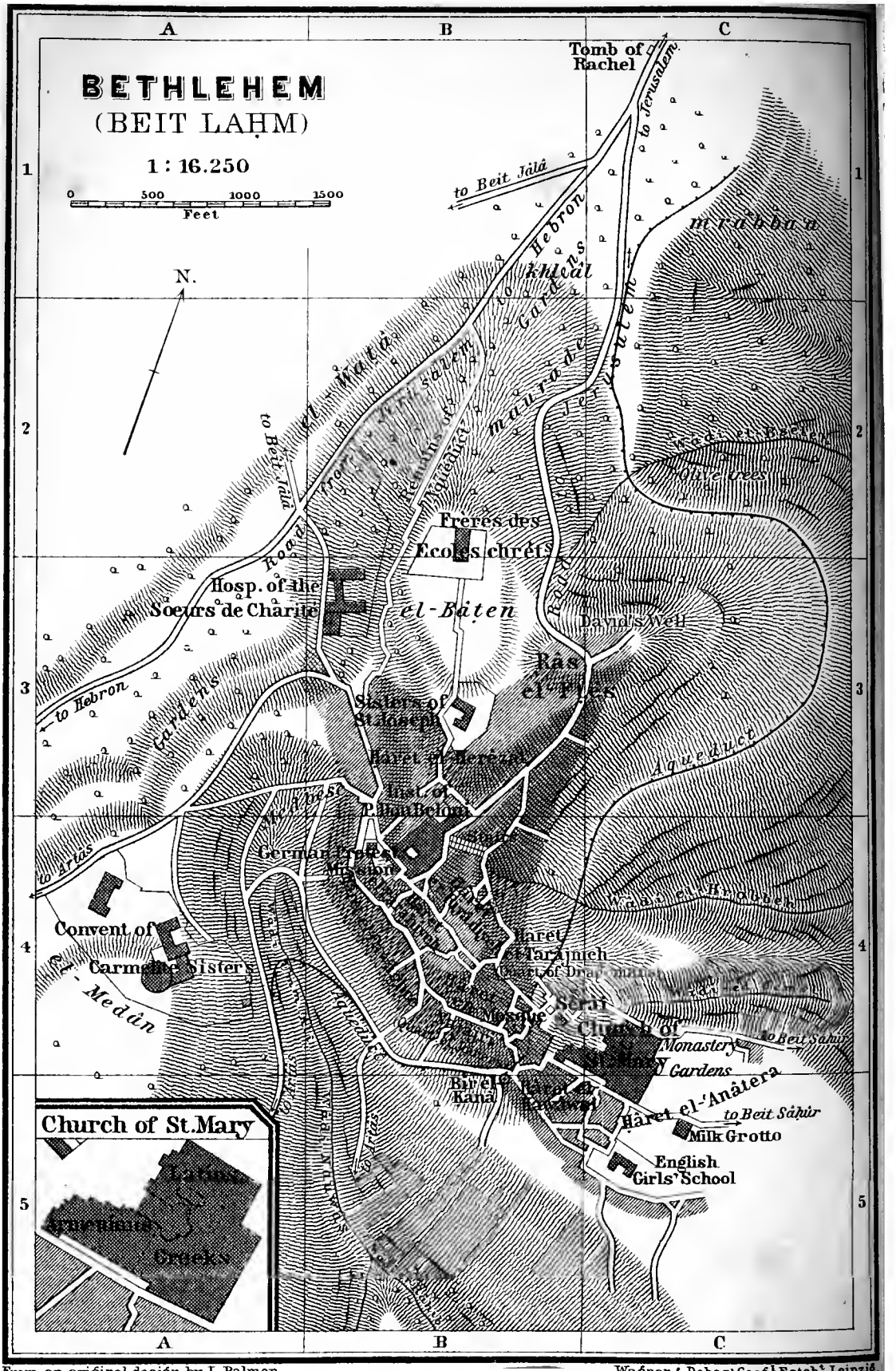
After 12 min. (4 M. from Jerusalem) we see on our right an insignificant building styled the **Tomb of Rachel** *(Ḳubbet Râḥîl)*. The dome of the tomb closely resembles those of the innumerable Muslim welis, and the whitewashed sarcophagus is modern. The entrance to the fore-court is on the N. side. The tomb is revered by Muslims, Christians, and Jews, and is much visited by pilgrims, especially of the last-named faith. The walls are covered with the names of these devotees. The tomb is generally closed (key with the chief rabbi in Jerusalem).

According to 1 Sam. x. 2 et seq., and Jer. xxxi. 15, the tomb of Rachel was on the border of Benjamin, near Ramah (Er-Râm, p. 212). Traces of a conformable spot (based on old tradition) have been discovered about 1½ M. to the N.E. of *Ḳaṣṭal* (p. 17). In the time of Christ, however, the tomb was located near Bethlehem and the passage in Jeremiah was regarded as applying to Bethlehem. This view was already shared by the author of the erroneous gloss ('that is Bethlehem') in Gen. xxxv. 19 and xlviii. 7, placed after the name of *Ephrath*, near which Rachel died; and also by the writer of Micah v. 2. Throughout the whole of the Christian period the tradition has always attached to the same spot, and for many centuries the supposed tomb was marked by a pyramid of stones, of which the number was said to have been twelve, corresponding with the number of the tribes of Israel. The monument appears to have been altered in the 15th cent., since which time it has been repeatedly restored.

The whole district is well cultivated. It was famous even in antiquity for its fertility, and the eye is still struck with the careful way in which the ground is cultivated in terraces. The vegetation here, partly owing to the greater industry of the inhabitants, is richer than in the immediate environs of Jerusalem. To the right of the road, on the opposite slope of the valley, we see the large Christian village of **Beit Jâlâ**, situated in the midst of extensive olive-orchards, to which a road turns off immediately beyond the Tomb of Rachel.

Beit Jâlâ, which, perhaps, corresponds with *Giloh* (Josh. xv. 51; 2 Sam. xv. 12), contains about 4500 inhab., most of whom are Orthodox Greeks (with a large church). There are 700-800 Latins, with a seminary of the Latin Patriarchate and a school, and about 160 Protestants, with a school and a small church which is served from Bethlehem.

Beyond the Tomb of Rachel the road divides; the branch straight on leads to Hebron (p. 108). We, however, turn to the left, and in a few minutes reach the first houses of Bethlehem. From the point where the road bends to the right a narrow path straight on brings us to the (2 min.) so-called *David's Well*, consisting of three cisterns hewn in the rock. Since the 15th cent. tradition has associated this spot with the narrative in 2 Sam. xxiii. 14-17. Close beside the well a necropolis has been discovered with inscriptions in red pigment (mostly names of the deceased). In the vicinity is a fine mosaic pavement with a Greek inscription (Psalms cxviii. 19), probably



From an original design by L. Palmer

Wagner & Debes' Geogr. Estab. Leipzig.

the remains of an ancient monastery founded by Paula (p. 106). The view of Bethlehem, situated beyond the *Wâdi el-Hrobbeh*, is very picturesque from this point.

Bethlehem (2550 ft.), the home of David and the birthplace of our Saviour Jesus Christ, has a situation resembling that of Jerusalem, and now contains about 8000 inhab., nearly all of whom are Christians. The two ridges upon which the town lies are bounded on the N. by the *Wâdi el-Hrobbeh* (Pl. C, 4), on the S. by the *Wâdi er-Râhib* (Pl. B, 5), and on the W. and E. by two shallower depressions. The W. hill is connected with the E. hill by a short saddle. — On the square in front of the church are the Serâi (Pl. B, C, 4) with the Turkish Post and Telegraph Office, some shops, a café, and a small Arab hotel, where nightquarters may be obtained if necessary.

The name of *bêt lehem* ('place of bread', or more generally 'place of food'; Arab. *beit laḥm*) has existed without change during thousands of years. Bethlehem is the scene of the beautiful idyl of the book of Ruth, but it was specially famous as the home of the family of David. Not only that monarch but also other celebrated members of the family, Joab, Asahel, and Abishai, once resided here (2 Sam. ii. 13, 18, 32). It was not, however, until the Christian period, when it began to attract pilgrims, that Bethlehem became a place of any size. Constantine erected a magnificent basilica here in 330 (p. 103), and Justinian caused the walls to be rebuilt. Many monasteries and churches were soon erected, and it is spoken of as a flourishing place about the year 600. On the approach of the Crusaders the Arabs destroyed Bethlehem, but the Franks soon rebuilt the little town and founded a castle near the monastery. In 1244 the place was devastated by the Kharezmians (p. lxxxiv), and in 1489 it was again destroyed. For a time the place lost much of its importance, but within the last three centuries it has gradually recovered. Quarrels between the Christians and the Muslims frequently caused bloodshed, and the inhabitants were even occasionally molested by the Beduins. The Muslims were expelled by the Christians in 1831, and after an insurrection in 1834 their quarter was destroyed by order of Ibrâhîm Pasha; there are now only about 300 Muslims in the place.

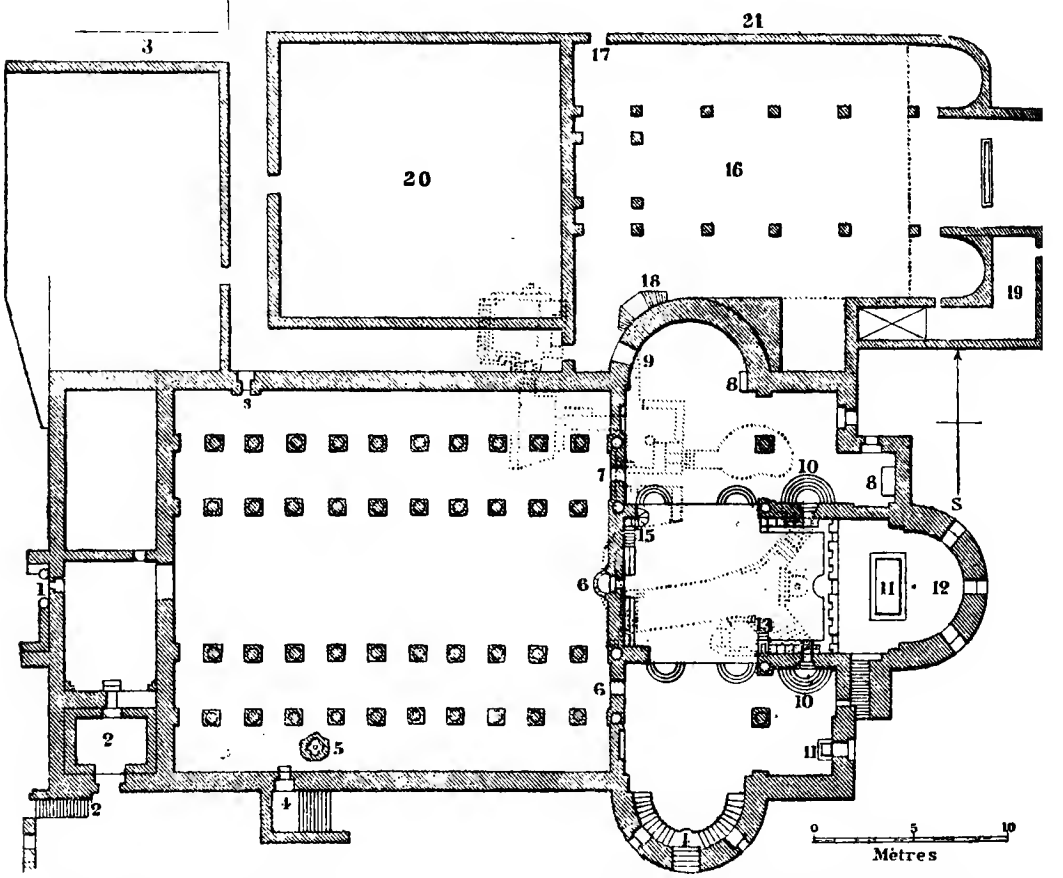
The inhabitants live chiefly by agriculture and breeding cattle, besides which they have for several centuries been occupied in the manufacture of rosaries, crosses, and other fancy articles in wood, mother-of-pearl, coral, and stinkstone (lime mixed with bitumen) from the Dead Sea. The vases made of the last-named material, however, are very fragile. A visit to one of the workshops, when buying, will prove interesting. Bethlehem is also the market-town of the peasants and Beduins in the neighbourhood.

Comp. *Palmer*, Das jetzige Bethlehem: ZDPV, xviii. 89 et seq.

The town is divided into eight districts. The LATINS possess a *Franciscan Monastery* (Pl. C, 4) here with a hospice, boys' school, and pharmacy, and a new church (on the slope of the hill, at the back of the large church); they have also a *Convent of the Sisters of St. Joseph* (Pl. B, 3), with a girls' school and an orphanage. In the S.W. quarter is the French *Convent of the Carmelite Sisters* (Pl. A, 4), a building in the style of the Castle of Sant' Angelo at Rome, with a church and a seminary; on the hill in the N. suburb is the large *Boys' Home and Industrial School of Father Beloni* (Pl. B, 3), with a church; to the N.W., near the Hebron road, is a *Hospital of the Sisters of Charity* (Pl. B, 3); and on the highest point to the N. is a school of the '*Frères des Ecoles Chrétiennes*' (Pl. B, 2). The GREEKS

have a *Monastery of the Nativity*, the *Churches of St. Helen* and *St. George*, a school for boys, and another for girls. The ARMENIANS have a large *Monastery*. The three monasteries together occupy a large building resembling a fortress, which forms a prominent object at the S.E. end of the town. The number of PROTESTANTS is about 60. There are also a school for girls and a seminary for female teachers of the British mission (Pl. C, 5), and a German Protestant institution (Pl. B, 4), with a church (p. 107), an orphanage to the W. of the town on the way to Artâs (p. 110), and a medical mission.

The large *CHURCH OF THE NATIVITY OR OF ST. MARY (Pl. B, C, 4, 5), erected over the traditional birthplace of Christ, lies in the E. part



1. *Principal Entrance.* 2. *Entrance to the Armenian Monastery.* 3. *Entrances to the Latin Monastery and Church.* 4. *Entrances to the Greek Monastery.* 5. *Font of the Greeks.* 6. *Entrances of the Greeks to the Choir.* 7. *Common Entrance of the Greeks and Armenians to the Choir.* 8. *Armenian Altars.* 9. *Entrance to the Church of St. Catharine (Latin).* 10. *Steps leading to the Grotto of the Nativity* (comp. Plan, p. 104). 11. *Greek Altar.* 12. *Greek Choir.* 13. *Throne of the Greek Patriarch.* 14. *Seats of the Greek Clergy.* 15. *Pulpit.* 16. *Latin Church of St. Catharine.* 17. *Entrance to the Latin Monastery.* 18. *Stairs to the Grottoes* (comp. Plan, p. 104). 19. *Latin Sacristy.* 20. *Schools of the Franciscans.* 21. *Latin Monastery.*

The dotted lines in the above Plan indicate the situation of the grottoes under the church (comp. Plan, p. 104).

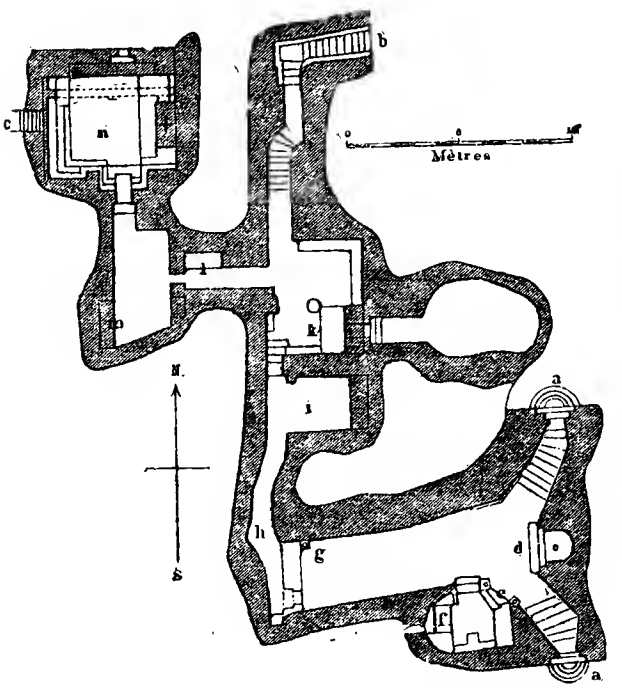
of the town, above the Wâdi el-Hrobbeh (Pl. B, C, 4), and is the joint property of the Greeks, Latins, and Armenians.

The tradition which localizes the birth of Christ in a cavern near Bethlehem extends back as far as the 2nd century (Justin Martyr). As an insult to the Christians, Hadrian is said to have destroyed a church which stood on the sacred spot, and to have erected a temple of Adonis on its site, but this story is not authenticated. It is certain that a handsome basilica was erected here by order of the Emperor Constantine. The assertion that the present church is the original structure is based on the simplicity of its style and the absence of characteristics of the buildings of the subsequent era of Justinian. Other authorities consider it beyond question that the Church of St. Mary underwent considerable restoration in the days of Justinian (527-565). In any case, we are about to visit a church of venerable antiquity, and one which is specially interesting as an example of the earliest Christian style of architecture. In the year 1010 the church is said to have miraculously escaped destruction by the Muslims under Ḥâkim, and the Franks found the church uninjured. Throughout the accounts of all the pilgrims of the middle ages there prevails so remarkable a unanimity regarding the situation and architecture of the church, that there can be little doubt that it has never been altered. On Christmas Day, 1101, Baldwin was crowned king here, and in 1110 Bethlehem was elevated to the rank of an episcopal see. The church soon afterwards underwent a thorough restoration, and the Byzantine emperor Manuel Comnenos (1143-1180) munificently caused the walls to be adorned with gilded mosaics. The church was covered with lead. In 1482 the roof, which had become dilapidated, was repaired, Edward IV. of England giving the lead for the purpose, and Philip of Burgundy the pine-wood. At that period the mosaics fell into disrepair. Towards the end of the 17th cent. the Turks stripped the roof of its lead, in order to make bullets. On the occasion of a restoration of the church in 1672 the Greeks managed to obtain possession of it. The Latins were again admitted to a share of the proprietorship of the church through the intervention of Napoleon III. in 1852.

In front of the principal entrance on the W. side lies a large paved space, in which traces of the former atrium of Constantine's basilica have been discovered. From the atrium three doors led into the vestibule of the church; but of these the central one (Pl. 1) only has been preserved, and it has long been reduced to very small dimensions from fear of the Muslims. The portal is of quadrangular form, and the simply decorated lintel is supported by two brackets. The porch is as wide as the nave of the church, but is not higher than the aisles, so that its roof is greatly overtopped by the pointed gable of the church. The porch is dark, and is divided by walls into several chambers. The side-doors leading into the church are also walled up.

The Interior of the church is characterized by the grand simplicity of the structure. It consists of a nave and double aisles, and of a wide transept and a semicircular apse, which are unfortunately concealed by a wall erected by the Greeks in 1842. The floor is paved with large slabs of stone. The aisles are lower than the nave and only $4^1/_2$ and 4 yds. in width. The nave and aisles are separated from each other by four rows (11 to a row) of monolithic columns of reddish limestone, with white veins. The base of each column rests on a square slab. The capitals are Corinthian, but show a decline of the style; at the top of each is engraved a cross. The

columns, including capitals and bases, are 19 ft. high. Above the columns are architraves. In the aisles these architraves bear the wooden beams of the roof. The aisles were not, as elsewhere, raised to the height of the nave by means of an upper gallery, but walls were erected to a height of about 32 ft. above the architraves of the inner row of columns for the support of the roof-beams of the nave. These form a pointed roof, which was once richly painted and gilded. Unfortunately very little has been preserved of the mosaics of Comnenos (p. 103). The lowest row on the S. (right) side consists of a series of half-figures of the ancestors of Christ, of which seven only, representing the immediate ancestors of Joseph,



a, a. *Stairs to the Crypt*, descending from the Greek choir of the church of St. Mary (see Plan, p. 102). b. *Stairs to the Crypt*, from the Latin Church of St. Catharine. c. *Stairs now closed.* d. *Place of the Nativity.* e. *Manger of the Latins.* f. *Altar of the Adoration of the Magi.* g. *Spring of the Holy Family.* h. *Passage in the Rock.* i. *Scene of the Vision commanding the Flight into Egypt.* k. *Chapel of the Innocents.* l. *Tomb of Eusebius.* m. *Tomb of St. Jerome.* n. *Chapel of St. Jerome.*

are now distinguishable; above these, interspersed with fantastic foliage, are arcades, containing altars concealed by curtains, on which books of the Gospels are placed. The Greek inscription above contains an extract from the resolutions of the Council of Constantinople (381; concerning the Godhead of the Holy Ghost), and still higher are two crosses. On the N. (left) side, in the spaces between the fantastic plants, are representations of the interior of the churches of Antioch and Sardica, and a third church, with altars and books of the Gospels. Here, too, are Greek inscriptions relating to the resolutions of Councils. The drawing is very primitive, being without perspective.

Three passages (Pl. 6, 7) lead us into the transept, which is of the same width as the nave. The four angles formed by the intersection of the transept with the nave are formed by four large piers, into

which are built pilasters and half-columns corresponding to the columns of the nave. The transepts terminate in semicircular apses. The aisles are prolonged to the E. beyond the transept, to the right and left of the choir; they are of unequal length and have rectilinear instead of apsidal terminations. The mosaics in the transept, some only of which are now distinguishable, chiefly represent the history of Christ. The S. apse of the transept contains a very quaint representation of the Entry into Jerusalem. In the N. apse is a representation of the scene where Christ invites Thomas to examine his wounds. The apostles here are without the nimbus. A third fragment represents the Ascension, but the upper part is gone. Here again the apostles are without the nimbus; in their midst is the Virgin between two angels.

Two flights of steps (No. 10 on the large ground-plan, p. 102; 'a' on the plan at p. 104) descend into the CHAPEL OF THE NATIVITY, which is situated below the choir and is lighted by 32 lamps. It is 13½ yds. long (from E. to W.), 4 yds. wide, and 10 ft. high. The pavement is of marble, and the walls, which are of masonry, are lined with marble. Under the altar in the recess to the E., a silver star (Pl. d) is let into the pavement, with the inscription '*Hic de Virgine Maria Jesus Christus natus est*'. Around the recess burn 15 lamps, of which 6 belong to the Greeks, 5 to the Armenians, and 4 to the Latins. The recess still shows a few traces of mosaics. This sacred spot was richly decorated as early as the time of Constantine, and even with the Muslims was in high repute at a later period. — Opposite the recess of the Nativity are three steps (Pl. e) descending to the CHAPEL OF THE MANGER. The manger, in which, according to tradition, Christ was once laid, is of marble, the bottom being white, and the front brown; a wax-doll represents the Infant. The form of the chapel and manger of Bethlehem have in the course of centuries undergone many changes; and a cradle-like manger is shown as the original in the church of Santa Maria Maggiore in Rome, to which it was probably brought about the year 750. In the same chapel, to the E., is the *Altar of the Adoration of the Magi* (Pl. f), belonging to the Latins. The picture is quite modern. — At the end of the subterranean passage towards the W. we observe a round hole (Pl. g) on the right, out of which water is said to have burst forth for the use of the Holy Family. In the 15th cent. the absurd tradition was invented that the star which had guided the Magi fell into this spring, in which none but virgins could see it.

The entrance to the N. part of the grotto, which belongs to the Latins, is from the Church of St. Catharine. We leave the grotto by the N. steps (No. 10 on the ground-plan, p. 102), and continue past the Armenian Altars (No. 8 on the ground-plan, p. 102) to the N. apse of the transept, where a door (No. 9 on the ground-plan, p. 102) leads into the CHURCH OF ST. CATHARINE (No. 16 on the

ground-plan, p. 102). Here Christ is said to have appeared to St. Catharine of Alexandria and to have predicted her martyrdom. The church is probably identical with a chapel of St. Nicholas mentioned in the 14th century. It is handsomely fitted up and in 1881 was entirely re-erected by the Franciscans. — On the N. and W. is the *Monastery of the Franciscans*, which commands the *Wâdi el-Hrobbeh* and looks like a fortress with its massive walls.

Some steps in the S.W. corner of the church (No. 18 on ground-plan, p. 102; 'b' on ground-plan, p. 104) descend into the *Chapel of the Innocents* (Pl. k), where, according to a tradition of the 15th cent., Herod caused several children to be slain, who had been brought here for safety by their mothers. — Five steps lead hence to a second *Chapel* (Pl. i; fitted up in 1621), where Joseph is said to have been commanded by the angel to flee into Egypt. Other Scriptural events were also associated by tradition with this spot.

We return to the Chapel of the Innocents (Pl. k) and enter the passage to the left, containing the altar and tomb of *Eusebius of Cremona* (Pl. l), of which there is no mention before 1556. A presbyter named Eusebius (not to be confounded with Eusebius, Bishop of Cremona in the 7th cent.) was a pupil of St. Jerome, but that he died in Bethlehem is very unlikely. Farther on is the *Tomb of St. Jerome* (Pl. m), in a chapel hewn in the rock. The tomb of the great Latin Church Father, who was born in Dalmatia about 340 and died at Bethlehem in 420, has been shown on this spot for about three centuries. St. Jerome is chiefly famous for his translation of the Bible into Latin (the Vulgate), for which his knowledge of Hebrew specially fitted him. Opposite the tomb of St. Jerome, on the E., the tombs of his pupil *Paula* and her daughter *Eustochium* (formerly on the S. side of the church) have been shown since 1566. — A little farther to the N. is the large *Chapel of St. Jerome* (Pl. n), in which he is said to have dwelt and to have written his works. It was originally hewn out of the rock, but is now lined with masonry. A window looks towards the cloisters. A painting here represents St. Jerome with a Bible in his hand. The chapel is mentioned for the first time in 1449, and the tomb of the saint was also once shown here.

To the S. of the basilica are the *Armenian* and the *Greek Monastery*. The tower of the Greek Monastery affords a beautiful View of Bethlehem and its environs, particularly towards the S. and E., into the Wâdi er-Râhib, and towards Tekoah and the Frank Mountain.

From the fore-court of the basilica a street leads to the S.E., between houses, the Greek Monastery, and its dependencies, back to the open air. After 5 min. we come (r.) to the so-called *Milk Grotto*, or *Women's Cavern*, a natural rocky cavern about 16 ft. long, 10 ft. wide, and 8 ft. high. The tradition from which it derives its name, and of which there are various versions, is that the Holy Family once sought shelter or concealment here, and that a drop of

the Virgin's milk fell on the floor of the grotto. For many centuries both Christians and Muslims have entertained a superstitious belief that the rock of this cavern has the property of increasing the milk of women and even of animals, and to this day round cakes mixed with dust from the rock are given to pilgrims.

The view from the platform of the GERMAN PROTESTANT CHURCH (Pl. B, 4) includes the Carmelite Monastery in the village of Beit Jâlâ (p. 100) to the E., and Artâs (p. 110) and the mountains of Judea to the S.; the towers of the vineyards should be noticed (Matth. xxi. 33).

In order to visit the so-called *Field of the Shepherds*, we may continue to follow the road which led us to the Milk Grotto towards the E., but as the descent is very steep, it is advisable to send round our horses by the easier route on the N. to await us. In about 7 min., we observe to the right of the road a small ruin, which, according to a mediæval tradition, occupies the site of the *House of Joseph*, in which he had his dream (Matth. i. 20). In 5 min. more we reach the village of *Beit Sâḥûr en-Naṣârâ* (*i.e.* 'of the Christians'). The first mention of it is by pilgrims in the 16th cent.; perhaps it is the *Ashur* of 1 Chron. ii. 24. It has about 600 inhabitants, mostly Orthodox Greeks, with a few Latins and Muslims. There are several grottoes with flint tools and cisterns here. The highest cistern, situated in the middle of the village, is famous as the scene of a traditional miracle: the inhabitants having refused to draw water for the Virgin, the water rose in the well of its own accord. The dwelling of the shepherds is now placed here (Luke ii. 8). The key of the Grotto of the Shepherds must be obtained at the Greek monastery here *(Deir er-Rûm)*. — We then ride on towards the N.E. through a small, well-cultivated plain, called by tradition the *Field of Boaz* (Ruth ii. 3 et seq.). After 10 min. we reach the **Field of the Shepherds,** in the middle of which is the *Grotto of the Shepherds*. A very old tradition makes the angels to have appeared to the shepherds here. For centuries a church and a monastery stood on the spot, but there is no mention of a grotto until the Crusaders' time. The subterranean chapel, to which 21 steps descend, contains some paintings, shafts of columns, and a few traces of a mediæval mosaic pavement. Around lie some ruins which perhaps belong to the mediæval church of '*Gloria in Excelsis*'. An attempt has been made to identify the site of this church with a spot about $^1/_2$ M. to the N., but if that were correct the *Tower of Edar* (Gen. xxxv. 21), or '*Tower of Flocks*', would also have to be transferred thither. This tower is mentioned by Paula (p. 106) as having stood in the Field of the Shepherds. In the middle ages its site was pointed out in the direction of Tekoah (p. 110), but since the 16th cent. it has been again fixed here. — In returning, we take the direct route to the Franciscan monastery.

From Bethlehem viâ Artâs to the *Pools of Solomon* (50 min.), see p. 108; to the *Monastery of Mâr Sâbâ*, see p. 184; to *Engedi*, see p. 169.

11. From Jerusalem to the Pools of Solomon and the Frank Mountain.

CARRIAGE ROAD as far as the *Pools of Solomon*, 7¾ M. (carriages and saddle-horses, see p. 19); thence with guide viâ Khareiṭûn to the *Frank Mountain* 3 hrs.; from the Frank Mountain to *Bethlehem* 1½ hr.; thence back to Jerusalem 1¼ hr. — By starting early from Jerusalem the traveller may accomplish the round trip in one day; but to allow any time for visiting Bethlehem he must proceed thither direct from the Pools of Solomon viâ Arṭâs (50 min.). Provisions and lights should be taken. If necessary, unpretending sleeping-quarters may be obtained at Bethlehem (p. 101). If Tekoah be also included in the excursion, one day and a half will be required, the night being spent at Bethlehem, whence an early start should be made, or the horses must be sent on early in advance to the Pools, the traveller following by carriage. If the traveller wishes to see the Pools only, he can do this best when visiting Bethlehem (p. 101) or Hebron (p. 113).

From the Jaffa Gate to the *Tomb of Rachel* (1¼ hr.), see pp. 99, 100. From this point we follow the Hebron road (comp. p. 100), from which a few yards farther on a road diverges to Beit Jâlâ (p. 100).

To the left of the road are various fragments of the old aqueduct (see p. 109). After about 50 min., at the point where the road bends to the left, we observe on the right the Greek monastery *Deir el-Khaḍr*, with an asylum for the insane, close to the village of *El-Khaḍr*. A few minutes farther on is *Kal'at el-Burak*, or 'castle by the pools', erected in the 17th cent. for protection against the Beduins. We here obtain the key for the spring *'Ain Ṣâliḥ*, which rises on the hill about 110 yds. to the W., and is supposed by the Christians, curiously enough, to be the *Sealed Fountain* of the Song of Solomon (iv. 12). The well-house contains two dark chambers, in the innermost of which the water bubbles forth from the wall. The different streams unite in a basin of clear water, which is conducted by a channel to a fountain-tower above the first pool, part of it, however, flowing into the old conduit which passes the pools. There is a second fountain a little to the S. of the castle; this fountain unites with the water of 'Ain Ṣâliḥ at the fountain-tower.

The so-called ***Pools of Solomon** *(El-Burak)*, situated in a small valley at the back of the castle, serve as a reservoir for the old aqueduct of Jerusalem (p. 22), which has recently been restored. They owe their name to the supposition that the gardens of Solomon were in the Wâdi Arṭâs (p. 109), and to an arbitrary interpretation of Eccles. ii. 6, where pools for irrigation purposes are mentioned. According to Josephus, Pilate built (or repaired) a conduit with money taken from the Temple treasury, and an attempt has been made to connect this with Solomon's Pools (comp. p. 109). As a matter of fact, there is really no evidence whatever as to the date of the construction of the reservoir. There are three pools, at intervals of 52-53 yds. from each other, the second being about 19 ft. above the first, and the third the same height above the second. At the lower (E.) end of each pool a wall is built across the valley, as is the case with the Sultan's Pool (p. 69).

The *Highest Pool* is 127 yds. long, 76 yds. wide at the top and 79 yds. below, and at the lower (E.) end 25 ft. deep. It is partly hewn in the rock, and partly enclosed by masonry, buttresses being used for the support of the walls. A staircase descends in the S.W. corner. The *Central Pool* is 141 yds. long, 53 yds. wide at the top and 83 yds. below, and 38 ft. deep. It is almost entirely hewn in the rock, and stairs descend in the N.W. and N.E. corners. In the N.E. corner is the mouth of a conduit from *'Ain Ṣâliḥ* (see p. 108). The E. wall of the reservoir is very thick, and is strengthened by a second wall with a buttress in the form of steps. The *Lowest Pool*, the finest of the three, is 194 yds. long, 49 yds. wide at the top and 69 yds. below, and at places 48 ft. deep. It is partly hewn in the rock, and partly lined with masonry. Stairs descend in the S.E. and N.E. corners. The inner walls are supported by numerous buttresses. On the S. side there is a conduit for the reception of rain-water. The lower wall (E.) is built of large blocks in the form of steps, and is penetrated by an open passage leading to a chamber. Similar chambers, but inaccessible, exist in the lower masonry of the other pools. In the chamber of the lowest pool rises the third spring, *'Ain Farûjeh*, which flows through a channel into the Jerusalem aqueduct. A little to the E. of it, another spring, *'Ain 'Aṭân*, issues from a little valley to the S., and runs into a stone cistern on the N. side of the valley of the pools.

These springs, however, did not suffice for the water supply of ancient Jerusalem. Two other large Conduits met at the pools and allowed their water to flow into them. One of these conduits runs above the first pool and was carried through the valley of *'Aṭân* by a tunnel. Farther on it runs to the S. along the W. slope of the *Wâdi Deir el-Benât* (the 'Nunnery'), then for 3/4 hr. along the bottom of the *Wâdi el-Biyâr* (Valley of Springs), in a channel cut in the rock and with openings in the top, and finally flows into the spring *Bîr ed-Derej* (Spring of the Steps). The other conduit, forming a rectangular channel, 2½ ft. wide, begins in the *Wâdi el-'Arrûb* (p. 112), crosses the slope of the hills, and flows into the middle pool. The total length of its remarkable windings, amounting to about 47 M., corresponds with the statement of Josephus (400 stadia). — From the pools the water was carried to the city in two different conduits. The higher of these conveyed the water from *'Ain Ṣâliḥ* and the aqueduct of the *Wâdi el-Biyâr* along the N. slope of the valley of the Pools. It was partly hewn in the rock, partly constructed of masonry. The conduit descends near Rachel's Tomb and then rises again: here the water ran in stone siphon-pipes. The lower conduit, still in a state of complete preservation, conveyed water to the city from all the pools and springs in great windings about 20 M. long. One arm of the conduit was connected, no doubt under Herod's government, with the Artâs spring, and conducted to the Frank Mountain. The main arm passed Bethlehem and Rachel's Tomb on the S. By the bridge over the Valley of Hinnom the upper and lower conduits met, and ran along the S. slope of the W. hill of Jerusalem towards the temple. The upper conduit is the more artificial construction, and is no doubt the older.

Descending the *Wâdi Arṭâs* towards the E. (carriage-road), we find openings in the conduit whence water can be drawn. After 10 min. we observe on the opposite side of the valley, to our right, a conical hill with ruins and rock-tombs, probably the site of the

ancient ***Etam*** (1 Chron. iv. 3), the name of which is still preserved in *ʿAin ʿAṭân* (p. 109). In 7 min. more we perceive to the right below us the village of *Arṭâs*, chiefly inhabited by Muslims.

FROM ARṬÂS TO BETHLEHEM. The road continues to follow the conduit. After 8 min. a view of the town is obtained in front; in 1/4 hr. more the foot of the hill is reached, and the ascent is made in 10 minutes.

Farther on the road descends the valley. After 20 min. a small lateral valley descends from Bethlehem on the left, while the main valley, along which the road now continues, curves to the S.E. Our route frequently crosses the dry and stony bed of the brook. After 1/4 hr. we observe the ruins of mills on the rock to the right. After 1/2 hr. we leave the Wâdi Arṭâs and ascend a lateral valley to the right (S.W.). After about 10 min. this valley makes a sharp bend to the left (S.); another lateral valley descends from the right (N.W.).

Proceeding farther up the valley to the S., we come in about 3/4 hr. to *Khirbet Teḳûʿa*, the ancient **Tekoah**, on the summit of a long hill, 2790 ft. above the level of the sea. At the foot is a spring. The place was fortified by Rehoboam, and was celebrated as the birthplace of the prophet Amos, who was originally a herdsman (Amos i. 1). The ruins are a shapeless mass; the remains of a church (there was a monastery here in the middle ages) may still be recognized, and an octagonal font is to be seen.

At this bend we leave the valley and ascend the steep hillside to the E. At the top we again see Bethlehem. In 20 min. we descend to the spring of *Khareitûn*, named *Bîr el-ʿAineizîyeh;* by the rock opposite lies the ancient ruined 'laura', or monkish settlement of *Khareitûn*, and before us opens a deep gorge. The whole scene is very imposing. We now descend on foot by a path to the right along the hills to the traditional **Cave of Adullam** (now called *El-Maʿṣâ* or *Mughâret Khareitûn*), which has been identified since the 12th cent. with the fastness in which David sought refuge (comp. p. 124). In the Christian period it was occupied by St. Chariton (d. 410), and later also by other hermits. The opening is partly blocked by fallen rocks. The cavern is a natural labyrinthine grotto formed by the erosion of water, and, as the explorer may easily lose his way, he should be provided with a cord of at least 200 yds. in length, or better with a guide. The temperature in the interior is somewhat high, and coat and waistcoat may be advantageously left at the entrance. The galleries are sometimes so low as to be passable by creeping only, but they sometimes expand into large chambers. In many places the ground sounds hollow, as there are several stories of passages, one above another. The innermost passages contain niches cut in the rock, and the fragments of urns and sarcophagi found here indicate that the place was once used for interments. The inscriptions found in the inmost recesses are illegible.

From the *Wâdi Arṭâs*, and a little above the point at which we left it, a road ascends to the N.E. to the (1 hr.) —

Frank Mountain (2490 ft.), so called because the Crusaders here offered their last prolonged resistance to the Muslims. The Arabic name is *Jebel el-Fureidis* ('paradise' or 'orchard').

The attempted identification with *Beth Haccerem* (Jer. vi. 1) fails of proof. Josephus says (Ant. xv. 9, 4, etc.) that Herod founded the castle of *Herodium* near Tekoah and about 60 stadia to the S. of Jerusalem. This distance and the further description of the castle seem to fit the present ruins. Josephus states that the hill was thrown up artificially, a statement which is correct, if the rounded top only of the hill be taken into account. He also informs us that Herod was buried here. Herodium was the seat of a toparchy. After the overthrow of Jerusalem it surrendered without a blow to the legate, Lucilius Bassus.

At the foot of the hill, on the W. side, are some ruins called *Ṣtabl* (stable) by the natives, and a large reservoir, called *Birket Bint es-Sulṭân* (pool of the sultan's daughter), 81 yds. long and 49 broad, but now dry. In the middle of it rises a square structure, resembling an island. Remains of the conduit from the Arṭâs spring (p. 109) are also visible. On the N. we see traces of the great flight of 200 steps mentioned by Josephus. The summit of the hill, which rises in an abrupt (35°) conical form to a height of about 330 ft., may be reached in 10 minutes. The castle which once stood here has disappeared with the exception of the enclosing wall, of which the chief traces are the remains of four round towers mentioned by Josephus. The E. tower contains a vaulted chamber with a mosaic pavement. The large, regular, and finely hewn blocks of stone which lie on the plateau at the top and on the slopes of the hill are excellent specimens of the masonry used in the buildings of Herod (p. xciv).

The *View is beautiful. It embraces to the E. the desert region extending down to the neighbourhood of the Dead Sea, with a profusion of wild cliffs, between which a great part of the blue sheet of water is visible. To the S. the view is intercepted by hills. To the S.W. are the ruins of Tekoah and the village of Khareitûn. To the W.S.W. is the weli of Abu Nejeim, and to the N.W. Bethlehem; to the right of it Beit Sâḥûr, and in the foreground Beit Taʿâmir; on a hill rises Mâr Elyâs. To the N. are En-Nebi Samwîl and the village of Abu Dîs. Farther off stretches the chain of hills to the N. of Jerusalem.

The Road to Bethlehem ascends to the N.W., at first along the *Wâdi ed-Ḍiyaʿ*. After 1/4 hr. we leave the abandoned village of *Beit Taʿâmir* (with traces of ancient buildings) on a hill to our right. After 25 min. the way begins to descend into the *Wâdi er-Râhib*, to the S. of Bethlehem, and in 1/2 hr. more it reaches the floor of the valley, whence it ascends to *Bethlehem* (p. 101) in 1/4 hr.

12. From Jerusalem to Hebron.

23 M. Good Road. Time required: for carriages 4 1/2 hrs., for riders 6 hrs. (comp. p. 19). Price for a carriage 25 fr., or if a night be spent out 35 fr. Dragoman advisable.

From Jerusalem to the *Pools of Solomon* (2 1/4 hrs.), see p. 108. Our route ascends gradually past the highest pool to the hill towards the S.W. (1/4 hr.), where we obtain a fine retrospect of Bethlehem

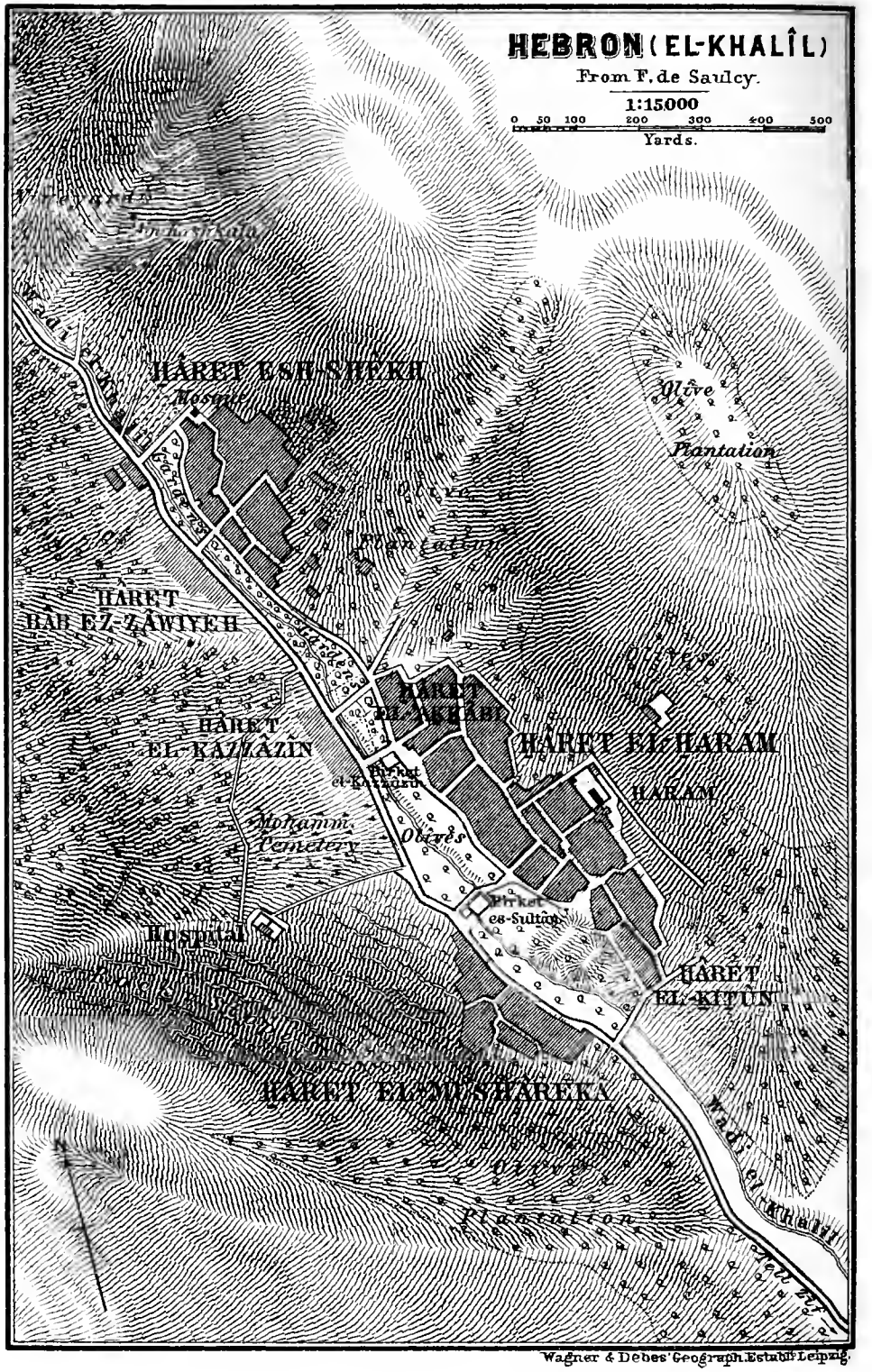
and the Mount of Olives. As we proceed we see the ruins of Deir el-Benât on the right; to the left, far below, is the deep Wâdi el-Fuheimish, or Wâdi el-Biyâr. Our road runs in great windings along the slopes of the hills round the ravines of the lateral valleys of the Wâdi el-Biyâr. On the right is *Khirbet Beit Zakaryâ* (*Beth-Zachariah*; 1 Macc. vi. 32 et seq.), where Judas Maccabæus was defeated by Antiochus Eupator, on the left Khirbet Beit Faghûr. After 40 min. we cross the *Wâdi el-Biyâr* near its head and come to a small plateau. On our right is *Khirbet Beit Ṣâwîr*. In 20 min. we reach *Khirbet Beit Sha'r*, on the right, with a new settlement; farther off, on the hill, is *Beit Ummar* (perhaps *Ma'arath*, Josh. xv. 59), and near it are the ruins of *Khirbet Jedûr* (*Gedor*, Josh. xv. 58). We descend into the broad *Wâdi el-'Arrûb*, and in 1/4 hr., about halfway between Jerusalem and Hebron (14 M. from the former), we reach the —

Bridge over the 'Arrûb, where the coachman generally halts for some time at a small café. To the right and left of the road are copious springs; immediately to the right (W.) of the bridge is a well-room. A portion of the water is brought by a subterranean conduit from the isolated ruin-strewn hill to the W. On this hill lie the extensive ruins of *Khirbet Ḳûfîn*.

About 10 min. below the bridge is a large but now dry reservoir known as *Birket el-'Arrûb*. This reservoir (80 yds. long by 53 1/2 yds. broad) is of similar construction to Solomon's Pools, and is connected with them by the conduit mentioned at p. 109.

From the bridge the road ascends past a (10 min.) pool (*Birket Ḳûfîn*) partly hewn in the rock, the water from which used also to be conducted to the Birket el-'Arrûb; it is dry in summer. On the S. side of the hill, a few paces to the right of the road, are several handsome rock-tombs and small caverns. After 3/4 hr. we reach the spring of *'Ain ed-Dirweh*, above which are a Mohammedan house and a praying-place. In the time of Eusebius the spring in which Philip baptized the eunuch was pointed out here (comp. p. 93), and it is so marked on the mosaic map of Mâdebâ (p. 147). The traces of an ancient Christian church were formerly visible. A little way to the S. there are tomb-chambers in the artificially hewn and levelled stratum of rock. At the top of the hill are ruins called *Beit Ṣûr*, which answer to the ancient *Beth-Zur* (Josh. xv. 58; Nehem. iii. 16). At the period of the Maccabees Beth-Zur was a place of great importance. A little farther on (5 min.) the Mohammedan village of *Ḥalḥûl* (Josh. xv. 58) becomes visible on a hill to the left. The mosque of *Nebi Yûnus*, outside the village, is built, according to Mohammedan tradition, over the grave of the prophet Jonah. Some of the later Jewish writers mention a tradition that the prophet Gad was buried here (2 Sam. xxiv. 11). There are rock-tombs in the neighbourhood.

After 35 min. we perceive about 500 yds. to the left of the road the ruins of a so-called Sanctuary of Abraham, *Ḥaram Râmet el-Khalîl*. The S. and W walls only are preserved (71 yds. and



Wagner & Debes' Geograph. Estab.t Leipzig.

53½ yds. long respectively), and two or three courses of stone are still visible. The blocks are of great length (10-16 ft.) and are jointed without mortar. In the N.W. angle of the interior there is a cistern. What purpose the building served, and whether it was ever completed, cannot now be ascertained. Jewish tradition places here the *Grove of Mamre*, and the valley is still called the *Valley of Terebinths* (pp. 115, 124). About 60 paces farther to the E. is a large ruined church, probably the basilica erected by Constantine at the terebinth of Mamre. Near it are two oil-presses in the rock. A large cistern 5 min. farther to the S. is shown as the bath of Sarah.

Returning to the road, we come, a few paces farther on, to an indifferent footpath on the right, which leads past the ruins of the village of *Khirbet en-Naṣârâ* ('ruin of the Christians'), or *Rujûm Sebzîn*, and proceeds direct to (½ hr.) the Russian hospice, the tower of which is visible from afar. Following the road, we gradually descend the hill, pass the hospital of the Scots Mission (see below), and reach the small town of *El-Khalîl* (Hebron) in about ½ hr.

Hebron. — **Accommodation.** RUSSIAN HOSPICE, near Abraham's Oak (p. 115; good lodging but without board; during the season a letter of recommendation from the superintendent of the Russian Buildings at Jerusalem is necessary). In case of necessity male travellers can obtain accommodation in some JEWISH HOUSES. The price should be fixed beforehand. — *Turkish Post Office.* — It is advisable to take a GUIDE (6-12 pi.; more in proportion for a party), as the Muslims here are notorious for their fanaticism. Travellers are earnestly warned against that arrant beggar, the son of the deceased old sheikh Ḥamza.

The *Scots Mission* has a hospital here (physician, *Dr. Paterson*). The *German Jerusalem Society* maintains a native teacher, who also conducts Protestant service in the Arabic tongue.

History. *Hebron* is a town of hoar antiquity. Mediæval tradition localized the creation of Adam here; and at a very early period, owing to a misinterpretation of Joshua xiv. 15, where Arba is spoken of as the greatest *man* among the Anakim (giants), *Adam's* death was placed here. The ancient name of Hebron was *Kirjath Arba* ('city of Arba'). In Numbers xiii. 22 it is claimed that Hebron was founded seven years before Zoan, *i.e.* Tanis, the chief town of Lower Egypt. Abraham is also stated to have pitched his tent under the oaks of Mamre, the Amorite (Gen. xiii. 18, xiv. 13). When Sarah died (Gen. xxiii.) Abraham purchased from Ephron the Hittite the double cavern of *Machpelah* as a family burial-place; and Isaac and Jacob were also said to be buried here. Hebron was destroyed by Joshua (Josh. x. 37) and became the chief city of the tribe of Caleb (Josh. xiv. 13). David spent a long time in the region of Hebron. After Saul's death David ruled over Judah from Hebron for 7½ years. It was at the gates of Hebron that Abner was slain by Joab, and David caused the murderers of Ishbosheth, the son of Saul, to be hanged by the pool of Hebron. Hebron afterwards became the headquarters of the rebellious Absalom. It was fortified by Rehoboam, and repeopled after the captivity. Judas Maccabæus had to recapture it from the Edomites, and Josephus reckons it as a town of Idumæa. Hebron was next destroyed by the Romans. During the Muslim period Hebron regained much of its old importance, partly by its commerce, and partly as a sacred place owing to its connection with Abraham (comp. p. lxvii), to whom its Arabian name refers (see p. 114). The Crusaders called Hebron the *Castellum*, or *Praesidium ad Sanctum Abraham*. Godfrey de Bouillon invested the knight Gerard of Avesnes with the place as a feudal fief. In 1167 it became the seat of a Latin bishop, but in 1187 it fell into the hands of Saladin.

Hebron, Arabic *El-Khalîl* (abbreviated from Khalîl er-raḥmân, 'friend of God', *i. e.* 'the city of Abraham, the friend of God'), the capital of a Kâimmaḳâmlik (p. lvii), contains 18-19,000 inhab., including 1500 Jews (with three synagogues). It lies 3040 ft. above the level of the sea, in the narrow part of a valley descending from the N.W. The environs abound in springs and are extremely fertile. The Jews make good wine from the grapes grown in the vicinity (comp. p. 116), and almond and apricot trees also flourish. The place has also some commercial importance and carries on a brisk trade with the Beduins. The chief branches of industry are the manufacture of water-skins from goats' hides, and glass-making. Glass was manufactured here as early as the middle ages, and the principal articles made are lamps and coloured glass rings used by the women as ornaments. A visit to the glass-furnaces is not uninteresting.

The present town is divided into seven districts. 1. In the N.W., the *Ḥâret esh-Sheikh*, deriving its name from the beautiful *Mosque* (begun in 668, or A.D. 1269-70) *of the Sheikh ʿAli Bakkâ*, a pious man who died in 670 (A.D. 1271-72). Above this quarter is the aqueduct of the *Ḳashḳala* spring, near which there are ancient grottoes and rock-tombs. From the spring a path leads to the top of the hill *Hobâl er-Riyâḥ*. 2. *Ḥâret Bâb ez-Zâwiyeh*, adjoining the first quarter on the W. To the S. of the second quarter is (3) *Ḥâret el-Ḳazzâzîn* (of the glass-blowers), and to the E. (4) *Ḥâret el-ʿAḳḳâbi* (water-skin makers). Farther to the S. are (5) *Ḥâret el-Ḥaram* and (6) *Ḥâret el-Mushâreka*, the latter on the slope on the other side. To the S.E. lies (7) *Ḥâret el-Ḳiṭûn*, or quarter of the cotton-workers. — Ancient Hebron lay to the W., on the olive-covered hill *Rumeideh*, to the N.W. of the Quarantine (see below). On this hill are ruins of old cyclopean walls and modern buildings called *Deir el-Arbaʿîn*, 'the monastery of the forty' (martyrs); within the ruins is the tomb of Jesse (Isai), David's father. At the E. foot of the hill is the deep spring of Sarah, *ʿAin Jedîdeh*.

In the bed of the valley to the S.W. of the Ḥâret el-Ḥaram are situated two large reservoirs: the upper one, called *Birket el-Ḳazzâzîn*, or Pool of the Glass-blowers, is 28 yds. in length, 18 yds. in width, and 27½ ft. in depth; the lower basin, constructed of hewn stones, is square in form, each side being 44 yds. long, and is called *Birket es-Sulṭân*. These pools are unquestionably ancient, and according to tradition, it was near the latter that David hanged the murderers of Ishbosheth (p. 113). Close to the Birket es-Sulṭân stands the new *Serâi*. The tombs of Abner and Ishbosheth shown in the town are not worth visiting. — The large building on the hill of *Kubb el-Jânib*, to the S., is the *Quarantine*.

The only object of interest is the Ḥaram, the sacred area which encloses the legendary site of the Cave of Machpelah (p. 113) and contains a mosque and the dwellings of dervishes, saints, and guardians. Up to a height of about 39 ft. the enclosing wall is built

of very large blocks, all drafted, hewn smooth, and showing the marks of the Herodian period (pp. 63, 64, xciv). This wall is strengthened externally by square buttresses, sixteen on each side and eight at each end, of which two still exist (N.W. and S.E.). The Muslims have also erected a second and modern enclosing wall on the N.E. and S. sides. Two flights of steps between this wall and the old one lead to the court in the interior, which is 14½ ft. above the street-level. 'Unbelievers' may ascend to the seventh step of the flight on the E. side. Beside the fifth step is a large stone with a hole in it, which the Jews believe to extend down to the tomb. On Friday the Jews lament here as they do at the Place of Wailing in Jerusalem (p. 65). — No Europeans, except a few of high rank, have hitherto been admitted to the interior of the Ḥaram. From the elevation to the N. of the Ḥaram a sight of the court and the buildings within the walls may be obtained, and good photographs of it may be purchased.

The MOSQUE, which occupies the S. side of the Ḥaram and is bounded on three sides by the old enclosing wall, is a building erected by the Crusaders in 1167-87, probably on the site of a church of the Justinian era, and has been restored by the Arabs. It is 70 ft. long from N. to S. and 93 ft. from E. to W. The interior is divided by 4 columns into a nave and aisles running N. and S. The capitals of these columns appear to be partly Byzantine, partly mediæval. The walls of the church are incrusted to a height of nearly 6 ft. with marble, above which runs a band with an Arabic inscription. Two openings in the floor of the church lead direct to the *Cave of Machpelah* beneath, which is said to consist of various passages and chambers. Above ground are six cenotaphs, hung with green cloth embroidered with gold and silver, which are said to stand exactly over the tombs below. The cenotaphs of Isaac and Rebecca are inside the church, those of Abraham and Sarah in octagonal chapels in the open court to the N. of the church, those of Jacob and Leah in chambers at the N. end of the Ḥaram. — Outside the Ḥaram, at the N.W. angle, is a two-story BUILDING, containing two cenotaphs of Joseph. A footprint of the Prophet Mohammed is still shown in a stone here. — The oldest Arabian buildings date from 1331, under the Mameluke Sultan Moḥammed Ibn Ḳilâwûn; Joseph's tomb dates from 1393.

Adjoining the Ḥaram on the S. side is a 'castle', now used as barracks and half in ruins.

The traditional *Oak of Abraham* or *Oak of Mamre* is in the garden of the *Russian Hospice* (p. 113), which we reach in ½ hr. by a road (practicable for carriages) diverging to the left from the Jerusalem road, and leading between vineyard walls. This fine tree, which unfortunately is slowly dying, was highly revered as far back as the 16th cent., and is unquestionably of great age. For the earlier (Jewish) tradition, see p. 113. The trunk of the oak is about 32 ft. in circumference at the bottom. Behind the hospice stands a *View Tower* (key in the hospice), which commands a magnificent *View extending to the sea.

In the country to the W. of Jordan, the oak (*el-ballût*, Quercus ilex pseudococcifera) does not, as beyond Jordan, develop into a large tree, but, as the young shoots are eaten off by the goats, it usually takes the form of bushes only. A few gigantic trees have been allowed to grow up unmolested, owing probably to superstitious veneration.

13. From Hebron to Beit Jibrîn and Gaza.

From Hebron to *Beit Jibrîn*, 4 hrs. on horseback; thence to *Gaza* ca. 9 hrs. — For this tour a guide is desirable. — Visitors to the tombs of Beit Jibrîn must first obtain the permission of the Ḳâimmaḳâm of Hebron (candles required).

We follow the Jerusalem road to the point where the route to the Russian Hospice diverges (1/2 hr., see p. 115). Here we turn to the left (W.) and descend the *Wâdi el-Ḳûf;* on a hill to the right is *Beit Iskâhil*, perhaps the *Eshcol* ('valley of grapes') of Numbers xiii. 24 et seq., whence the Israelitish spies brought back the huge bunch of grapes. In 1 hr. we reach the spring of *'Ain el-Ḳûf*. The valley now expands, turns to the W., and receives the name of *Wâdi el-Merj*. On the (1/2 hr.) hill to the left lies *Terḳûmyâ (Tricomias)*, with a few antiquities. In 1 1/2 hr. the road skirts the base of another hill on the left, upon which is *Deir Nakhkhâs*. In 1/2 hr. we enter *Beit Jibrîn* from the N.E.

From Jerusalem to Beit Jibrîn, 8 3/4 hrs. To (2 1/4 hrs.) the Pools of Solomon, see p. 108. Before reaching the pools we diverge by a road to the right (W.), which leads viâ (1/4 hr.) *El-Khadr* (p. 108). In 35 min. we see *Hûsân* at some distance to the right; to the left opens the Wâdi Fûḳîn. After 1/2 hr. the road to Beit 'Atâb diverges to the right, while our route proceeds (l.) to the S.W. 3/4 hr. Hill with extensive ruins (on the left); 1/2 hr. *'Ain et-Tannûr*, deep down in the valley, with lemon-groves; 10 min. Ruins (to the left). We are now following an old Roman road. After 40 min. a road diverges to the right to Beit Nettîf (p. 124); we, however, descend to the left. 20 min. Roman milestone (prostrate); 1/2 hr. we cross the dry bed of the *Wâdi es-Sant;* to the left a weli on a hill. In 1/4 hr. a road diverges to the left (which we do not follow); to the right Zakaryâ (p. 124) is visible. In 1/2 hr. our route enters the *Wâdi Zakaryâ* (left) and leads to the S. across a well-cultivated plain, with frequent traces of the Roman road. Beyond an ancient well, with reservoirs, we reach (1/2 hr.) Beit Jibrîn.

The village of **Beit Jibrîn** ('House of Gabriel'), containing about 900 Muslim inhab., lies between three hills, the *Tell Bornât* on the N.W., the *Tell Sandaḥanneh* on the S., and the *Tell el-Judeiyideh* on the N.E.

The Israelitish town was known as *Mareshah* and stood originally about 1 M. farther to the S. on the Tell Sandaḥanneh, which overlooks the roads from Gaza to Hebron and Jerusalem. The old name reappears in *Khirbet Merâsh*, 1/2 M. to the N.W. The town was fortified by Rehoboam (2 Chron. xi. 8), and after the Exodus became an Edomite capital. Under the Ptolemies a large settlement of Phœnicians was established here. The town, which was destroyed by the Parthians in B.C. 40, reappears in A.D. 68, under the new name of *Baitogabra*, as a fortress standing on the present site (see Bell. Jud. iv. 8, 1, where the name is erroneously given as Betabris). The town received various privileges coupled with the name *Eleutheropolis*, or *Lucia Septimia Severiana*, from the Roman emperor Septimius Severus in 202, on the occasion of his journey in the East. It was the seat of a Christian bishop as early as the 4th century. The Crusaders found the place in ruins; they called it *Gibelin*. Under Fulke of Anjou, in 1134, a citadel was erected here. In 1244 Gibelin was finally taken by Beibars (p. lxxxiv). The fortress was restored in 1551. Comp. 'Excavations in Palestine during the years 1898-1900' (Pal. Expl. Fund); *F. Peters & H. Thiersch*, 'Painted Tombs in the Necropolis of Marissa' (Pal. Expl. Fund; 1905).

The village occupies about one-third of the site of the ancient town. Ruins of old buildings are incorporated with most of the

houses. A portion of the ancient wall, perhaps built by the Crusaders in 1134, still exists on the N. side; it was formerly flanked by a moat. To the N.W. and E. were forts. At the E. fort there still exist fragments of columns, a fine large portal, and a reservoir. The N.W. fort (small fee) stood on an eminence, and the ancient substructions are still easily distinguished from the later work. Over the door is an inscription dating from the year 958 of the Hegira (1551). The fortress was flanked with a tower at each corner. The interior contains a handsome cistern and many vaulted chambers now used as dwellings. On the S. side runs a gallery from E. to W., which was originally the aisle of a church. On the left and right are five piers, formerly enriched with columns in white marble and with Corinthian capitals. The arcades are pointed.

The chief objects of interest are the Rock Caverns *('örâḳ or 'arâḳ)* in the vicinity (comp. p. 124). The caverns consist of round, bell-vaulted chambers, 20-50 ft. (in some cases even 100 ft.) in diameter, supported by detached pillars. They are 30-40 ft. in height. Each cavern is lighted from above by a well-like opening. The stone, a kind of grey chalk, is so soft that it can be cut with a knife, yet the regularity and art with which the chambers have been excavated are none the less admirable. Most of these caverns date back to the ancient Hebraic or some even earlier period. Their number and similarity lead to the inference that they were used as dwellings; some of them are connected with each other. St. Jerome informs us that the *Hôrîm*, or dwellers in mountains and caves, once lived in this district, and that the Idumæans lived in caverns throughout the country from here to Petra, in order to escape from the intensity of the heat. Some of the caverns seem to have been used as chapels, as they have apses turned towards the E. and crosses engraved on their walls.

The following walk is the most interesting here. We descend from the fortress to the S. E., pass the tombs, and ascend a small water-course. In 5 min. we observe caverns below us. To judge from the niches hewn in them (five at the back, three on each side), they must once have been used as sepulchres. The niches are 2 ft. above the ground, and high above them are hewn numerous triangles (possibly for lamps). Some of the round openings above have been widened in the course of ages. After the falling in of the chambers there have also been formed open spaces in front of them, within which the pillars of the groups of chambers are still preserved. — Farther to the S. is a second group of more lofty grottoes. One of them contains a well, and at several places the ground sounds hollow. The walls are green with moisture and very smooth. Rudely engraved crosses, and inscriptions dating from the early period of Islamism (in Cufic characters), are sometimes observed. The marks of tools are clearly visible on the walls. Proceeding from one cavern to another, we ascend the valley as far as a ruined church, which in a straight line is only 1 M. from the village. It is still called by the natives *Mâr Hannâ*, or *Sandaḥanneh*. The substructions of this church date from the Byzantine period, but the ground-plan was altered by the Crusaders. The principal apse is well-preserved. The window-arches are round. The stones are carefully hewn, and the walls are massive. On each side of the entrance are pilasters, and under the N. aisle is a crypt with vaults. Opposite the church is the cavern *Mughâret Sandaḥanneh*, comprizing several cham-

bers, the largest of which is 100 ft. in diameter. Not far off, to the W., is the passage of *Es-Sûḳ*, a tunnel over 33 yds. long, with two cross-galleries, containing no less than 1906 small niches (columbaria), which served as receptacles for cinerary urns. — The whole chain of hills of Mâr Ḥannâ is honeycombed with caverns, especially on the S. and W. sides. The finest tomb lies to the E., opposite the Tell Sandaḥanneh. It was constructed ca. B.C. 250 for the head of the Phœnician Colony. Adjoining the ante-chamber on the N., E., and S. are three chambers, with 41 loculi (Kôkîm, p. xciv) for bodies hewn in the walls. They have gabled roofs, the only ones of the kind found in Palestine. The main chamber (E.) opens out into a large rectangular recess, with three niches for sarcophagi. Paintings form the chief decoration of the tomb. Above the loculi in the chief chamber is a broad frieze of hunting-scenes, beginning in the S.W. corner and running round the walls. First comes a man blowing a trumpet, next a rider attacked by a leopard, then various animals, each with an inscription in Greek. To the right and left of the portal to the main chamber are paintings of the three-headed Cerberus and a cock. Vases adorn both sides of the door of the E. burial-niche. The paintings betray the hand of a Greek artist and resemble those on vases of the 5th and 4th cent. B.C. — Somewhat to the S. lies another collection of tombs. They are less richly painted, but the figures of the two musicians are worthy of notice. These are the only tombs in Palestine thus decorated.

The road to Gaza crosses the range of hills to the W. of Beit Jibrîn, affording a fine retrospect of that village from (¼ hr.) the top. After 35 min. we observe in the fields to the right the weli of the *Sheikh ʿAmr*. We now leave the mountains of Judah behind us and gradually descend their last spurs to the plain, in a W. direction. On the left, after ½ hr., rises *Tell el-Manṣûra*, with some ruins, and ½ hr. farther on we reach some caverns which have fallen in, known as *ʿArâḳ el-Menshîyeh*. Our route next turns towards the S.W. On the right (½ hr.) lies *ʿAjlân*, the ancient *Eglon* (Josh. x. 34, 35), one of the cities of Judah in the plain. In the Septuagint Eglon is confounded with Adullam, which mistake is followed by Eusebius (see p. 110). In about 1¾ hr. from ʿArâk el-Munshîyeh we reach —

Tell el-Ḥasî, probably on the site of the Biblical *Lachish*, an important frontier-fortress in the direction of Egypt (2 Kings xviii. 14 et seq.) during the period of the Israelitish kings.

Lachish was besieged by Sennacherib (2 Kings xix. 8) and, according to Egyptian inscriptions, captured by him. According to Jeremiah (xxxiv. 7), Lachish was one of the last cities taken from the Jews by Nebuchadnezzar. — The extensive and highly interesting excavations, which the Palestine Exploration Fund has undertaken here in the last few years, have brought to light many fragments of town-walls and fortifications of different periods (some very ancient), numerous clay vessels, etc. (comp. *Flinders Petrie*, 'Tell el Hesy'; *J. Bliss*, 'A Mound of Many Cities').

From Tell el-Ḥasî our route continues to descend the *Wâdi el-Ḥasî*. After about 1¾ hr. we reach *Bureir*, where the first palms occur. To the right, after 40 min., we perceive the village of *Simsim*, in an olive-grove. Tobacco and sesame are grown abundantly here. Soon after we cross the wâdi to the S.W. After ¼ hr., on the left the village of *Nejd*, and on the right, in the distance, the dunes near the sea. The road next passes (25 min.) *Dimreh* on the right, and (¾ hr.) *Beit Ḥanûn*. In 35 min. more it reaches the top of a hill,

on which are ruins. After 40 min. we reach orchards with palms, and in 10 min. more the town of —

Gaza or **Ghazzeh.** — Accommodation. In the NEW HOTEL (landlord, *Knesevitch*), at the LATIN HOSPICE (*Mr. Gatt*, a German), or at the GREEK MONASTERY (introduction from Jerusalem desirable). The best place for pitching TENTS is near the Serâi. — *Turkish Post Office; International Telegraph Office.* — BRITISH CONSULAR AGENT, *Knesevitch.* — MONEY. At Gaza the mejîdi is worth 46 piastres, and other coins are also worth twice as much as at Jerusalem. — For admission to the mosque (p. 120), it is necessary to have the permission of the Kâimmakâm (in the Serâi) who appoints a soldier (fee 1/4 mejîdi, more for a party) to accompany the visitors.

History. In the country of *Peleshet*, *i.e.* the low plain between Carmel and the frontier of Egypt, we find in historical times the '*Pelishtîm*', or Philistines, a nation which did not belong to the Semitic race. Their invasion was made from the sea about 1100 B.C, when they took possession of the coast with its originally Canaanitish towns. Their origin is unknown. The Bible (Amos ix. 7, etc.) connects them with *Caphtor*, which has been supposed to be Crete. The Septuagint describes them as ἀλλόφυλοι (people of another race). The Philistines adopted not only the civilization, but the Semitic language and the cult of the Canaanites; their principal divinities were Dagon (Marnas), a Canaanitish god, and the Syrian goddess Derketo (Atargatis), both deities in the form of fish. The Philistines must early have established a constitution; Jewish history, at any rate, shows us a perpetual league of their five chief towns, Gaza, Ashdod (p. 123), Ascalon (p. 121), Gath (p. 123), and Ekron (p. 13). According to all accounts the Philistines far surpassed the Hebrews in culture; and in war-chariots and cavalry they were superior to the Israelites (1 Sam. xiii. 5). The heavy-armed soldiers wore a round copper helmet, a coat of mail, and brazen greaves, and carried a javelin and a long lance, while each had a shield-bearer, like the Greeks in the Homeric poems. The light-armed were archers. The Philistines possessed fortified encampments; they built lofty walls round their towns. They carried on a vigorous and extensive commerce, especially inland; and their wars with the Israelites were partly caused by their efforts to retain the command of the great caravan routes, especially that to Damascus. — In the last decades of the period of the Judges the Philistines contested the hegemony of Palestine with the Israelites, and, in fact, ruled over Israel for a long time. In what way this guerilla war was carried on, we may learn from the lively and vigorous narrative of the hero Samson (Judges xiii et seq.). The first kings of Israel, Saul and David, effected their final deliverance from the foreign yoke, though several of the succeeding kings had to wage war with the Philistines. In the course of the great war between Egypt and Assyria the Philistian plain became strategically important, and its occupation therefore formed a constant source of strife between these nations, to the great disquiet of the Philistines. Some of the Philistines, too, were probably exiled at this period. After the Jewish captivity the kingdom of the Philistines had disappeared. In the wars between the Syrian and Egyptian diadochi Philistia again became the scene of fierce conflicts. During the Maccabæan period the Philistian-Hellenic coast-towns gave fresh proofs of their hereditary enmity against the Jews, but the Maccabæans succeeded in permanently subjugating the Philistian plain.

GAZA was the southernmost of the five allied Philistine cities (see above), and it was here that Samson performed some of his remarkable exploits (Judges xvi.). The Israelites held possession of the town only during the most flourishing period of their empire (1 Kings iv. 24). The town was large, and chiefly of importance on account of its trade with Egypt. Its port was *Majumas*, which was raised by Constantine the Great to the dignity of an independent town under the name of *Constantia*. Herodotus calls the town *Kadytis*. Alexander the Great took it after a vigorous defence. In B.C. 69 it was again taken and destroyed by Alexander Jannæus. Under Gabinius New Gaza was built some distance to the S. of the former town. It was presented by the Emperor Augustus to Herod, after whose

death it reverted to the Roman province of Syria. Under the Romans Gaza peacefully developed its resources. Philemon, to whom the Epistle of that name was addressed, was traditionally first bishop of Gaza. Down to the time of Constantine the town was one of the chief strongholds of paganism, adhering to its god Marnas, whose statues and temples stood till the year 400, when they were destroyed by an edict of the emperor. On the site of the principal temple a large cruciform church was afterwards erected by Eudoxia, wife of the Emperor Arcadius. In 634 the town was taken by the Arabs under ʿOmar, and it was regarded as an important place by the Muslims, because Hâshim, Mohammed's grandfather, who had once traded with the place, had died and been buried there. The Crusaders found Gaza in ruins. In 1149 Baldwin II. erected a fortress here. In 1170 Saladin plundered the town, though unable to reduce the fortress; in 1187, however, the whole place fell into his hands. In 1244 the Christians and Muslims were defeated by the Kharezmians near Gaza. Since that period Gaza has been a place of no importance. In 1799 it was taken by Napoleon. — Comp. communications of *Gatt* in ZDPV. vii. 1-14; 293-298; xi. 149-159.

Ghazzeh, the seat of a Ḳâimmaḳâm (p. lvii) and containing a small garrison, has 35,000 inhab., including 700 Greeks (who possess a church), 50 Latins (also with a church), and 100 Jews. The town is of semi-Egyptian character; the veil of the Muslim women, for example, closely resembles the Egyptian. The bazaar, too, has an Egyptian appearance. The old caravan traffic with Egypt is now almost extinct, but the market is still largely frequented by the Beduins, especially for dates, figs, olives, lentils, and other provisions. Gaza is, moreover, an important depôt for barley; its olive-harvest is considerable; and it contains numerous potteries and a steam-mill in German possession. — An unusually large proportion of the inhabitants suffer from ophthalmia, for the relief of which the English Church Missionary Society has established a hospital here. The same society has schools for Muslim and Christian boys and girls under the direction of the Rev. Dr. Sterling. The town-wells are 100-160 ft. deep, but the water is brackish, except in a few wells to the N. The town lies on a hill about 100 ft. high, in the midst of orchards. Owing to the abundance of water contained by the soil the vegetation is very rich. The ancient town was a good deal larger than the modern one, and to the S. and E. elevations of the ground are visible, marking the course of the town wall. The newer houses are generally built of ancient materials.

The *Serâi*, on the E. side of the town, dates from the beginning of the 13th cent. and has finely jointed masonry. Behind it, to the E., is shown the *Tomb of Samson (Samsûn)*. Not far from the Serâi rises the large mosque *Jâmiʿ el-Kebîr* (adm., see p. 119; shoes must be removed). The court of the mosque is paved with marble slabs; around it are several schools. The mosque itself was originally a Christian church, consisting of nave and lower aisles, built in the 12th cent. out of ancient materials and dedicated to St. John. The Muslims erected an additional aisle on the S. side, and, in order to make room for a minaret, built up the apses. Over the three square pilasters and two half-pillars which bound the nave rise pointed

arcades. On one of the beautiful columns (N.E.) is a bas-relief representing the seven-branched candlestick, with a Greek and Hebrew inscription. The W. portal is a fine specimen of Italian Gothic.

To the S.W. of this mosque is situated a handsome caravanserai, called the *Khân ez-Zeit* ('oil khân'). Proceeding to the S.W. through the *Ḥâret ez-Zeitûn* quarter we come to a mosque partly built with finely hewn stones, situated on the road which is traversed by caravans to and from Egypt.

Tradition points out, on the S.W. side of the town, the place whence Samson carried off the gates of the Philistines. Passing across tombs towards the W. and walking round the town, we come to the weli of *Sheikh Shaʿbân* and to a mosque of some antiquity in which *Hâshim*, Moḥammed's grandfather, is buried. This building was restored during the 19th century, but partly with the old materials. We return by the cemeteries to the E. side of the town.

A ride of 1/4 hr. to the S.E. of Gaza brings us to the *Jebel el-Muntâr* (272 ft.), which is covered with tombs. (Muntâr, 'watch-tower', is popularly believed to have been a Muslim saint.) The view hence repays the ascent: to the S., beyond the cultivated land, lies the sandy desert; to the E., beyond the plain, rise the hill-ranges of Judæa; to the W., beyond the broad, yellow sand-hills, stretches the sea; but the most picturesque object of all is the town itself, peeping forth from its beautiful green mantle.

From Gaza to El-ʿArîsh, 13 hrs. From Gaza in 1 hr. 5 min. to *Tell el-ʿAjûl* near the *Wâdi Ghazzeh*. About 1 hr. to the S.E. of Tell el-ʿAjûl, near *Tell Jemʿa*, are the ruins of *Umm Jerâr* (probably the *Gerar* of Gen. xx. 1; xxvi. 1). After 1 1/4 hr. we reach *Deir el-Belaḥ* (the ancient *Ed-Dârûm;* the mosque *Jâmiʿ el-Khiḍr* stands on the site of an old chapel). We next reach (1 hr. 37 min.) *Khân Yûnus*, with a fine mosque of the time of Sultan Barkûḳ. A little to the S. of Khân Yûnus is the Egyptian frontier. In 1 hr. 17 min. we reach *Tell Rifaḥ*, or *Raphia;* then (2 1/4 hrs.) *Sheikh Zuweid*, (2 3/4 hrs.) *Khirbet el-Borj*, and (2 1/2 hrs.) the broad valley of **El-ʿArish**, the 'River of Egypt' of the Bible (Numb. xxxiv. 5; Isaiah xxvii. 12). In 20 min. more we reach the fortress and the quarantine. El-ʿArîsh occupies the site of the ancient *Rhinocolura*. By the cistern in the court there is a miniature Egyptian temple (a monolith of granite), now used as a trough. — The town is said to have been originally founded by an Ethiopian-Egyptian king as a place of banishment, and under the name of *Laris* it was an episcopal see in the first centuries of our era. Baldwin I. of Jerusalem died here in 1118. The *Hajar Berdawîl*, or 'Stone of Baldwin', is still pointed out. On Feb. 18th, 1799, Napoleon took El-ʿArîsh.

From Gaza to Beersheba, see p. 169.

14. From Gaza to Jerusalem viâ Ascalon.

From Gaza to *Ascalon*, 3 1/2 hrs. on horseback; thence to *Jerusalem* 15 1/2 hrs. Nightquarters may be found at Esdûd (p. 123) or at Mejdel (p. 123).

The best route is that along the coast, which we reach viâ the *Weli Sheikh Riḍwân* in 20 minutes. We then skirt the coast all the way to (ca. 3 hrs.) the —

Ruins of Ascalon (*ʿAsḳalân*). — Ascalon was one of the five principal towns of the Philistines, and the chief seat of the worship of the goddess

Derketo, to whom all fish were sacred. The town belonged to the Tyrians in the Persian period, to the Ptolemies in the 3rd cent. B.C., and to the Seleucidæ from the reign of Antiochus III. onwards. In 104 B.C. it succeeded in making itself independent, and it reckons its own chronology from that date. It enjoyed its greatest prosperity in the Roman period, as a kind of free republic under Roman protection. Herod the Great was born at Ascalon, and he caused the town to be embellished with baths, colonnades, and the like, although it was not within his dominions. The citizens, like those of Gaza, were bitter opponents of Christianity down to a late period. On the arrival of the Crusaders Ascalon was in possession of the Fatimites of Egypt. On Aug. 12th, 1099, the Franks gained a brilliant victory under the walls of the town, but it was only after a siege of five months by sea and land that they at length compelled the place to capitulate. Saladin's victory at Ḥaṭṭîn brought Ascalon once more into the hands of the Muslims, and its walls were razed at the beginning of the Third Crusade. In 1191 Richard Cœur-de-Lion began to rebuild the fortress, but he was obstructed by the jealousy of the other princes, and in a subsequent truce with the Muslims it was agreed that the place should remain unfortified. In 1270 Beibars caused the fortifications to be demolished, and since then Ascalon has been a ruin.

Ascalon is correctly described by William of Tyre, the historian of the Crusades, as lying within a semicircle of ramparts, the chord of which was formed by the sea on the W., and in a kind of hollow sloping towards the sea. The top of the ramparts affords an interesting survey of the ancient site. Near the S.W. corner lay the small and bad harbour of Ascalon. Of the bastions which defended it a few remains still exist. On the side towards the sea stood a gate, the site of which is still called *Bâb el-Baḥr* (sea-gate). The W. wall is continued along the low cliffs on the coast. Large fragments of it have occasionally fallen. — In the S. part of the wall of Ascalon another gate, called that of Gaza, is still distinguishable, and there are also remains of towers. — The ramparts on the E. side were the most strongly fortified, the walls there being very massive and upwards of $6\frac{1}{2}$ ft. thick; fragments of columns built into them are sometimes seen projecting. On the hill, near the *Weli Moḥammed*, are seen the still tolerably preserved towers which defended the principal gate, that of Jerusalem; but the remains are deeply buried in sand. — The N. side of the ramparts is not easily visited, as they are concealed by luxuriant orchards, both outside and inside the walls. Among these orchards are found fragments of columns, statues, remains of Christian churches, and, most important of all, 40 cisterns of excellent water. The orchards, enclosed by prickly cactus-hedges, belong to the inhabitants of *El-Jôra*, a village with 300 inhab., situated to the N.E. of the ancient Ascalon. Sycamores abound, and vines, olives, many fruit-trees, and an excellent kind of onion also thrive in this favoured district. This last was called by the Romans Ascalonia, whence the French échalotte and our shalot are derived.

From Ascalon to Jaffa ($7\frac{3}{4}$ hrs.). The route from El-Jôra (see above) leads first along the road to Mejdel (p. 123), then diverges (about halfway) to the left (N.), bringing us in 50 min. direct to *Hamâmeh*, and thence in 1 hr. 20 min. to *Esdûd*. — The détour viâ *Mejdel* (p. 123) is well worth the extra time ($\frac{3}{4}$ hr.) required.

Esdûd, a village with nearly 3000 inhab., stands on the slope of a hill commanded by a still higher eminence on which the acropolis probably stood. European travellers will find a hearty welcome at the house of *Mr. Schmidt*, the proprietor of a large steam-mill. Esdûd is the ancient *Ashdod* (Greek *Azotos*), which appears to have been the most important city of the Philistian Pentapolis (p. 119). Its position on the main route between Egypt and Syria lent it importance for both countries. About the year 711 B.C. it was captured by the Assyrians, and a century later it was taken from them by Psammetichus after a siege of twenty-nine years. The Maccabæans added Ashdod to the possessions of the Jews (1 Macc. x. 84), but Pompey restored its independence. Subsequently it formed part of the kingdom of Herod. St. Philip preached the gospel here (Acts viii. 40), and bishops of Azotus are mentioned at a later period. At the entrance to the village, on the S. side, lies the ruin of a large mediæval khân, with galleries, courts, and various chambers. Ancient masonry and fragments of columns are also detected in the houses and mosques. About 3 M. to the W. is the old seaport of Ashdod, with the ruins of a castle.

After 5 min. the road from *Esdûd* brings us to the *Wâdi Esdûd*, in 1¼ hr. to the dilapidated khân of *Sukreir*, and in another 1¼ hr. to —

Yebna, another large village with two mosques, one of which *(El-Kenîseh)* was no doubt once a church of the Crusaders, and has a handsome portal. It is situated on the *Wâdi Ṣarâr* (possibly the valley of *Sorek*, Judges xvi. 4) and corresponds to the ancient *Jabneh*, or *Jabneel* (Josh. xv. 11), the Greek name of which was *Jamnia*. Jabneh possessed a seaport of the same name, the ruins of which lie at the mouth of the *Nahr Rûbîn*, 3 M. to the N.W. This seaport is said to have been burned by Judas Maccabæus (2 Macc. xii. 8), but the Jews did not obtain permanent possession of the town until the time of Alexander Jannæus. Pompey restored its independence; Gabinius rebuilt the town which had fallen into decay; and Augustus presented it to Herod. At that time it was a populous town and, as a seaport, more important than Joppa. Even before the destruction of Jerusalem Jamnia became the seat of the Jewish Sanhedrin; a famous rabbinical school flourished here, and the town was afterwards intellectually the centre of the conspiracy against Trajan, A.D. 117. The Crusaders called the town *Ibelin*, and erected a large fortress here. Its identification with the ancient Philistine town of *Gath* is entirely problematical.

Jaffa lies 3½ hrs. to the N. of Yebna, and *Ramleh* 2¼ hrs. to the N.E.

From *El-Jôra* (p. 122) the road leads to the N.E. to (¾ hr.) **Mejdel** (possibly *Migdal-Gad*, Joshua xv. 37). Mejdel has 5-6000 inhab., a considerable weaving-industry, and an important market. It is an 'out-station' of the English Church Missionary Society. About ¾ M. to the N. is a German steam-mill, the proprietor of which, *Mr. Neef*, gives a friendly welcome to the traveller. The mosque is partly built with ancient materials, and has an elegant minaret. — After 7 min. we turn to the E. from the main road. In 50 min. we reach *Wâdi Makkûs*, and (10 min.) leave *Jôlis* on the right (S.). We then reach (55 min.) the village of *Eṣ-Ṣawâfîr*, and then (5 min.) another of the same name. A third Ṣawâfîr lies farther to the N., and one of them perhaps answers to the *Saphir* mentioned by Micah (i. 11). We next reach (to the E; ½ hr.) the well-watered *Wâdi eṣ-Ṣâfiyeh*. The road passes (1 hr.) a watercourse, and then (¾ hr.) returns to the Wâdi eṣ-Ṣâfiyeh, but does not cross it. The plain here is always marshy in spring. In 20 min. we reach the foot of the Tell eṣ-Ṣâfiyeh.

The hill of **Tell eṣ-Ṣâfiyeh,** which commands the outlet of the great *Wâdi es-Sant* (valley of mimosas; probably the valley of *Elah*

or *Terebinth Valley*, 1 Sam. xvii. 2; comp. pp. 17, 113), is supposed by some to be the ancient *Mizpeh* or *Mizpah* of Judah (Josh. xv. 38), and by others *Libnah* ('the white'; Josh. x. 29); but the latter conjecture is the less probable. In 1138 King Fulke of Anjou built a castle here, which was intended to complete the girdle of fortifications around Ascalon, and was named *Blanca Guarda* or *Specula Alba*, from the conspicuous white chalk rocks. In 1191 the castle was taken by Saladin and destroyed. Ascending the hill from the W., we observe a cavern (probably an old quarry), and then traverse the miserable modern village. On the hill (10 min.) a few substructions of well-hewn stones are all that now remains of the Crusaders' castle. The weli is also built of ancient materials. The view is very extensive.

Here we re-enter a region of ROCK CAVERNS like those with which we became acquainted at Beit Jibrîn (p. 117). Some of these are at *Deir el-Buṭûm*, 20 min. to the S.E. of Tell eṣ-Ṣâfiyeh, others at *Deir ed-Dubbân*, 1/4 hr. farther, others again at *Khirbet Dakar*, 1/2 hr. to the W. of Deir ed-Dubbân.

About 1 hr. beyond Tell eṣ-Ṣâfiyeh we leave the village of *'Ajûr* on the hill to the right (E.), and soon obtain a fine view of the *Wâdi es-Sant*. After 1/4 hr. we observe to the left (N.) *Zakaryâ*, on a hill which is sometimes supposed to have been the site of *Gath* of the Philistines (p. 119). The explorations of the Pal. Expl. Fund have proved that a considerable town existed here as early as the pre-Israelitish period (Quarterly Statements, 1899). We descend into the broad and well-cultivated floor of the valley. After 1 hr. we pass a small valley and the well *Bîr es-Sâfsâf* on the right. On the hill to the left is **Beit Nettîf** (hardly to be identified with the ancient *Netophah*, Ezra ii. 22), which we reach in 1/2 hr. more. The village contains about 1000 inhabitants and affords a very extensive VIEW. Below the village the Wâdi eṣ-Ṣûr, coming from the S., unites with the Wâdi el-Mesarr, descending from the N.E. To the S. lies Ḍahr el-Juweï'id, and a little towards the W. the extensive ruins of Shuweikeh, with ancient caverns (*Socoh*, or *Shochoh*, Joshua xv. 35; 1 Sam. xvii. 1 et seq.). To the W. lies Deir 'Aṣfûr, to the N.W. Khirbet esh-Shmeili, Tibnah (*Timnath*, Judges xiv. 5), and 'Ain Shems (*Beth Shemesh*, 1 Sam. vi. 19, 20; 1 Kings iv. 9). To the N. are Zânû'a (*Zanoah*, 1 Chron. iv. 18) and Ṣar'a (p. 14); a little towards the E. the small village of Khirbet Jerash, to the E. Nidhyad, and in the distance Beit 'Aṭâb (supposed to be the rock *Etham*, Judges xv. 8; a cave still exists there).

The site of *Adullam* (Joshua xv. 35; xii. 15; 1 Sam. xxii. 1; 2 Sam. xxiii. 13, 14) has been supposed to be identical with a spot 1 hr. to the S. of Shuweikeh, near the hill *Sheikh Madkûr* (comp. p. 110). Adullam, which has also been placed here by Eusebius, was probably a mountain-fastness, the reading 'cave' being erroneous.

From Beit Nettîf we descend in 25 min. to the outlet of the Wâdi el-Mesarr, and in 1/4 hr. we pass the ruin of a khân. We diverge to the left into the *Wâdi el-Leḥâm*, a small side-valley. In 1 hr. we reach the crest of the hill (fine view). We next pass

(20 min.) the ruin of *Khirbet el-Khân*. We now follow the top of the hills and enjoy a magnificent view. After 1 hr. 10 min. we reach the watershed and keep to the left (N.E.); the road to the right (S.E.) leads past El-Khadr (p. 108) to Bethlehem. About 1/2 hr. farther on we begin to descend into the valley, passing to the left of the village of *El-Kabu*, and then (55 min.) turn to the right into the large main valley, the *Wâdi Bittîr*. Riding up the valley, we reach *Bittîr* (p. 14) in 25 minutes. Thence to Jerusalem, see pp. 92, 93.

15. From Jerusalem to Jericho, the Jordan, and the Dead Sea.

By CARRIAGE this excursion (there and back) takes 1 1/2 day (fare 60 fr.). There is a road as far as *Jericho* (4 hrs.), but beyond that driving is practicable in dry weather only. A dragoman may be dispensed with by male travellers, as there is good accommodation at Jericho. — RIDERS from Jerusalem to *Jericho* take 6 hrs., thence to the *Jordan* 1 1/2 hr., and thence to the *Dead Sea*, 1 hr. The whole trip, including the return-journey viâ *Mâr Sâbâ* (p. 133), takes 3 days. For this the dragoman should be content with 70-80 fr. a head (exclusive of tents).

To *Gethsemane*, see p. 75. The road gradually ascends opposite the city to the top of the *Batn el-Hawâ*, and then bends to the E. On the mountain, to the right, is the Benedictine convent, and below us, farther on, also to the right, is the slaughter-house. On the left of the small valley that descends from the summit of the Mount of Olives we are shown the site of the fig-tree (Matth. xxi. 19) which was cursed by Christ. On the crest of the hill before Bethany, to the left, is the Passionist convent. In 40 min. after leaving Jerusalem we reach —

Bethany (Arabic *El-ʿAzarîyeh*), an entirely Muslim village consisting of about forty hovels, situated on a S.E. spur of the Mount of Olives. There are numerous fig, olive, almond, and carob trees.

Bethany was a favourite resort of Jesus. It was in the house of Simon the Leper that the woman anointed him with precious ointment (Mark xiv. 3; Matth. xxvi. 6). Bethany was also the scene of the resurrection of Lazarus, the brother of Martha and Mary, as related in John xi. At a very early period churches and monasteries were erected here. The Roman lady Paula (p. 106) visited a church on the site of Lazarus's grave. In 1138 Milicent, wife of Fulke, fourth King of Jerusalem (p. 73), founded a nunnery by the church of St. Lazarus, and in 1159 the building came into the possession of the Hospitallers. — The Arabic name is derived from Lazarus or '*L*azarium', the Arabs having taken the L for an article.

The most conspicuous object is a ruined *Tower*, the so-called 'Castle of Lazarus', now generally known as the 'House of Simon the Leper', which, to judge from its large drafted stones, must be older than the time of the Crusaders. About twenty paces to the N.E. of this is the *Tomb of Lazarus* (*Kabr el-ʿAzar;* a light is necessary). To the E. of the tomb rises a mosque with a small minaret; for the Muslims also regard Lazarus as a saint, and have taken possession of his tomb. The outer staircase was constructed by the Christians in the 16th century. We descend by 24 steps into a small ante-

chamber, and thence by three more deep steps to the tomb-chamber. The poor-looking chamber is lined with masonry, and its whole appearance is unlike that of a Jewish tomb. The tomb of Lazarus was formerly shown in the church above, and this vault was probably called the penance-chapel of Mary Magdalen. — Considerable vacillation has occurred with regard to the site of the house of Mary and Martha (now shown about 43 yards to the S. of the tomb of Lazarus), and with regard to the house of Simon the Leper (p. 125).

Beyond Bethany, on the hill to the right, we see the village of *Abu Dîs* (p. 133). Farther on, to the right of the road, stands a Greek chapel built on ancient foundation-walls, which encloses the *Stone of Rest*. The stone, about 3 ft. in length, marks the spot where Martha met Jesus (John xi. 20). The Arabic name of the place is *El-Juneineh*, or 'little garden'.

The road now descends into the *Wâdi el-Ḥôḍ*, or 'valley of the watering-place'; so called after the (20 min.) *Ḥôḍ el-ʿAzarîyeh* (café), the only well between this point and the valley of the Jordan, and known since the 15th cent. as the '*Apostles' Spring*'. The water is not very good.

It was assumed that the apostles must have drunk of its water on their journey. Its identification with the 'sun-spring' of *En-Shemesh* (Josh. xv. 7) is doubtful. A well-house constructed in the 16th cent. has disappeared.

The route now descends the Wâdi el-Ḥôḍ. After 20 min. the small *Wâdi el-Jemel* ('camel valley') descends from the right; 10 min. later the *Wâdi el-Hârîk*, also to the right; after 35 min. we leave the Wâdi el-Ḥôḍ at the *Wâdi el-Mufâkh* (on the right), and cross a ridge into the *Wâdi es-Sidr* (for the 'sidr' tree, see p. 128). After 20 min. the road enters a side-valley to the N. In 20 min. more we reach the *Khân Ḥadrûr*, which lies about halfway to Jericho (coffee and refreshments; Turkish post-office). This district is quite deserted, and tradition localizes the parable of the Good Samaritan here (Luke x. 30-37). Above the khân is the 'hill of blood', *Talʿat ed-Dam*, with the ruins of a mediæval castle. The name, which is probably due to the red colour of the rock, has led to the supposition that the spot is the 'going up to *Adummim*' (Josh. xv. 7; xviii. 17). The descent from the khân into the (20 min.) *Wâdi er-Rummâneh* ('valley of pomegranates') is called *ʿAḳabet el-Jerâd* ('ascent of the locusts'). The road follows the valley, which now assumes the name of *Wâdi Talʿat ed-Dam*. After ca. 20 min. the new carriage-road to *En-Nebi Mûsâ* (p. 133) branches off to the right. From the elevation to the left of the road, near (¾ hr.) the fragments of an ancient aqueduct, we obtain a magnificent view into the deep *Wâdi el-Ḳelt*, the lower portion of the *Wâdi Fâra* (p. 98), which contains water during the greater part of the year. It has been supposed to be identical with the valley of *Achor* (Josh. xv. 7) and again with the brook *Cherith* (1 Kings xvii. 3, 5), but the latter identification is undoubtedly wrong. A cavern in the rock-wall to the left has been converted into the Greek *Monastery of St. George* (a kind of

penitentiary for Greek priests); the substructions date from the ancient monastery of *Khoziba*. Here are also remains of mosaics. After 1/4 hr. *Beit Jabr el-Foḳâni* (the 'upper') appears on the left. The two ruined houses, called *Beit Jabr* (the upper and the lower), perhaps occupy the site of the ancient castles of *Thrax* and *Tauros*, which once defended the pass. After 3 min. a footpath leads to the left to the Monastery of St. George (p. 126). The view gradually develops itself, and at length we perceive the Dead Sea and the vast plain of Jordan. In 10 min. more the *Wâdi el-Ḳelt* reappears, the S. side of which the road ascends. In 10 min. we reach, on the right, *Beit Jabr et-Taḥtâni* (the 'lower'; see above). Entering the plain (10 min.), we see, to the right of the road, the ancient *Birket Mûsâ*, or Pool of Moses, 188 yds. long and 157 yds. wide. It belonged to the ancient system of conduits which once irrigated this district and rendered it a paradise. This is perhaps the remains of a pool constructed by Herod near his palace at Jericho; for this, it appears, is the site of the *Jericho* of the New Testament. The hill which rises opposite is *Tell Abu 'Alâiḳ* ('hill of the leeches'). Somewhat farther on, to the S. of the Pool of Moses, we see the ruin of *Khirbet el-Kakûn*. After 20 min. the road leads past the modern aqueduct, which carries the water from the 'Ain es-Sulṭân (p. 128) across the Wâdi el-Ḳelt, and then crosses the valley by a bridge. In 5 min. more we reach the village.

Jericho. — **Accommodation.** JORDAN HOTEL and HÔTEL DU PARC (landlord, *Petridis*); HÔTEL GILGAL and HÔTEL BELLEVUE (landlord, *Shammali*), pens., without wine, 10*s*. — RUSSIAN HOSPICE (introduction from the Archimandrite at Jerusalem necessary), good and clean; 3 fr. per day without board, which travellers must provide for themselves. — Travellers with tents pitch them beside the Sultan's Spring (p. 128), to which the road diverges at the aqueduct mentioned above, before entering the village. — *Turkish Post Office.*

The inhabitants of Jericho are obtrusive, and the women have not the best reputation. The traveller should be on his guard against thieves. The villagers usually crowd round travellers with offers to execute a '*Fantasia*', or dance accompanied by singing, both of which are tiresome. The performers clap their own or each other's hands, and improvise verses in a monotonous tone.

Travellers should not forget to take drinking-water with them when visiting the Dead Sea (p. 132).

History. The ancient Jericho lay by the springs at the foot of the Jebel Ḳarantal (p. 129), that is to the W. of modern Jericho, and to the N. of the Jericho of the Roman period. The Israelitish town (Joshua v, vi) at first belonged to the tribe of Benjamin, afterwards to the kingdom of Israel. The town was of considerable size and enclosed by walls. It is sometimes called the 'city of palms', and down to the 7th cent. of our era date-palms were common, though they have now almost entirely disappeared. Around the town lay a large and flourishing oasis of corn and hemp fields. It was specially noted for its balsam gardens. The balsam plant has now disappeared entirely, although the plants of South Arabia and India would still flourish in this warm climate. Here, too, flourished the Henna (*Lawsonia inermis*), which yields a red dye. Antony presented the district of Jericho to Cleopatra, who sold it to Herod; and that monarch embellished it with palaces and constituted it his winter-residence. He died here, but directed that he should be interred

in the Herodium (p. 111). — It was at Jericho that the Jewish pilgrims from Peræa (E. of Jordan) and Galilee used to assemble on their way to the Temple; and Christ also began his last journey to Jerusalem from this point (Luke xix. 1). — As early as the 4th cent. the councils of the church were attended by bishops of Jericho. The emperor Justinian caused a 'church of the mother of God' at Jericho to be restored, and a hospice for pilgrims to be erected. *New Jericho*, on the site of the present village, sprang up in the time of the Crusaders, who built a castle and a church of the Holy Trinity here. The place was afterwards inhabited by Muslims and gradually decayed.

Jericho (*Erîḥâ;* ca. 820 ft. below the sea-level), the seat of a Mudîr, consists of a group of squalid hovels, the Serâi (government building), and a few shops. It is also one of the three seats of administration for the crown domains in the valley of Jordan, which extend from the Sea of Tiberias to the Dead Sea. The inhabitants, about 300 in number, seem to be a degenerate race, on whom the hot and unhealthy climate (p. lii) has had an enervating effect. The vegetation is thoroughly sub-tropical. In the garden of the Russian church are the remains of a large building (perhaps a church) with piers and mosaic pavement. The only other curiosity in the village is a building on the S.E. side, resembling a tower. It probably dates from the Frank period, when it was erected for the protection of the crops against the incursions of the Beduins. Since the 15th cent. this building has been said to occupy the site of the *House of Zacchaeus* (Luke xix. 1-10). In the 4th cent. the sycamore into which Zacchæus climbed was shown.

Everywhere the ground is overgrown with thorny underwood, sometimes taking the form of trees, such as the *Zizyphus Lotus* and *Z. spina Christi* (the *nebḳ* and *sidr* of the Arabs), the fruit of which ('jujubes', Arab. *dôm*) is well flavoured when ripe. The formidable thorns of these rhamnaceæ, from which Christ's crown of thorns is said to have been composed, are used by the peasants in the construction of their almost unapproachable fences. Among the other plants occurring here is the *Zaḳḳûm* tree (*Balanites Ægyptiaca*), also called the pseudo-balsam tree, or balm of Gilead, with small leaves like the box, and fruit resembling small unripe walnuts, from which the Arabs prepare 'pseudo-balsam' or 'Zacchæus oil', quantities of which are sold to pilgrims. The 'rose of Jericho' (*Anastatica hierochuntica*) does not occur here (comp. p. 170). Near Jericho is also found the *Solanum sanctum* (Arab. *ḥadaḳ*), a very woody shrub, 3-4½ ft. high, with broad leaves, woolly on the under side. The fruit looks like an apple, being first yellow, and afterwards red, and containing black seeds. It is sometimes called the apple of Sodom (for the genuine apple of Sodom, see p. 170), and has been erroneously connected with the wine of Sodom mentioned in Gen. xix. 32.

A pleasant occupation for the evening is a walk to the *'Ain es-Sulṭân* ('*Sultan's Spring*'), about 1 M. to the N.W. The water of the copious spring (temp. 80° Fahr.) is collected in a pond, in which numerous small fishes dart about. Close by is a mill; and a conduit conveys water to the different gardens. According to an early tradition this was the water which Elisha healed with salt (2 Kings ii. 19-22), whence it is called *Elisha's Spring* by the Christians. Remains of a paved Roman road have been found in the vicinity. Above the spring the site of the *House of Rahab* (Josh. ii.) was formerly shown.

Taking the road to the W., we reach the ruins of three mills

called *Ṭawâḥîn es-Sukkar* (sugar-mills), in reminiscence of the culture of the sugar-cane which flourished here down to the period of the Crusaders, and might still be profitably carried on. Proceeding to the N.W. from the uppermost mill (20 min. from *ʿAin es-Sulṭân*) for 1/2 hr., we reach the *ʿAin en-Nawâʿimeh* and *ʿAin Dûk*, the springs of the well-watered *Wâdi en-Nawâʿimeh*. Near the springs are remains of a fine aqueduct. Here probably lay the ancient castle of *Docus* (1 Macc. xvi. 15), where Simon Maccabæus was assassinated by his son-in-law.

A (10 min.) footpath diverging from the road to ʿAin Dûk leads past the plantations of the Greek monastery to the (20 min.) hermits' caverns on the *Jebel Ḳarantal*, used as a place of punishment for Greek priests. The grotto in which Jesus is said to have spent the 40 days of his fast (Matth. iv. 1 et seq.) is used as a chapel. The name of the mountain is an Arabic corruption of the name *Quarantana*, which was first applied to the hill in 1112. The Frankish monastery on the hill was dependent on Jerusalem.

Among the cliffs higher up (40 min.) there are the ruins of a 'Chapel of the Temptation', as well as several rows of hermitages, some of which have even been adorned with frescoes. These, however, are accessible only to practised climbers. The weird seclusion of the spot attracted anchorites at a very early period. Thus St. Chariton (p. 110) is said once to have dwelt here, and the hermitages were enlarged by Elpidius. — The summit of the hill, which can be reached more easily from the W. side (in 1 1/2 hr.; guide necessary), commands a noble prospect. On the S. side the Karantal is separated from the hill Nḳeib el-Kheil by the deep *Wâdi Deinûn*. On the top of the hill are traces of Frankish fortifications.

From Jericho to Beisân. This excursion (15 hrs.), for which an escort is indispensable, can, on account of the heat, be made early in the season (March) only. — The Jordan valley contains a number of artificial hills (*tells*), in the interior of some of which bricks have been found. We cross (55 min.) the *Wâdi Nawâʿimeh* (see above); on the left the rock *ʿOsh el-Ghurâb* (ravens' nest; perhaps *Oreb*, Judges vii. 25), with a little valley, *Meṣâʿadet ʿÎsâ* ('ascent of Jesus'). Here, previously to the 12th cent., was shown the mountain of the Temptation. Then (50 min.) the *Wâdi el-ʿAujeh*, the (35 min.) *Wâdi el-Abyad*, the (3/4 hr.) *Wâdi Reshash*, and the (1 hr.) *Wâdi Fasâil*, or *Mudahdireh*. At the foot of the mountains lie the ruins of *Khirbet Fasâil*, the ancient *Phasaëlis*, a town which Herod the Great named after Phasaëlus, his younger brother, and presented to his sister Salome. Palms were once extensively cultivated here. A much-frequented highroad ascended the valley of the Jordan viâ Phasaëlis to Cæsarea Philippi (p. 259).

Beyond (1 hr.) the *Wâdi Fasâil* the valley of the Jordan contracts. The second peak to the left is the lofty **Ḳarn Ṣarṭabeh**, 1243 feet above the sea-level, 2227 feet above the Jordan valley, the great landmark of the valley of Jordan. According to the Talmud the Ḳarn Ṣarṭabeh belonged to a chain of mountains on which the time of new moon was proclaimed by beacon-fires. In ascending it from the S. we find remains of a conduit. The ruins which cover the top consist of large, drafted, rough-dressed blocks and probably belonged to the *Alexandreion*, a castle built by Alexander Jannæus and refortified by Herod.

To the N. of the Ṣarṭabeh the valley of the Jordan becomes better watered and more fertile. On the left extends the beautiful plain of the *Wâdi el-Fârʿa* (p. 220). In this wâdi lies *Ḳarâwa* (the *Koreae* of Josephus), and farther up are the ruins of *Buṣeilîyeh*, probably the ancient *Archelais*, erected by Herod Archelaus, the son of Herod the Great. The best sugar-

canes known in mediæval times were cultivated near Karâwa. Farther to the N. the *Nahr ez-Zerḳâ* (p. 138), descending from the E., empties itself into the Jordan.

We next reach (2¼ hrs. from Karn Sartabeh) the caverns of *Makhrûd*, the (1 hr. 20 min.) *Wâdi Abu Sedra*, and the (¾ hr.) *Wâdi Bukeʿa*. The road crosses the (55 min.) *Wâdi Tûbâs*, the (½ hr.) *Wâdi Jemel*, the (40 min.) *Wâdi Fiyyâd*, a branch of the *Wâdi el-Mâlih*, and then several other branches of the same large valley, and reaches (50 min.) *ʿAin Ferʿân*, by the ruins of *Sâḳût*. The route passes the *Tell Huma* on the right and leads to the (1 hr.) *ʿAin el-Beidâ*, a copious spring. The brook *El-Khazneh* is crossed (35 min.) near the ruins of *Berdela*, the (20 min.) spring of *Mâkhûs* and the (1 hr.) *Tell Maʿjera* (p. 220) are passed, and we at length reach (1 hr.) *Beisân* (p. 235). Where the brook *Jâlûd* flows into the Jordan there is a ford *ʿAbâra*, which has been supposed to be the *Bethabara* (house of the ford) of John i. 28 (p. 131).

Two roads lead to the Jordan. The shorter (1½ hr.) is suitable for driving in fair weather; it crosses the *Wâdi-el-Ḳelt* a short distance beyond Jericho, and leads in an E.S.E. direction across the uncultivated plain. In 1¼ hr. we see, at some distance before us, the Monastery of St. John (see below). Leaving this on the left, we descend along the steep clayey side of the old bed of the river, and in ¼ hr. reach the bathing-place of the pilgrims in the **Jordan**, which is bordered here with tamarisks, willows, and large poplars *(Populus euphratica)*.

The second of the two roads mentioned above is somewhat longer, but is suitable for driving in all weathers. It runs along the N. side of the Wâdi el-Kelt. After ½ hr. we come to a fine terebinth (known as *Jajarat el-Ellèh*). Close by it are an ancient pool and a small hill called *Tell Jeljûl*, possibly **Gilgal**, where, according to Joshua (iv. 19 & 20), the Israelites erected twelve stones in commemoration of their passage of the Jordan. A wooden church stood on the latter spot in 723, and in the time of the Crusaders also we hear of a church enclosing the twelve stones. — The Gilgal mentioned in 1 Sam. (vii. 16; xi. 14 et seq.) probably lay to the N.W. of Jericho.

Hence we reach in 1 hr. the Greek monastery of *Deir Mârʿ Yuhannâ* ('Monastery of St. John'), usually called *Kaṣrʿ el-Yehûd* ('castle of the Jews'). This stands on the remains of a monastery of St. John which was in existence as early as the time of Justinian and, according to tradition, was erected by the Empress Helena over the grotto where John the Baptist dwelt. It was restored in the 12th cent.; a number of vaults, frescoes, and mosaics are still visible. From Ḳaṣr el-Yehûd we reach the bathing-place of the pilgrims in ¼ hr.

The JORDAN (Hebrew *Yardên*; Arabic *Esh-Sheriʿa el-Kebîr*, *i.e.* the large watering-place) rises on Mt. Hermon (pp. 259, 260), 1706 ft. above the sea. It has two main collecting-basins, the upper at the Lake of Hûleh (p. 253), 7 ft. above the level of the sea, and the lower and larger one in the Lake of Tiberias (p. 249), 682 ft. below the surface of the Mediterranean Sea. Its main course, from the Lake of Tiberias to the Dead Sea, has a fall of 610 ft., and a length, owing to its numerous windings, of upwards of 185 M., while the air-line distance between the two lakes is little more than 60 M. The deep valley of the river is called *El-Ghôr* by the Arabs, while the Hebrews gave the name of *ʿAraba* (p. 175) to that part of the valley between the Lake of Tiberias and the Dead Sea. From time immemorial this has formed a natural boundary, as the paths descending to the river are all wild and rugged. Most of the N. part of the valley is fertile, while in the S. part barren tracts alternate with green oases. Many of the tributary streams, particularly those on the E. side (comp. pp. 138, 159, 160), are perennial. In the course of time the river

has worn for itself two channels. The older channel, which we first reach, takes ½ hr. to cross. The present and deeper channel averages only 100 ft. in width, but the river often overflows its banks in time of rain. The thicket *(ez-zôr)* which conceals the water from view harbours wild boars and many birds, and was formerly infested by lions (Jerem. xlix. 19). The water is of a tawny colour from the clay which it stirs up in its rapid course, and its temperature is high. It contains numerous fish. — In ancient days, as at present, the Jordan seems to have been crossed almost exclusively at its few fords (1 Sam. xiii. 7; 2 Sam. x. 17); but David and Barzillai were conveyed across it in a ferry-boat (2 Sam. xix. 18, 31). The most famous ford is that of *Maḥâdet Ḥajleh.* Another ford, *El-Ḥenu*, lies farther to the S.

The bathing-place of the pilgrims is supposed to be the scene of the *Baptism of Christ* (Mark i. 5-11). The miraculous division of the waters by the cloak of Elijah (2 Kings ii. 8), and the legend of St. Christopher, who carried the infant Christ across the river, are also localized at this ford. In the middle ages the spot was supposed to be somewhat farther up. We have, however, no trustworthy clue to the site of *Bethabara* (John i. 28), though the two monasteries of St. John (pp. 130, 133) afford a proof that the baptism of Christ was at a very early period believed to have been performed here. Baptism in Jordan was as early as the time of Constantine deemed a special privilege. In the 6th cent. Antoninus found a great concourse of pilgrims here and records that both banks were paved with marble. The pilgrims were conducted, or rather hurried, into the water by Beduin guides, and quarrels among the Christians were not uncommon. Down to the present time the Greeks attach great importance to the bath in Jordan as the termination of a pilgrimage. The great caravan starts for the Jordan before Epiphany, and the encampment, on the bank of the river, lighted with pitch-pine torches, presents a quaint and interesting spectacle. After the water has been blessed before daybreak by a high church dignitary, men and women bathe together in their white garments. At Easter and other seasons also crowds of pilgrims are often encountered here. Many of the pilgrims fill jars from the river to be used for baptisms at home. — Caution is recommended to those who cannot swim, as the stream is very rapid and deepens towards the E. bank.

The Route from the Bathing Place to the Dead Sea (drinking-water, see p. 127) is practicable for carriages (p. 125) in dry weather only, since the clay-soil, coated with strata of salt and gypsum, is very soft after rain. The way leads through the bushes on the bank of the river, and then across the open country. In 1 hr. we reach the bank of the Dead Sea. The view of the sea and the mountains, which are usually veiled by a slight haze, is very beautiful. Seen from a distance, the water is of a deep-blue colour, but when close at hand it assumes a greenish hue. The promontory on the right is *Râs Feshkhah.* Farther to the S. is *Râs Merṣid*, beyond which lies Engedi (p. 169). The Mouth of the Jordan (¾ hr. to the E.) is not visible; at the N.E. corner of the Dead Sea is the

influx of the *Wâdi es-Suweimeh* (perhaps the *Beth-jesimoth* of Numbers xxxiii. 49); to the left, at some distance, is seen the ravine of the *Zerḳâ Mâ'în* (p. 148). Comp. also the Map at p. 11.

The **Dead Sea**, called in the Bible the *Salt Sea* or *Sea of the Cadmonites* (*i.e.* 'Eastern people'), also named by the Greeks and Romans the *Sea of Asphalt*, is commonly called *Baḥr Lûṭ*, or Lake of Lot, by the Arabs, Moḥammed having introduced the story of the destruction of Sodom (p. 173) and the rescue of Lot into the Ḳorân. Its surface lies 1292 ft. below the Mediterranean Sea, but its level varies from 13 to 20 ft. with the seasons. The Dead Sea is 47 M. long, and its greatest breadth is about 10 M. (both dimensions being about the same as those of the Lake of Geneva); its greatest depth (1310 ft.) reaches a point 2600 ft. below the level of the Mediterranean. On the E. and W. sides it is flanked by precipitous mountains, with often little or no space between them and the water. The shallow S. bay of the sea ($11^1/_2$ ft. only in depth) is separated from the main basin by a low peninsula (Arab. *El-Lisân*, 'tongue'; Josh. xv. 2). At the S.W. end of the lake are huge deposits of rock-salt (p. 173). It has been calculated that $6^1/_2$ million tons of water fall into the Dead Sea daily, the whole of which prodigious quantity must be carried off by evaporation. In consequence of this extraordinary evaporation the water that remains behind is impregnated to an unusual extent with mineral substances. The water contains 24 to 26 per cent of solid substances, 7 per cent of which is chloride of sodium (common salt). The chloride of magnesium, which also is largely held in solution, is the ingredient which gives the water its nauseous, bitter taste, while the chloride of calcium makes it feel smooth and oily to the touch. The average specific gravity of the water is 1.166. Fresh eggs float in it with a third of their volume above the water. The human body floats without exertion on the surface, and can be submerged only with difficulty; but swimming is unpleasant, as the feet have too great a tendency to rise to the surface. The strong saline solution destroys all organic life with the exception of a few microbes, and even sea-fish put into its waters speedily die. Sea-birds, however, may occasionally be seen swimming on it. — The lake was navigated in the time of Josephus and in the middle ages. The ruined buildings on its bank were probably hermitages.

The subsidence that formed the whole Jordan-'Araba depression dates from the end of the tertiary period. The Dead Sea could never have been connected with the Red Sea as was at one time supposed (comp. p. 175). This inland lake was, on the other hand, the collecting reservoir for the enormously copious rainfall of the first ice age, during which the water-level was about 1400 ft. higher than at present, or about 105 ft. above the levēl of the Mediterranean. Lacustrine deposits, with traces of fresh-water fauna, were discovered at this height by Hull. At that time the Dead Sea filled the valley of the Jordan as far as the Lake of Tiberias. It seems clear that the N. bank has considerably receded within the historic period (comp. ZDPV. xvii. 225 et seq.), and recent observers maintain that the level of the water is again rising (comp. p. 173). —

The earlier accounts of the Dead Sea were somewhat exaggerated, and our first accurate information about it is due to the expedition which the United States of America sent to explore it in 1848 (see Report of the Expedition of the United States to the Jordan and Dead Sea, by *W. F. Lynch*). Further explorations have been made by *De Saulcy*, the *Duc de Luynes*, and the Palestine Survey Expedition. [Comp. also *Blanckenhorn*, Entstehung und Geschichte des Toten Meeres, in ZDPV. xix. 1 et seq., and the same author's 'Das Tote Meer', Berlin, 1898, with map.]

The SALT found in the Dead Sea and the argillaceous strata adjoining it has been collected since the earliest times (p. 170) and is considered particularly strong. Asphalt is said to lie in large masses at the bottom of the lake, but it seldom comes to the surface except when loosened by storms or earthquakes. Others, however, think that the asphalt proceeds from a kind of breccia (a conglomerate of calcareous stones with resinous binding matter) which lies on the W. bank of the lake, and finds its way thence to the bottom; and that, when the small stones are washed out, the bituminous matter rises to the surface. The asphalt (bitumen) of the Dead Sea was highly prized in ancient times.

The ROUTE FROM THE DEAD SEA TO JERICHO ($1^1/_2$ hr.) leads through the plain to the N.W. About halfway we see, on the right (E.), the large *Monastery of St. Gerasimos* (also called by the natives *Deir Mâr Yuḥannâ Ḥajleh*), recently built on the ruins of an old monastery, probably also dedicated to St. Gerasimos. Traces of frescoes of the 12th and 13th cent. and some beautiful ancient mosaics are preserved. About 10 min. to the N.E. of the monastery lies the lukewarm spring of *'Ain Ḥajleh*. The ruins of *Ḳaṣr Ḥajleh*, correspond to the ancient *Beth Hogla* (Josh. xv. 6).

From the Dead Sea back to Jerusalem viâ the Monastery of Mâr Sâbâ.

RIDERS from the Dead Sea to *Mâr Sâbâ* take 5 hrs., thence to *Jerusalem* 3 hrs. (or to Bethlehem $2^3/_4$ hrs.). — For this excursion the traveller must be provided with a guide from *Abu Dîs* (p. 126; inquire at the hotels). The right of escorting travellers is in the hands of the sheikh of this village. It is customary to pay the sheikh 1 mejîdi per day, and to give the guide himself $^1/_2$-1 mej. at the end of the journey. A letter of introduction to Mâr Sâbâ should be procured, with the aid of the consul, from the Great Greek Monastery at Jerusalem (p. 34), as otherwise the traveller will not be admitted. — It is advisable to arrive early at the monastery, as no one is admitted after sunset, even when duly provided with letters.

The road follows the bank of the sea. After 18 min. we leave the *'Ain el-Jehayyir* to the left; the brackish water of this spring contains pretty little fish *(Cyprinodon Sophiae)*. We then leave the sea and ascend to the N.W., through the *Wâdi ed-Dabr*, deeply eroded by its brook, and partly overgrown with underwood, where game is said to abound (partridges, wild pigeons, hares, etc.). After 35 min. we enjoy a fine view, to the N.E., of the Jordan valley and the Dead Sea. The route then leads to the left, skirting a deep ravine, and affording several other points of view. To the right we soon perceive the pass of *Neḳb Wâdi Mûsâ*, and in 35 min. we enter the *Wâdi el-Ḳeneîtera*. Along the wayside are numerous heaps of stone *(shawâhid)*, in token that *En-Nebi Mûsâ* or Tomb of Moses is now visible. This Muslim pilgrim-shrine, of which we have no

notice earlier than the 13th cent., is visited every Good Friday by a great Muslim pilgrimage, accompanied by many fanatical dervishes.

We continue our ride through the valley. After 40 min. the *Jebel el-Kaḥmûn* rises on our right, and we reach the tableland of *El-Buḳei'a*, which ascends towards the S.S.W., and is frequented in spring by Beduins of the tribe of Ḥteim. The view hence of the Dead Sea, far below the mountain-spurs, is grand and beautiful. After 42 min. we cross the *Wâdi Kherabîyeh*, which like all these valleys descends towards the E. In $^1/_2$ hr. we reach the rain-reservoir of *Umm el-Fûs*. After 20 min. we see other heaps of stones by the wayside (see p. 133). After 35 min. more we lose sight of the Dead Sea, and descend by a bad path into the *Wâdi en-Nâr*, or Kidron valley, the floor of which is reached in 28 minutes. On the other side the path ascends and in 20 min. reaches the top of the hill near a watch-tower, where our goal, the monastery of *Mâr Sâbâ*, now lies before us.

Mâr Sâbâ. — **Accommodation** will be found by gentlemen in the monastery itself; ladies must pass the night in a tower outside the monastery walls. Visitors must knock loudly at the small barred door for the purpose of presenting their letter of introduction and obtaining admission. The accommodation is rather poor, but bread and wine are to be had, and there are kitchens for the use of travellers who bring their dragoman and cook. The divans of the guest-chamber are generally infested with fleas. For a night's lodging 3 fr. each is paid, besides 9-12 pi. to the servant, and 3-6 pi. to the porter. — The best place for pitching tents is opposite the monastery.

History. In the 5th cent. a Laura, or settlement of monks, was founded here by *St. Euthymius*, whose favourite pupil *Sabas* or *Saba* (born in Cappadocia in 439) joined him in this wilderness. As the reputation of Sabas for sanctity became known, he was joined by a number of anchorites, with whom he lived according to the rule of St. Basilius. In 484 he was ordained priest by Sallustius, the Bishop of Jerusalem, and raised to the rank of abbot of the order of Sabaites named after him. He died in 531 or 532, after having greatly distinguished himself in theological controversies against the Monophysites (p. lxi). In 614 the monastery was plundered by the Persian hordes of Chosroes (p. lxxx), and in subsequent centuries its wealth repeatedly attracted marauders (796 and 842), in consequence of which it became necessary to fortify it. It was again pillaged in 1832 and 1834. In 1840 it was enlarged and restored by the Russians.

The monastery of *Mâr Sâbâ*, now occupied by about 50 monks, consists of a number of terraces adjoining and above one another, and supported by massive retaining-walls. Every available spot has been converted by the monks into a miniature garden. Figs ripen here much earlier than at Jerusalem, as the sun beats powerfully on the rocks. In the centre of the paved court stands a dome-covered *Chapel*, decorated in the interior with greater richness than taste, containing the empty tomb of St. Sabas. This sanctuary is the chief attraction for pilgrims, although the remains of the saint have been removed to Venice. To the N. W. of this detached chapel is the *Church of St. Nicholas*, consisting chiefly of a grotto in the rock, which was perhaps once a hermitage. Behind a grating here are

shown the skulls of the martyrs slain by the troops of Chosroes. The *Monastery Church*, of basilica form, on the E. side, is uninteresting. The tomb of Johannes Damascenus (8th cent.), one of the last distinguished theologians of the early Greek church, is also shown here. — Behind the church lie the chambers of the pilgrims and the cells of the monks. The latter, in accordance with the rule of their order, lead an ascetic life, eating little else than vegetables, and fasting frequently. Their principal occupation, besides the care of a few lunatics, is feeding wild birds of the country (pigeons, *Columba Schimpri*, and pretty little black birds with yellow wings, a kind of grackle, *Amydrus Tristrami*). The monastery is supported by donations and by the rents of a few landed estates. One of the little gardens contains a palm-tree which is said to have been planted by St. Sabas. Its dates have no stones (it is a special variety). — The chief memorial of the saint is his grotto, on the S. side of the monastery. A passage in the rock leads to a cavern, adjoining which is a smaller chamber called the lion's grotto. One day, as the legend runs, the saint found his cave occupied by a lion, but nevertheless began fearlessly to repeat his prayers and then fell asleep. The lion dragged him out of the cave twice, but the saint assigned him a corner of the cavern, after which they lived peaceably together.

Those who happen to pass a moonlight night in the monastery will carry away the most distinct idea of its singularly desolate situation. On such a night the visitor should take a walk on the terrace and look down into the valley. The rock falls away perpendicularly into the ravine, the bottom of which lies about 590 ft. below the monastery, and at about the same level as the Mediterranean. The barren heights beyond the valley contain a number of old hermitages.

The Road from Mâr Sâbâ to Jerusalem descends into the Kidron valley, or Wâdi en-Nâr (20 min.), and then ascends it on the left side. Beyond (7 min.) a Beduin burial-place (tomb of the *Sheikh Muzeiyif*) the route turns to the left. On the left (S.), after 7 min. more, we observe the *Bîr esh-Shems* ('sun spring'). In 40 min. we leave the Kidron valley, which here makes a circuit towards the S. (the path through the valley is good, but takes longer), and enter a lateral valley, which leads to the N.W. After 1/2 hr. we reach the watershed, whence a striking view of Jerusalem is obtained. Descending to the W., we regain (50 min.) the Kidron valley, the Greek monastery *Deir es-Sîk* lying on the hill on the left; on the right the *Wâdi Kattûn* descends from the Mt. of Olives. In 1/4 hr. we reach Job's Well (p. 83), and in 1/4 hr. more the Jaffa Gate.

From Mâr Sâbâ to Bethlehem, 2 3/4 hrs. A tolerable path ascends to the N. from the upper tower of the monastery. After 25 min. the monastery-tower disappears. Far below, in the Wâdi en-Nâr, are seen the huts of the natives who live under the protection of the monastery. After 10 min. the Mt. of Olives comes in sight on the right. In 20 min. we gain the top of the hill, whence we have a fine view. After 4 min. we

descend into the *Wâdi el-ʿArâis* (10 min.). After 1/2 hr. we have a view of Bethlehem, and on the right rises Mâr Elyâs. In 40 min. we reach the first fields and orchards of Bethlehem. The monastery of Mâr Sâbâ also possesses land here. We leave the village of Beit Sâḥûr to the left and, passing the Latin monastery, reach (25 min.) *Bethlehem* (p. 101).

16. From Jericho to Es-Salṭ and Jerash.

RIDERS from Jericho to *Es-Salṭ* require 7 1/2-8 hrs.; thence to *Jerash* 8 hrs. (dragoman and tents necessary). An escort of 1 or 2 khaiyâls is obtained by applying to the dragoman of the consulate at Jerusalem. Charge, 1 mej. per day for each man.

HISTORY. Gilead, in the wider sense of the name, embraces the region inhabited by the Israelites to the E. of the Jordan from the Yarmûk (N.) to the Arnon (S.; p. 149). This hilly region was bisected by the brook Jabbok (*Zerḳâ*; p. 138). At the present day the name Gilead is applied to the mountains to the S. of the lower Zerḳâ (*Jebel Jilʿâd*). — Gilead was a pastoral region and supported numerous flocks. The W. slopes, particularly towards the N.W., are wooded. The land is fertilized by a copious supply of water and a heavy dew-fall. The E. neighbours of the Israelites were the *Ammonites*, with whom they carried on perpetual war. Jephthah (Judg. xi) and Saul fought against them (1 Sam. xi), and David captured *Rabbah* or *Rabbath Ammon* (p. 143), their chief city (2 Sam. xii. 29). The Ammonites do not disappear from history till the 2nd cent. B.C. — Gilead afterwards belonged to the northern kingdom, and it suffered severely in the campaign of King Hazael of Damascus (2 Kings x. 32, 33). After the return from the captivity a number of Jews settled in Gilead in the midst of a heathen population. Alexander Jannæus frequently waged war on behalf of Gilead. Under Herod and his successor Antipas the Roman influence began to gain ground, and the numerous Roman ruins prove that Roman culture afterwards took deep root in Gilead.

The road leads from Jericho to (1 3/4 hr.) the Jordan, which it crosses by a bridge (toll for man and horse, 3 piastres). Beyond the river the road forks, the right (S.E.) branch leading to Mâdebâ (p. 146), that to the left (N.E.) to Es-Salṭ. On reaching the (1/2 hr.) *Wâdi Nimrîn* we turn to the right (E.) along it, leaving the great caravan-route, which continues through the *Wâdi el-Aḥseniyât*. After 3/4 hr. we reach (to the right, on the S. side of the valley) the ruins of *Tell Nimrîn*, the *Beth Nimrah* of the tribe of Gad (Joshua xiii. 27; Num. xxxii. 3, 36), near which the 'Waters of Nimrim' (Is. xv. 6) are probably to be sought. Among the ruins is a tomb adorned with the figure of a rider with a sword. [From this point to ʿArâḳ el-Emîr, see p. 145.] Our route next ascends the *Wâdi Shaʿîb*, or upper part of the *Wâdi Nimrîn*, at first along the right bank; after 1 1/4 hr. we cross the stream and continue along the ridge on the left bank. In 1 1/2 hr. we reach (l.) the *Weli Nebi Shaʿîb*. [Shuʿaib, the diminutive of Shaʿîb, is the name given in the Ḳorân to the Jethro of the Bible, Exodus iii. 1.] The weli is hung with rags (p. lxxiv). About 10 min. later we again cross the stream and ascend the right side of the valley to the spring *ʿAin el-Mukerfât*, on the left. The valley is well cultivated. In 25 min. we reach the spring *ʿAin Hazîr*, on the right, and in 35 min. more *ʿAin Jâdûr*. Above this spring is a large group of tombs, known as *Sâra*, dating from early Christian times. In 10 min. more we reach —

Es-Salṭ (2740 ft. above the sea), capital of the Ḳaḍa (p. lvii) of *El-Belḳâ*, with a Turkish *Telegraph Office*. English physician.

Owing to an erroneous statement by Eusebius, *Ramoth Gilead* (1 Kings xxii. 3, etc.; the *Mizpeh of Gilead* of Judges xi. 29) has been sought for here, though in reality it must have lain considerably farther to the N. On the other hand *Gadara*, mentioned by Josephus (Bell. Jud. iv. 7, 3) as the capital of Peræa, was probably situated in this neighbourhood. The name *Es-Salṭ* is, perhaps, derived from the Latin word *saltus* (wooded mountains). Es-Salṭ is mentioned as the seat of an early Christian bishop. The fortress was destroyed by the Mongols, but soon afterwards rebuilt by Sultan Beibars (p. lxxxiv).

Es-Salṭ contains about 15,000 inhabitants, among them 400 Protestants (English mission-station, church, school, and dispensary), 800 Latins (church, convent, boys' school, and girls' school managed by the Sœurs de Charité), about 3000 Greeks (convent, two churches, boys' and girls' schools), and 11,000 Muslims (Government schools, elementary and high). The Muslim Arabs and the Christians live harmoniously together, and concur in their cordial detestation of the Turks; they have much in common with the nomadic tribes in their customs and language. Agriculture and vine-growing are the chief resources of the inhabitants, but some of them are engaged in industrial pursuits. The market is much frequented by the Beduins. The fields yield a considerable quantity of sumach, which is exported for dyeing purposes. The raisins of Es-Salṭ are famous. The chief portion of the town lies on the slope of a hill crowned with the ruins of a castle; the more modern parts also stretch across on to the hills opposite. On the S. side of the castle-hill is a grotto in which rises a spring. In this grotto there seems once to have been a church hewn in the rocks. It still contains some remains of sculpture and a passage descending to an artificial grotto below.

From Es-Salṭ a very interesting excursion may be made in rather less than 1 hr. to the **Jebel Ôsha'** (3595 ft.). This mountain affords a magnificent view, embracing a considerable part of Palestine. The Jordan valley, for a great distance, is stretched at our feet like a carpet. The river, of which a white strip only is visible at a few points, traverses the vast, yellowish plain to the Dead Sea. To the S.W. the Mt. of Olives is visible. Mts. Ebal and Gerizim opposite us present a very fine appearance. Mt. Tabor and the mountains around the lake of Tiberias are also visible, and the Great Hermon to the N. terminates the panorama. The scene, however, is deficient in life. — Near a fine oak on the top of the mountain is the weli of the prophet *Ôsha'* (Arabic for Hosea), which is about 300 years old. The tradition is probably of Jewish origin. The prophet Hosea belonged to the northern kingdom, and he may very possibly have been born in the country to the E. of Jordan. In chap. xii. verse 11 he speaks of Gilead. The weli contains an open trough, about 16 ft. long, which is said to have been the tomb of the prophet. The Beduins still kill sheep here in honour of Hosea.

The ROUTE FROM ES-SALṬ TO JERASH ascends rapidly towards the N., passing in ½ hr. the Nâbulus road, which diverges to the left (following the telegraph-wires). At the (½ hr.) summit of the pass, on which are the ruins of *Khirbet el-Fuḳ'ân*, we have a fine retrospect. We descend to the N.E. into the (10 min.) *Wâdi Ḳuttein*, in which, 10 min. lower, the *'Ain el-Ḥarâmîyeh* ('robbers' spring')

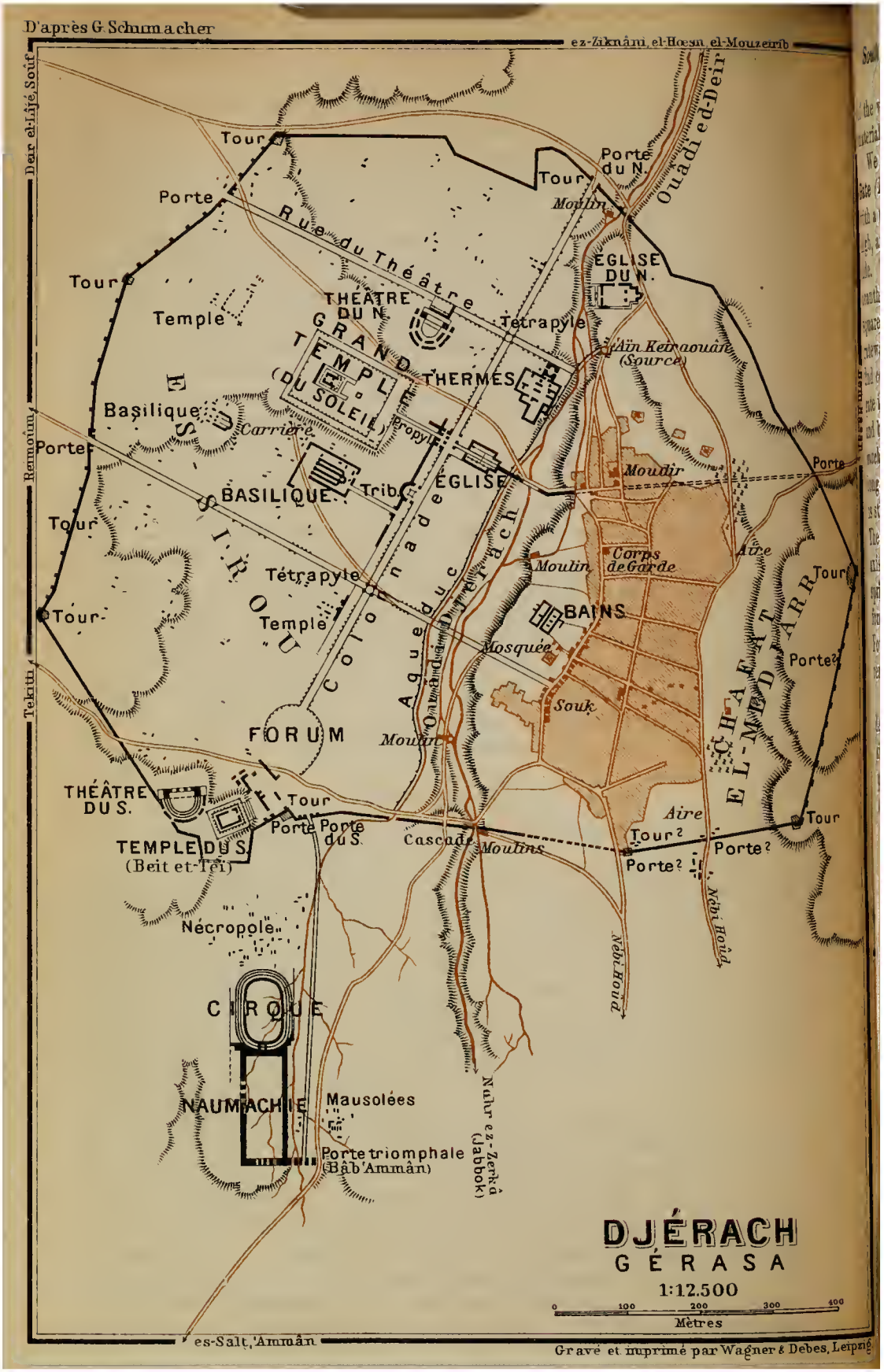
lies hidden among the woods and rocks. Our route now leads us through fine woods, consisting of massive oaks and other deciduous trees, pines, firs, etc., festooned with numerous climbing-plants; but unfortunately the Circassians who dwell in this neighbourhood are recklessly felling the trees. From the (1 hr.) farther edge of the wood we reach in 25 min. the Christian village of *Er-Remeimîn* (120 Latins, with a church, and 150 Greeks, with a chapel and a school). A steep descent of 10 min. then brings us to a ford over the usually well-filled *Wâdi er-Remeimîn*. The road on the other side of the stream passes (1/2 hr.) a stone circle (cromlech) about 13 ft. in diameter (on the left), and in 1/4 hr. more reaches the top of the hill. We again descend, reaching in 20 min. a waterfall about 60 ft. high in the *Wâdi Salîḥi*. The cascade is beautifully set in an idyllic frame of luxuriantly verdant creepers. By-and-by we quit the stream and ascend the hill of *Ḍahrat er-Rummân* (1/2 hr.), 1/4 M. beyond which lies the Turcoman village of *Er-Rummân*. After 10 min. we cross the *Wâdi er-Rummân*, with its picturesque stream; 25 min. *A'in Umm Rabî'*, a copious spring of excellent water; 12 min. *'Ain el-Maṣṭaba*, a feeble spring. Thence we reach in 55 min. more the *Nahr ez-Zerḳâ*, a little below the influx of the *Wâdi Jerash*. The Nahr ez-Zerḳâ, or 'blue river', is the *Jabbok* of the Old Testament (Gen. xxxii. 22; see p. 136). The banks are bordered with oleanders. The brook is generally well filled with water, and in rainy weather is often difficult to ford. — Crossing the river and riding due N. along the hills, we reach (1 3/4 hr.) *Jerash*.

Jerash (Gerasa).

The best place for pitching TENTS is near the North Gate. A visitation of the ruins takes a full day.

HISTORY. *Gerasa* is first mentioned under Alexander Jannæus, who captured it. Its freedom was restored by Pompey; and it afterwards belonged to the Decapolis of Peræa. Its most prosperous period was early in the Christian era. Its buildings of the 2nd and 3rd centuries show how Roman influence had penetrated even to such remote towns as this. In the 4th cent. Gerasa was still considered one of the largest and strongest towns in Arabia, and it lay on a great Roman military road. The valley in ancient days was called *Chrysorrhoas*. The Arabian geographer Yâḳût (at the beginning of the 13th cent.) describes Gerasa as deserted. The ruin of the town seems to date from the time of the Arabian immigration. There is now a settlement of Circassians here. — Comp. *Schumacher* on Jerash in ZDPV. xxv., 1902.

Jerash (1758 ft. above the sea), a village with about 1500 inhab. and the seat of a Mudîr (p. lvii), lies in the *Wâdi Ḳeirawân* or *Wâdi Jerash* (here called also *Wâdi ed-Deir*), on the left bank of a copious stream, which is bordered with oleanders. The imposing ruins of the ancient town are upon the loftier right bank, but, as they are used as quarries for building the new houses, they are rapidly disappearing. The town-walls, following the slopes of the hill, are partly preserved, and are about 3885 yds. in circumference. Material for all the ancient buildings was furnished by the limestone


D'après G. Schumacher
ez-Ziknâni, el-Hœsn, el-Mouzeirib
Deir el-Lîjé, Soûf
Reimoûm
Tekitti
Hemmasan
Ouadi ed-Deir
Tour
Porte
Tour
Temple
Rue du Théâtre
THÉÂTRE DU N.
GRAND TEMPLE (DU SOLEIL)
Tétrapyle
THERMES
Propyl.
Basilique
Carrière
Porte
BASILIQUE
Trib.
ÉGLISE
Tour
Tétrapyle
Temple
Tour
Colonnade
Aqueduc
Ouadi Djérach
Moulin
Porte du N.
Tour
Moulin
EGLISE DU N.
Aïn Keiraouân (Source)
Moudir
Porte
Corps de Garde
Aire
Tour
BAINS
Mosquée
Souk
Porte?
CHAFAT EL-MEDJARR
FORUM
Moulin
THÉÂTRE DU S.
Tour
Porte
Porte du S.
TEMPLE DU S. (Beit et-Tei)
Cascade
Moulins
Aire
Tour?
Porte?
Porte?
Tour
Nébi Houd
Nébi Houd
Nécropole
CIRQUE
NAUMACHIE
Mausolées
Porte triomphale (Bâb 'Ammân)
Nahr ez-Zerkâ (Jabbok)
es-Salt, 'Ammân
DJÉRACH
GÉRASA
1:12.500
0 100 200 300 400
Mètres
Gravé et imprimé par Wagner & Debes, Leipzig

of the vicinity. There are but few traces of basalt and other costly materials.

We begin our inspection of the ruins with the large **Triumphal Gate** *(Bâb 'Ammân)* to the S. of the town, a handsome building with a total width of 83 ft. The central archway is 21 ft. wide, 39 ft. high, and 22 ft. in depth, and there are smaller gateways on each side. The columns on the S. side have calyx-shaped pedestals of acanthus-leaves above their bases. Above the side-gateways are square niches resembling windows. The striking similarity of the gateway to Trajan's Arch at Rome indicates the middle of the 2nd cent. as the probable period of its erection. — To the W. the gate is adjoined by a large basin, now filled up with alluvial deposit and brought under the plough. The lower part of this was a *Naumachia*, or theatre for the representation of naval battles, 170 yds. long and 60 yds. broad. The S. retaining-wall of this, 15½ ft. thick, is still visible, with four sluice-gates for the admission of the water. The rows of seats for the spectators were parallel with the longer axis of the basin. An aqueduct connected the Naumachia with the spring of 'Ain Keirawân (p. 142). The N. wall of the Naumachia forms the S. boundary of a large *Circus*, measuring 295 ft. by 180 ft. Four rows of seats are preserved here. — To the N. of the circus are remains of an extensive *Necropolis*.

The *Southern Gate* of the town, which is now almost entirely destroyed, appears to have resembled the outer gateway. On each side it was once evidently connected with the town-walls. A few paces to the W. of the town-gate stand the ruins of a **Temple** (now called *Beit et-Tei*), 98 ft. long by 66½ ft. wide. It was a peripteral temple, with 11 columns on the N. and S. and 8 columns on the W. and E. The bases of the columns, 11 ft. distant from the cella, are easily traced. The vestibule seems to have had two rows of columns with Attic bases and Corinthian capitals. The portal is 15½ ft. in width. The cella, the S. wall of which is still standing to a height of 33 ft., was 82 ft. long by 50 ft. wide. The mural pillars of the finely jointed wall have been deprived of their capitals. Above the wall is a simple and very slightly projecting cornice. The style of the whole building is tasteful.

Adjacent to the W. side of this temple is the **Southern Theatre**, measuring 288 ft. in its longer diameter, and containing 32 well-preserved rows of seats. The stage, now in ruins, had its back to the town-wall, so that the spectators must have enjoyed an admirable view of the handsome public buildings in their city. A broad passage, approached from below by five flights of steps and from above by nine, divides the rows of seats into a lower and an upper section. Eight small chambers or 'boxes' are ranged along this gangway or gallery, and on the E. it communicates with the outside of the building by four vaulted passages. In the front wall of the proscenium, once fitted up with great magnificence, there

were three portals, the central of which was of rectangular form, while the others were vaulted. Along the inside of this wall ran a row of Corinthian columns, and between these columns were richly adorned niches. The acoustic arrangement is admirable. The theatre is unfortunately used by the Circassians as a convenient quarry.

The so-called **Forum**, to the N.E. of the temple and theatre, consists of a semicircle of 56 columns of the Ionic order opening to the S.W. As most of the columns are still erect and are still connected with each other by an entablature, they present a very striking appearance. Portions of the pavement are also still intact.

To the N.E. of this forum begins the **Colonnade**, fully $^1/_2$M. in length, by which the whole town was intersected. Its width measured from the middle of the columns is 41 ft.; the intervals between the columns vary from 10 ft. to 15 ft. The Colonnade consisted originally of about 520 columns, of which 71 are still standing; the others have been overthrown by earthquakes and have of late been much mutilated by human agency. Including the base and capital, the columns are from 21 to 30 ft. high; the shafts are composed of drums from 3 to 5 ft. in height, and are all unfluted. Towards the middle of the town the columns are of the Corinthian order and have fine acanthus capitals; near the Forum and towards the N. gate they are on the contrary of the Ionic order and somewhat clumsy. All these differences in detail afford a presumption that the Colonnade was erected at a comparatively late period, and was constructed of materials already existing. Remains of a second row of columns on both sides of the street seem to show that arcades ran along the fronts of the houses, above which, on a level with the first story, there were probably open galleries.

At the intersection of the next cross-street, 220 yds. to the N. of the Forum, stood a *Tetrapylon* (p. xcv), of which four huge pedestals, $6^1/_2$ ft. in height, with niches for statues, still exist. These supported a dome 32 ft. in diameter. — The cross-street here was also flanked by columns, only a few of which still remain. It descends to the E. to a broad flight of steps and to a *Bridge* of five arches, the central one of which is $37^1/_2$ ft. wide. The aqueduct mentioned at p. 139 also crosses the street here.

About 142 yds. to the N. of the Tetrapylon, to the left of the Colonnade, are the remains of a large building with a *Tribuna*, within the semicircle of which (11 yds. across) stood a fountain. The building had two stories, which were separated from each other by a cornice with brackets, and each of which was articulated by three semicircular and four rectangular niches; at the top is a rich cornice with 'interrupted' pediments. The interior of the building is filled with large hewn blocks, scattered in wild confusion.

Farther on we reach the *Propylaea* of the Great Temple, which still afford an idea of the grandeur of the original structure, in spite of their ruined condition. The style of this fine gateway is that of

the Roman adaptation of the Corinthian order. The great portal, the architrave of which has fallen, stands between two window-niches with richly-decorated pediments. The W. side of the Propylæa is adorned with nobly conceived and well-preserved sculptures. To the right and left, between the pilasters, are niches ending above in the form of a shell; over these is a small gable with delicate ornamentation.

The **Great Temple**, which was probably dedicated to the sun, stands upon a terrace 527 ft. long and 344 ft. wide, which was enclosed by 260 columns. The temple itself is 87½ ft. long by 66 ft. wide, and rises upon a podium 8 ft. in height, the flight of steps leading to which has disappeared. The portico has one row of six columns and one row of four columns, besides a column on each side at the end of the projecting temple-wall. Nine of these columns are in perfect preservation and make a very imposing appearance. Including their bases and their capitals, which are adorned with admirably executed acanthus foliage, they are 45 ft. high; their lower diameter is 5 ft. The portal, which was 16 ft. in width, has fallen in. The cella has a clear width of 36½ ft. and is 56 ft. long. It is for the most part in a state of ruin and its floor is covered with rubbish; part of the enclosing walls, however, are preserved, with six oblong niches on each side. The image of the deity probably stood in the vaulted chamber opening in the rear wall. On each side of the door in the rear wall were flights of stairs leading to galleries. The Temple probably dates from the first half of the 2nd cent. A.D., and, in any case, it is earlier than the Colonnade.

To the S. of the Temple is a *Basilica* (with nave and aisles) built out of old materials, and to the S.W. of it is a smaller *Church*, but neither of these is important. — A third *Church*, to the E. of the Propylæa, apparently also belonged originally to the precincts of the Temple of the Sun. The nave was 42½ ft. wide, and on its S. side there still stand seven columns, which were probably brought hither from the street leading to the second bridge. The semicircular apse of the nave is also recognizable.

About 165 yds. to the N. of the Propylæa is another street-crossing, also marked by a *Tetrapylon*. This, however, was round in the interior, and square on the outside only; it was formerly adorned with statues. The cross-street, of which only three columns remain, was adjoined on the W. by the North Theatre, and on the E., near the brook, by the Thermæ.

The **North Theatre**, which seems to have been intended for combats of gladiators and wild animals, possesses 17 tiers of seats with a total height of 39 ft. The corridor between the eighth and ninth row of seats is reached by five gangways, between each pair of which are a large niche and two smaller shell-shaped niches. The proscenium, which is now buried in rubbish, lay very low, and was adorned with detached columns.

The extensive ruins of the **Thermæ** are now called *El-Khân*. The entrance is formed by a well-preserved dome-structure about 55 ft. square. A staircase led to the bath proper, which consisted of a main building, 222 ft. long by 98 ft. broad, and of a side-building to the S., 138 ft. long by 38 ft. broad. The vaulting of the bath-chambers has fallen in. The water was brought by an aqueduct from the spring of *ʿAin Keirawân*, situated to the N.E., beyond the brook.

There is another ancient *Bath* near the village mosque.

The great Colonnade ends at the *North Gate*, where we obtain a beautiful view. The direction of the wall, and the place where it crosses the brook, are distinctly traceable here. — On the E. bank of the brook are the enclosing walls of a fourth *Church*, which is rapidly being torn to pieces. This building is 197 ft. long by 120 ft. wide; the nave was 42 ft. wide, and the aisles 28 ft. Internally the chancel has a semicircular ending, with shell-shaped niches, but the exterior is rectilineal. The only remains of the columns are nine bases of the Attic order and a few drums. On the W. this church possessed a colonnade with a portico 28 ft. in width. According to an inscription it was originally a sanctuary of Nemesis, dating from the time of Trajan.

To the N., outside the gate, lay the most important **Necropolis** of the ancient city. The road to the (1¼ M.) springs of *Ez-Ziknâni* is flanked all the way on both sides by tombs, sarcophagi, and the like. The water of the springs is collected in two ponds, an upper (295 ft. by 157½ ft.) and a lower (157½ ft. by 59 ft.), and was conducted to the town by an aqueduct. About 110 yds. farther on is the large mausoleum of *Es-Samûri*, which is nearly square in shape (26 ft. by 28 ft.) and possesses a fine portal and four noble Corinthian columns.

From Jerash to *El-Muzeirîb*, see p. 158.

17. From Jerash to El-Kerak viâ ʿAmmân and Mâdebâ.

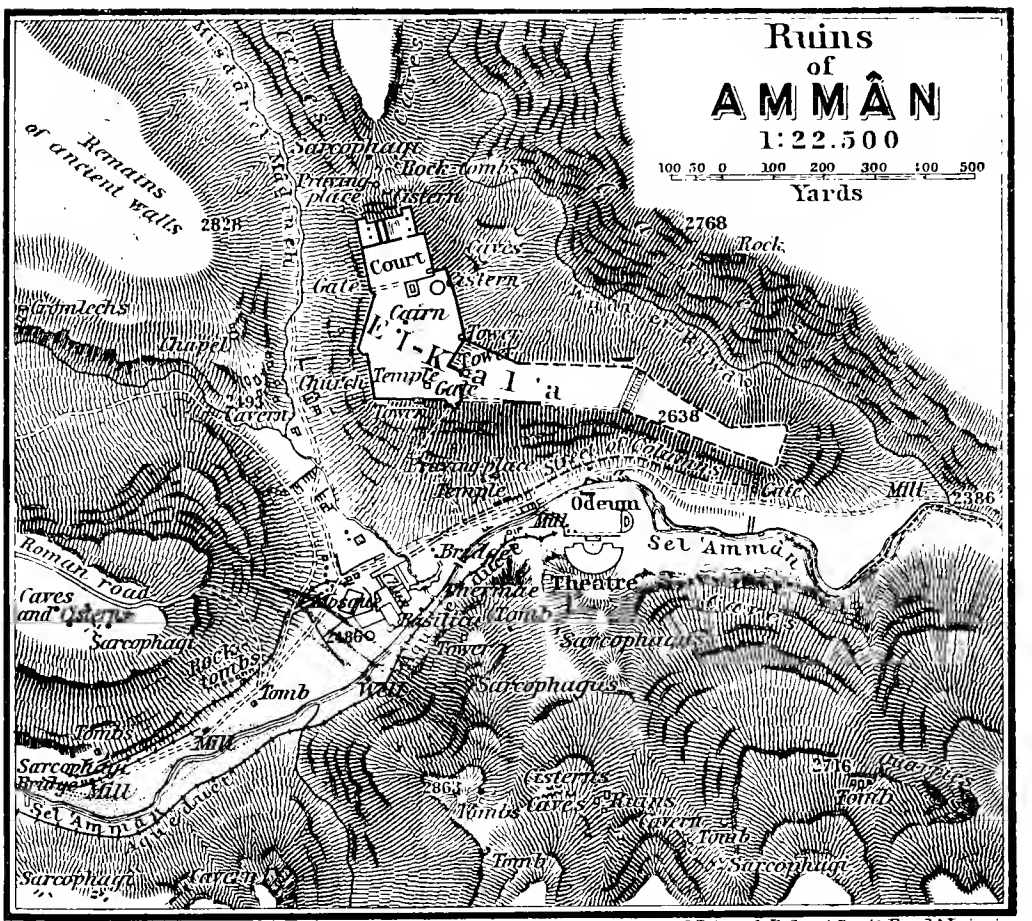
Guide necessary (¾-1 mej. a day). The guides do not always follow exactly the same route. An Escort (1 or 2 khayyâls) is obtained by applying to the Mudîr in Jerash. Charge, 1 mej. per day for each man.

1. From Jerash to ʿAmmân (9½ hrs.).

We descend the *Wâdi Jerash* to the *Zerkâ* (1¾ hr.), ascend the mountain on the opposite side, and proceed in a S. direction (ruins on our right) across the plateau. In about 3 hrs. we arrive at the plain of *El-Buḳeiʿa*. Crossing the plain to the S. and proceeding in the same direction across the hills at its S. end, we come in 3 hrs. to the beginning of the *Wâdi el-Hammâm*, where there is a spring and the ruin of *Yajûz*, a burial-place of the Beduins. We descend the valley as far as the mouth of a lateral valley, where we again ascend to the S. (to the left below us are ruins); after ½ hr. we have above us, to the right, *Khirbet Brikeh*, and, passing the castle, we reach (1¼ hr.) —

ʿAmmân (2745 ft. above the sea-level), a station on the Hejâz Railway (comp. p. 151; station 3 M. to the N.E. of the town) and the seat of a Mudîr (p. lvii). The government has established a colony of Circassians

here. — The ancient *Rabbah* or *Rabbath Ammon*, the capital of the Ammonites, was besieged and taken by Joab (2 Sam. xii. 26-31). Later, however, it appears to have again belonged to the Ammonites (Jerem. xlix. 2). Ptolemy II. (Philadelphus) of Egypt rebuilt it and added the name *Philadelphia*, and for several centuries it was a thriving place, belonging to the Decapolis. It never quite lost its original name, by which alone it was afterwards known to the Arabs. The ruins of 'Ammân are still among the finest on the E. side of the Jordan, but, unhappily, they are rapidly disappearing with the increase of the Circassian colony.



From an Original Survey by G. Armstrong — Wagner & Debes' Geogr. Estab.t Leipsic

The *Citadel* of 'Ammân lies on a hill on the N. side, which towards the S.W. forms an angle, and towards the N. is separated from the rest of the hill by a (perhaps) artificial depression. The citadel consists of three terraces, rising from E. to W. The gate is in the S. side. The very thick enclosing walls are constructed of large, uncemented blocks. — On the uppermost (W.) terrace the traces of a temple (bases of the columns of the pronaos) are still visible, and there is a well-preserved tower in the S. wall. — All these buildings date from Roman times, but there is an interesting specimen of Arab architecture on the uppermost terrace. For what purpose this building was erected cannot now be determined. It can hardly have been a mosque. The details of the work in the interior are magnificent. — The citadel commands a fine view of the entire field of ruins.

The most important ruins in the valley below are as follows (from W. to E.). 1. On the left (N.) bank of the river, near the mouth of a

lateral valley, which descends from the W., is a *Mosque* of the time of the Abbasides; to the E. of this, close to the river, is a *Basilica* in Byzantine style, and close by it are the ruins of an Arab *Bazaar*. — 2. A little to the N.E. are the remains of *Thermae*. The S. wall is well preserved, and consists of a handsome apse connected with two lateral ones. Columns are still standing upright, but without capitals. At a great height are richly decorated niches, and holes for cramps indicate that the building was once decorated with bronze ornaments. A conduit running parallel with the river on its N. bank conveys the water. Immediately to the N.E. of the baths is an old bridge and close by are the ruins of the landing-place; a little farther down the stream, on the left bank, is a fine portico. — 3. Starting from the mosque (see above), we may follow the course of the ancient *Street of Columns*, which ran through the ancient town parallel with the stream and on its left bank for a distance of about 985 yds. Only a very few columns now remain standing. To the left (N.) of the street of columns and in the middle of the village are the remains of a *Temple* (or possibly a forum) of the late-Roman period. The fragments at the E. end of the street of columns seem to have belonged to one of the gates of the town. — 4. On the right (S.) side of the brook, well stocked with fish, lies the *Theatre*, in excellent preservation. A row of columns runs from the theatre to the Odeum (see below). Another colonnade seems to have run from its W. corner northwards to the river. The stage is destroyed. The tiers of seats are intersected by stairs. Of the lowest section five tiers of seats are visible, the second has fourteen, and the third sixteen tiers of seats. Between the second and third sections, and particularly above the third, are boxes for spectators. Words spoken on the stage are distinctly heard on the highest tier of seats. The theatre was constructed for about 3000 spectators. To the N.E., in front of the theatre, are the ruins of a small *Odeum* (usually called so, although it was not covered). There are many holes in front for cramps, by which ornaments were attached. The proscenium had towers on each side; the one on the S. is still preserved. — 5. Descending the brook, the traveller remarks on its banks, among the gardens, remains of Roman walls. The whole stream was vaulted over here for a distance of 300 yds. Farther on a dry lateral valley enters from the left. Ascending this for about 75 yds., we reach a fine *Tomb Monument (Kabr es-Sulṭân)* on the left. The triple vestibule has on the right and left two recesses with niches; the central hall leads to a chamber with 3 shelf-tombs. — 6. There are also ruins of buildings on each side of the street of columns; in the neighbourhood are many burying-places and dolmens.

From ʿAmmân to Es-Salṭ, 5 hrs. Ascending from the castle towards the N., we come (10 min.) to the ruins of a building and to (1/4 hr.) *Rijm el-Aneibideh*, beyond which we ride towards the N.W. along the W. brink of the *Wâdi en-Nuweijîs*. In about 1/2 hr. we pass *Khirbet Brikeh* on the left, and (5 min.) *Rijm el-Melfûʿa*, also on the left. We cross a low saddle, and in 1/2 hr. reach *Khirbet Ajbeihât* (*Jogbehah*, Numbers xxxii. 35). The route then (1/4 hr.) descends the wâdi to the W., passes (10 min.) *ʿAin Ṣuweilih* by the wâdi of that name to the left, and reaches (1/4 hr.) *Khirbet es-Sâfût*, with the remains of an ancient temple. Beyond a (10 min.) spring we descend the *Wâdi Harba*, and (10 min.) reach the plain of *El-Buḳeʿa* (p. 142), the S. part of which we cross in 1/2 hr., leaving *Khirbet ʿAin el-Bâsha* to the right. In 10 min. we see *Birket Ṭawla* on a hill to the W., beside a small pond. In 40 min. more we begin a steep descent to the W. into the (10 min.) *Wâdi Saidûn*, which we cross. Ascending the opposite slope (10 min.), we turn to the W. at the top and proceed over stony hills for 25 minutes. Then another steep descent on the slope of the *Jebel Amrîyeh* brings us to a (13 min.) valley, which we follow to its junction with the (12 min.) *Wâdi Shaʿîb* (p. 136), about 10 min. above *Es-Salṭ*.

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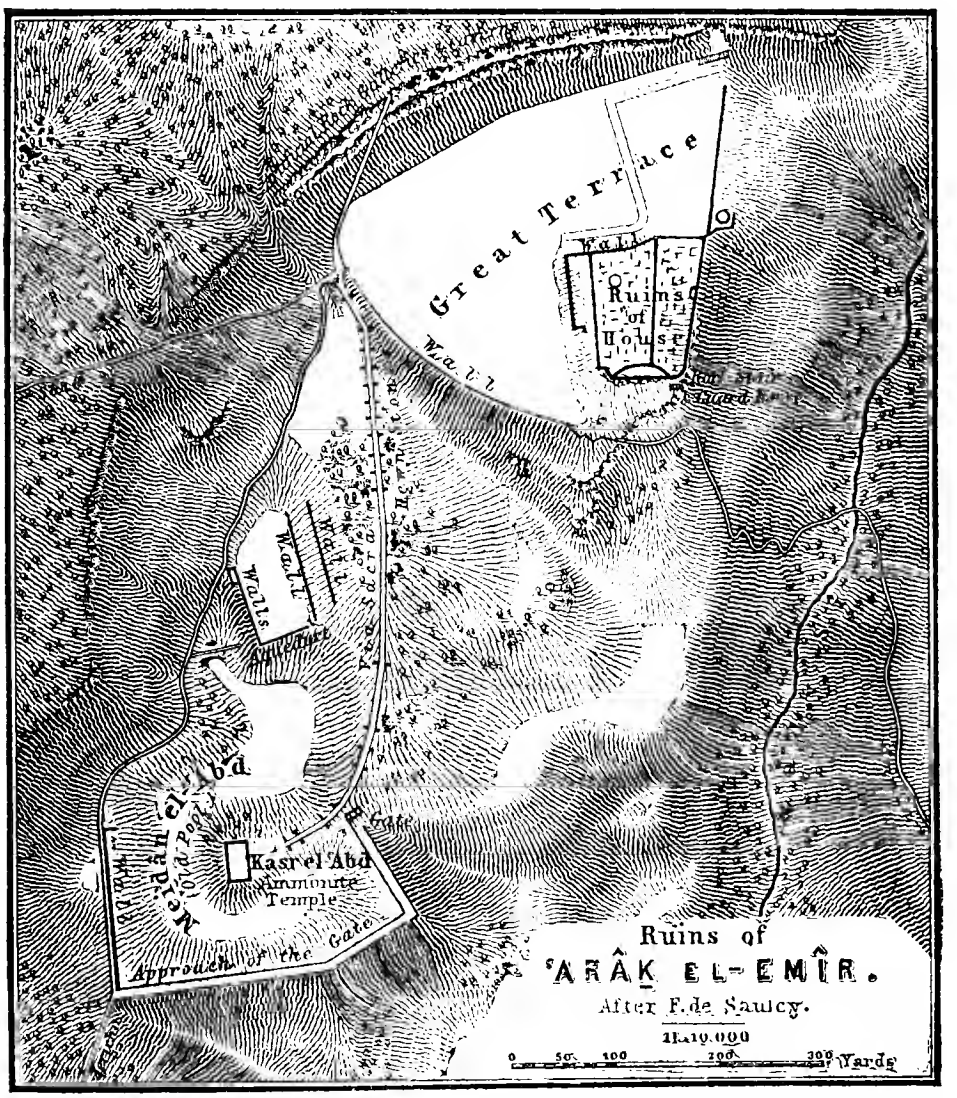
2. From ʿAmmân to ʿArâḳ el-Emir (3 1/4 hrs.).

The route ascends on the left bank of the brook to a spring, where there are remains of several buildings. An aqueduct conveys water hence to the town (1/4 hr.). The numerous ruined villages on the right and

left show that this district must once have been richly cultivated. On the right lies *Kaṣr el-Melfûf* ('castle of cabbages'), on the left *'Abdûn*, then on the right *Ûmm ed-Ḍab'a*. After the plateau has been traversed (1 hr.), *Ṭabaḳa* is seen on the left, and *Suweifiyeh* on the right; then *Ed-Demein* on the left. The road now enters the green and beautifully wooded *Wâdi esh-Shita*, or valley of rain. On the right is the ruin of *Khirbet Ṣâr*; then, *'Ain el-Baḥal*. To the left, at the outlet of the valley (1 hr.), is a ruined mill; on the right, the ruin of *El-Aremeh*. About 1 hr. farther on is —



'Arâḳ el-Emîr (1463 ft. above the sea). — Josephus informs us (Ant. xii. 4, 11) that a certain Hyrcanus, in the time of Antiochus IV. (B.C. 187-175), built himself here a strong castle of white stone, surrounded by a fine park. The description of Josephus answers in the main to the ruins still extant here, and *Tyros*, the ancient name of the castle, is moreover recognizable in the name of the *Wâdi es-Sîr*, the brook which flows at its foot. It is, however, doubtful whether Hyrcanus was really the founder of this stronghold, or whether he did not rather utilize ancient buildings and caverns already existing here. On the death of Hyrcanus, it fell into ruins.

The principal building in the place is called *Kaṣr el-ʿAbd*, or castle of the slave, and stands on a platform in a half-isolated situation. In many places the substruction consists of a wall with abutments, composed of enormous blocks. The artificial road leading to the castle is flanked with large blocks of stone, pierced with holes, in which a wooden railing was probably once inserted. The Kaṣr, the wall of which is preserved on one side only, is also built of large blocks. The upper part is adorned with a frieze in bas-relief, bearing large and rather rude figures of lions. — The open space around the castle, once probably a moat, is now called *Meidân el-ʿAbd*.

On a hill to the left, farther to the N., are seen remains of buildings and an aqueduct, and a large platform is at length reached whereon stood a number of buildings, once enclosed by walls. On the hill beyond this platform runs a remarkable gallery in the rock, which has evidently been artificially widened. Portals lead thence into a number of rock caverns, some of which seem to have been used as stables, to judge from the rings in the walls. A few inscriptions in the ancient Hebrew character have not yet been definitely deciphered. Josephus mentions caverns of this description.

From ʿArâk el-Emîr to Jericho, 5½ hrs. The road leads to the N.W. over a low pass (¼ hr.) and across a flat plateau to (½ hr.) *Wâdi en-Nâr*, into which there is a steep descent (5 min.). It then gradually ascends (the ruin of *Ṣûr* remaining to the S.) to the top of the *Jenân es-Ṣûr* (½ hr.), descends a steep rocky slope (10 min), and leads through the *Wâdi Jeríʿa*, a side-valley of the *Wâdi Nimrîn*, to (1 hr.) *Tell Nimrîn*. Thence to Jericho (3 hrs.) see p. 136.

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3. From ʿAmmân to Heṣbân (5 hrs.) and Mâdebâ (1¾ hr.).

We go up the main valley as far as the ruins of a bridge (¼ hr.), and then ascend the hill to the left. The plateau is crossed in a S.W. direction and in about 4 hrs. we reach *Khirbet el-ʿÂl*, situated on an isolated hill (the ancient *Elealeh*, which belonged to the tribe of Reuben, Numb. xxxii. 3, and was afterwards taken by the Moabites, Isaiah xv. 4). Hence, along an ancient Roman road, we come in 35 min. to —

Heṣbân (2950 ft.), the ancient *Heshbon*, is mentioned in the Old Testament (Numb. xxi. 25 et seq.) as the capital of Sihon, King of the Amorites. The town was allotted to Reuben, and afterwards came into the possession of the Moabites (Jerem. xlviii. 45). In the time of the Maccabees, however, it had been recovered by the Jews.

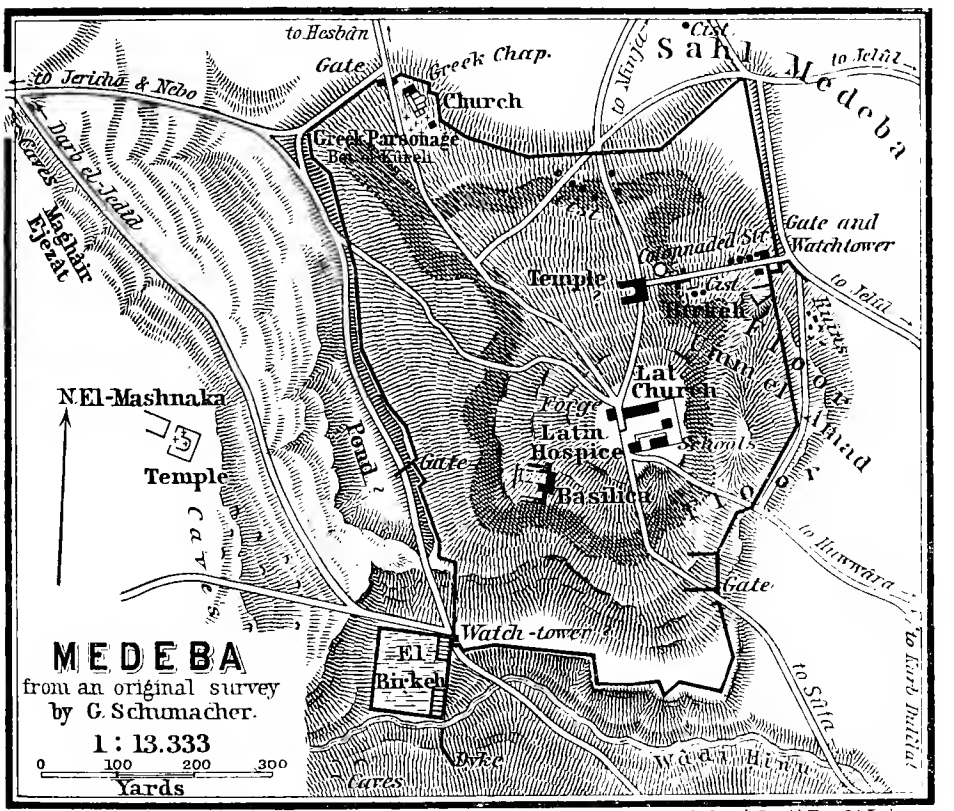
The ruins lie on two hills, bounded on the W. by the *Wâdi Heṣbân* and on the E. by the *Wâdi Mâʿîn*. There are many cistern-openings among them. In the middle of the N. hill are the remains of a tower and to the S.E. of it are a large pool, hewn in the rock, and also a square enclosure built of large blocks. The greater part of the ancient town was built on the saddle between the two hills, where there is a large reservoir. On the S.W. hill are traces of a citadel, or possibly a temple, with shafts of columns. — Meshîtâ (see p. 153) lies 12½ M. to the E. of Heṣbân.

From Heṣbân we ride in 1¾ hr. direct to the S. to —

Mâdebâ (2940 ft.), the seat of a Mudîr (p. lvii), with a Turkish telegraph-office. — *Mâdebâ* or *Medeba* was originally a town of the Moabites (Josh. xiii. 9). It was afterwards allotted to Reuben. According to the inscription on the 'Moabite Stone' (p. 149) the town belonged to Israel in the reign of Omri. In the middle of the 9th cent. B.C. it again came into the possession of the Moabites, and at a later period it is called a town of the Nabatæans (Arabs). Hyrcanus captured the town after a siege of six months. During the Christian period it was the seat of a bishop.

The ruins of *Mâdebâ* are now occupied by about 1200 Christians from El-Kerak. These are mostly Greeks (with a church and schools), but there are also about 300 Latins, who have a hospice, with boys' and girls' schools, on the highest point in the place. The modern village lies on a small hill, about 100 ft. in height, of which 20-25 ft. consist

of rubbish. The ancient town-walls embraced a considerably larger area. Close to the N. gate we see a *Church*, originally with nave and aisles and afterwards enlarged at the transepts; the Greeks, however, have used the building as a quarry for the erection of their own church amid the ruins. A *Mosaic Map* of Palestine, discovered in the pavement in 1897, is of great importance as the oldest existing map of Palestine (comp. p. 29). Comp. also *Palmer & Guthe*, Die Mosaikkarte von Mâdebâ (10 coloured plates), Leipzig, 1906. — Farther to the S., on a slight eminence, lies another *Church* (or perhaps a temple), with an apse 23 ft. in width; the nave had a mosaic pavement. — To the N.E. of this point we find a *Round Temple*, 31½ ft. in diameter. On the pavement is a Greek inscription in colours and other mosaics



Wagner & Debes' Geogr. Estab. Leipsic

of unusual beauty. — A *Colonnaded Street*, about 150 yds. in length, led hence to the N. gate in the E. wall, which was flanked with a watch-tower. The scanty remains of the colonnade date from the early Christian period. — To the S. of the village lies the large *Basilica*, 156 ft. in length, preceded by a court 46 ft. wide. The nave, which ends in an apse, is 33 ft. in width, and is separated by columns from the aisles, each of which is 15 ft. in width. On the S. side is a wing with an apse, and possibly there was a corresponding wing on the N. The pavement was originally in polychrome mosaic. — A private house a little to the S.W. contains a fine mosaic pavement (animals, trees, a human head, and a Christian inscription in Greek). — Outside the walls, at the S.W. angle, is a large pool (*El-Birkeh*), 108 yds. long, 103 yds. wide, and now 10-13 ft. deep, to which a broad flight of steps descends. At its N.E. angle is a tower (or bath). The pool is no longer filled, as its water used to be a constant source of quarrels between the Beduins and the villagers. There was a second reservoir to the N., beside the W. gate, and a third near the E. gate. — On the slope of the hill to the W. of the village are numerous caves, some of which were human habitations. On the top of the hill

two columns with fine capitals mark the ruins of a church (44 yds. long, 38 yds. broad). On the shafts the Beduins have carved tribal symbols (*wasm*). The popular name for the ruins is *El-Mashnaḳa*, or 'Gallows', referring to the columns. — Comp. *Schumacher*, in ZDPV. xviii. 113 et seq.

FROM MÂDEBÂ TO THE JEBEL NEBÂ (and Jericho), about 1½ hr. The road leads over cultivated ground. From **Mt. Nebo** (2643 ft.) Moses beheld the whole of the Promised Land before his death (Deut. xxxiv. 1-4). The view hence is very extensive, including the mountains to the N. of Hebron as far as Galilee, the Dead Sea from Engedi northwards, the whole valley of Jordan, and beyond it even Carmel and Hermon. To the N. a view is obtained of the Wâdi 'Ayûn Mûsâ. On the top of the hill are some ruins and a stone circle; on the N. slope are dolmens.

A steep descent (1 hr.) on the N. side of Mt. Nebo leads down into the valley of the Wâdi 'Ayûn Mûsâ, in which are the copious *'Ayûn Mûsâ*, or 'Springs of Moses'. Here also is a large cavern, with huge stalactites.

From the Springs of Moses we may proceed in 1 hr. more to the summit of the *Jebel Siyâgha* (2291 ft.), which faces Mt. Nebo on the W. and commands a still finer survey of the plain of Jordan. On the summit is a large ruined church, perhaps originally dedicated to Moses (ZDPV. xvi. 164). — Hence to *Wâdi Sha'îb* (p. 136) in 2 hrs.

FROM JERICHO DIRECT TO MÂDEBÂ, 9¾ hrs. To the (1¾ hr.) point where the road forks beyond the bridge over the Jordan, see p. 136. Here we turn to the right (E.S.E.) to (½ hr.) *Buṭm el-Hûleh*, with terebinths; 55 min. *Wâdi el-Kefrein*; ½ hr. *Wâdi er-Râmeh*, also called *Wâdi Heṣbân*. We now follow the valley towards the E., passing *Tell esh-Shâghûr*, on the left. In 25 min. we pass a small lateral valley and beyond (10 min.) a mill begin to ascend the slopes of *'Arḳûb el-Maṭâba'*, with its flint formations. We pass several dolmens and two Roman milestones. After 3¼ hrs. we reach the top of the *Tell el-Maṭâba'*, on which are stone circles. Hence we gradually ascend towards the S.E. to the upper course of the *Wâdi Abu Neml*, which we follow to the (1 hr.) fertile tableland of *Ard 'Abdallâh*. The *Jebel Nebâ* (see above) is now in view; above, to the left, is the *Kabr 'Abdallâh*, or Tomb of 'Abdallâh. Passing the ruins of *Kafr Abu Bedd* and *Deir Shillikh*, we reach (1¼ hr.) *Mâdebâ*.

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4. From Mâdebâ to El-Kerak (about 16 hrs.).

FROM MÂDEBÂ TO DÎBÂN. — a. The *Direct Route* (5½ hrs.) leads to the S. across the fertile plain, passing (25 min.) the ruin of *Et-Teim*, on the right, and in 2½ hrs. reaching *Libb*. In 1⅓ hr. more we cross the *Wâdi el-Wa'leh*, which has a copious stream well stocked with fish and is covered with luxuriant oleanders. Proceeding across the S. tableland for 1 hr., we see, to the right, the ruins of El-Kubeibeh and Abu Zîghân, and, to the left, Jûfra. In 40 min. more we reach **Dibân**, the ancient *Dibon*, in the tribe of Gad (Numb. xxxii. 34), afterwards recaptured by the Moabites (Is. xv. 2). Here the famous 'Moabite Stone' of King Mesha was found (p. 149).

b. VIÂ MÂ'ÎN, CALLIRRHOË, AND MUKAUR (about 13 hrs.). From *Mâdebâ* the road leads to the S.W. to (1¼ hr.) **Mâ'în**, the ancient *Beth-Baal-Meon* (Joshua xiii. 17), or house of Baal Meon. It belonged to Reuben, and afterwards to Moab (Ezekiel xxv. 9). Eusebius informs us that this was the birthplace of Elisha. — From Mâ'în to *Libb*, 1¾ hr.

From Mâ'în we proceed to (1½ hr.) *Râs Zerḳâ Mâ'în*, and then descend the valley to (3 hrs.) *Ḥammâm ez-Zerḳâ*, the site of the ancient **Callirrhoë**. The bottom and sides of the ravine are covered with a luxuriant growth of plants, including palm-trees. The flora resembles that of S. Arabia and Nubia. At the bottom of the valley is seen red sandstone, overlaid with limestone and basalt. A number of hot springs issue from the side-valleys, all of them containing more or less lime, and all rising in the line where the sandstone and limestone come in contact. The hottest of these springs has a temperature of 142° Fahr. The Arabs still use them for sanatory purposes. In ancient times also they were in great repute, and Herod the Great visited them during his last illness. The remains of an aqueduct are still to be seen here.

From Callirrhoë we proceed up the valley for 2 hrs., then turn to the S. and reach (1 hr. 10 min.) **Mukaur**, the ancient *Machaerus* (2360 ft. above the level of the Mediterranean and 3675 ft. above that of the Dead Sea), which was fortified by Alexander Jannæus. The castle was destroyed by Gabinius, but was afterwards rebuilt by Herod the Great, who also founded a town and a palace here. Pliny calls it the 'second fortress of Judæa after Jerusalem'. It lay on the S. boundary of Peræa. Josephus informs us that John the Baptist was beheaded here (Ant. xviii. 5, 2). After the destruction of Jerusalem a number of the unhappy survivors found refuge in this stronghold for a time (Bell. Jud. vii. 6, 1-4). — The very extensive citadel covering the hill, where a tower and a large cistern are still preserved, is interesting.

About 40 min. to the N.E. of Mukaur lies *ʿAṭṭârûs* (*Ataroth*, in Gad, Numb. xxxii. 3, 34). On a hill to the N. lie the ruins of an old castle, near a large terebinth-tree. The view from the ruins of the town is preferable; it embraces Bethlehem, Jerusalem, Mt. Gerizim, and the plain to the E.

From ʿAṭṭârûs we may follow the direct Mâdebâ-Dîbân road to (1½ hr.) *Libb*, or we may proceed viâ *Kureiyât* (*Kerioth*, Jeremiah xlviii. 47), now a great heap of ruins, and thence along the Roman road, crossing the *Wâdi Heidân*, to Dîbân.

FROM DÎBÂN TO EL-KERAK, about 9½-10 hrs. The route crosses the plain to the S., soon passing within a short distance of the ruins of *ʿArʿâir* (*Aroer;* Josh. xii. 2), which lie to the left (E.) of the road. In ½ hr. we reach the verge of the precipitous ravine (2130 ft. deep) of the **Wâdi el-Môjib** (*Arnon*, Josh. xii. 1; see p. 136) and descend to the (1½ hr.) river-bed. The remains of a bridge are seen. The road ascends the S. slope in about 1½ hr. to two large and conspicuous terebinth-trees (to the W. of *Mahâdet el-Ḥajj*), which serve excellently as a landmark; adjacent is a block-house, with a few soldiers. On the S. side of the Môjib basalt is chiefly to be found, while on the N. side limestone is the prevailing formation. We proceed across the tableland, first to the S.W., then to the S., and in 40 min. reach the ruins of *Erihâ*, where there are numerous heaps of stones. In 40 min. more (traces of an ancient Roman road) we arrive at the ruins of *Shîḥân*, at the foot of the *Tell Shîḥân*, a hill of moderate height commanding a fine view, which extends to Bethlehem and the Mt. of Olives. From Shîḥân the road leads in 1⅓ hr. to the ruins of *Beit el-Karm (Kaṣr Rabba)*, with numerous columns and blocks of a ruined temple. On the left (E.) rise the hills of *Jebel et-Ṭarfûyeh*. On the left (10 min.) are the ruins of the old tower of *Misdeh*, adjoining which are the ruins of *Hemeimât*. After ¾ hr. we reach **Rabba**, the ancient *Rabbath Moab*, which was afterwards confounded with *Ar Moab*, and thence called *Areopolis*. The ruins are about 1½ M. in circuit. A few only of the ruins, such as the remains of a temple (W. side) and some cisterns, are well-preserved. Two Corinthian columns of different sizes stand together not far from the temple. — From *Rabba* the road leads towards the S. across a plain and past the ruined villages of *Mukharshît*, *Duweineh*, and *Es-Ṣuweiniyeh* to (2½ hrs.) the *Wâdi ʿAin es-Sitt*. Thence an ascent of 20 min. brings us to El-Kerak.

El-Kerak (3365 ft.; Turkish post and telegraph office; accommodation in the 'Meḍâfeh' or public inn, or in private houses) is the ancient *Kir of Moab*, *Kir Haraseth*, *Kir Haresh*, or *Kir Heres* (Isaiah xv. 1, xvi. 7, 11; 2 Kings iii. 25; Jeremiah xlviii. 31), one of the numerous towns of the *Moabites*. This warlike people were closely related to the Israelites (p. lxxv), whom they compelled for some time to pay them tribute (Judges iii. 12-14). Saul and David fought against Moab; the great-grandmother of David was a Moabitess (comp. the Book of Ruth). After Ahab's death the Moabites refused to pay tribute. Their king at that period was Mesha, a monument to whose memory, probably dating from B.C. 897 or 896 and now at the Louvre, was found in 1868 at Dîbân (p. 148). Jehoram, allied with Jehoshaphat, King of Judah, invaded Moab from the S., through Edom, but they were successfully resisted by the fortress of *Kir Haraseth* (2 Kings iii). The Moabites as a separate nation

disappeared in the 2nd cent. B.C. In the Christian period El-Kerak was the seat of an archbishop, but he derived his title, as at the present day, from Petra Deserti. In the time of the Crusaders Kerak was a frequent object of contention, as it commanded the caravan-route from Egypt and Arabia to Syria. In 1183 and the following years Saladin made a series of furious attacks upon Kerak, which was held by Rainald de Châtillon, and in 1188 he gained possession both of Kerak and Shôbek. The Eyyubides extended the fortifications of Kerak, and frequently resided there. Later it became an apple of discord between the rulers of Egypt and Syria.

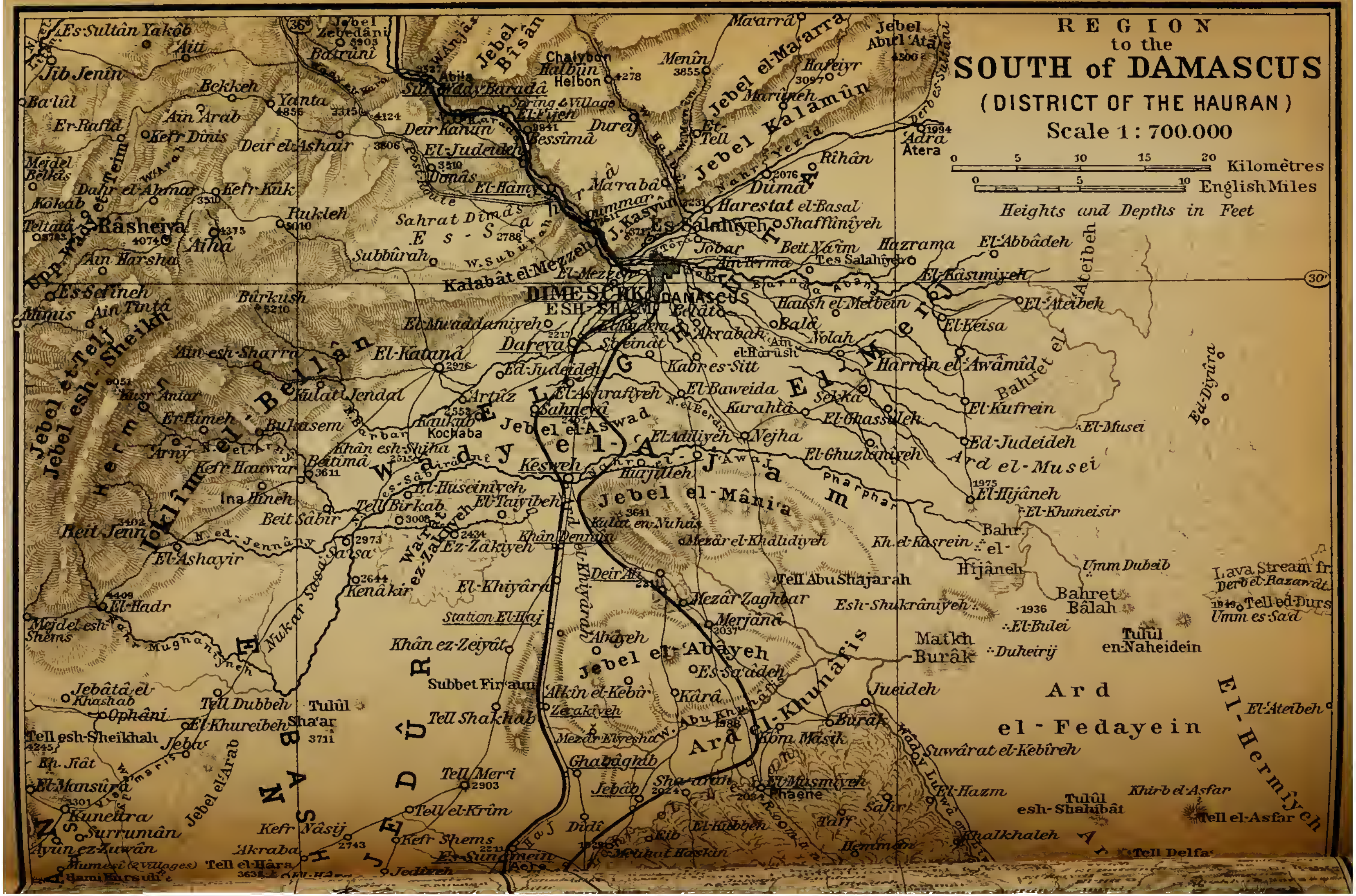
El-Kerak is the capital of a liwa of the vilâyet of Syria (p. lvii), and contains 20-22,000 inhab., including a garrison of 800 infantry and 350 cavalry. With the exception of the *Serâi*, or government building, and the school, it consists almost entirely of wretched huts. The Christian inhab. include 2500 Greeks (with two old churches), 200 Latins (with a school), and 25 Protestants (station of the English Church Missionary Society, with doctor and dispensary). Each of these sects, as are also the Muslims, is under a sheikh of its own. The environs are fertile, and the inhabitants are chiefly employed in agriculture and cattle-raising. The trade of El-Kerak is wholly in the hands of merchants from Hebron. As a rule, the inhabitants are in bad repute on account of their cupidity.

The huge *Castle* on the S. side of the town now serves as barracks. It is separated from the adjoining hill on the S. by a large artificial moat, and is provided with a reservoir. A moat also skirts the N. side of the fortress, and on the E. side the wall has a sloped or battered base. The walls are very thick and well preserved. The extensive galleries, corridors, and halls constitute it an admirable example of a Crusader's castle. The upper stories are in ruins, but the approaches to them are still in good preservation. A staircase descends into a subterranean chapel, where traces of frescoes are still visible. In the interior of the fortress are numerous cisterns. Although the springs are situated immediately outside the town, large cisterns have been constructed within the town (particularly by the tower of Beibars). — The view from the top of the castle embraces the Dead Sea and the surrounding mountains. In the distance the Mt. of Olives, and even the Russian buildings beyond it, are visible. A survey of the valley of Jordan as far as the heights of Jericho is also obtained.

The town is surrounded by a wall with five towers. The most northern tower is the best preserved, and bears an inscription and figures of lions of the kind common in Arabian monuments of the Crusaders' period. The lower parts of the wall, to judge from the stones composing it, are of earlier date than the upper. The town originally had two entrances only, both consisting of tunnels in the rock, but it is now accessible on the N.W. side also through breaches in the wall. The tunnel on the N.W. side has an entrance-arch dating from the Roman period (notwithstanding its Arabic inscription). This tunnel, about 80 paces long, leads to the tower of Beibars (N.W.), whose name is recorded by an inscription adjoining two lions. The walls are very massive and are provided with loopholes.

The present *Mosque* of El-Kerak was originally a Christian church, of which the pillars and arches are still extant. A Christian symbol, in the form of a sculptured chalice, has escaped destruction by the Muslims. — The *Christian Church*, dedicated to St. George (El-Khiḍr), contains pictures in the Byzantine style. In one of the houses are remains of a beautiful Roman bath, including a fine marble pavement.

From El-Kerak to *Petra*, see p. 175.


REGION to the
SOUTH of DAMASCUS
(DISTRICT OF THE HAURAN)
Scale 1 : 700.000
Kilomètres
English Miles
Heights and Depths in Feet
DIMESCHK
ESH-SHAM
DAMASCUS
Jebel esh-Sheikh
Jebel et-Telj
Hermon
Jebel Bisân
Jebel el-Ma'arra
Jebel Kalamûn
Jebel el-Mâni'a
Jebel el-Aswad
Jebel el-'Abâyeh
Ard el-Fedayein
Ard el-Musei
El-Hermîyeh
Wâdy el-'Ajam
Iklîm el-Bellân
Merj
Es-Salahiyeh
Kalabât el-Mezzeh
El-Mezzeh
Dareya
El-Katana
Keswch
Kuneitra
Rasheiya
Duma
Harestat el-Basal
El-Kufrein
El-Hijâneh
Bahret el-'Ateibeh
Bahret el-Hijâneh
Bahret Bâlah
El-'Ateibeh
Station El-Haj
Tell esh-Sheikhah
Jebel el-'Arab
Es-Sultân Yakôb
Jib Jenîn
Beit Jenn
Sûk Wâdy Baradâ
Helbon
Khân esh-Shîha
Khân ez-Zeiyât
Tell Abu Shajarah
Mezâr Zaghbar
Jueideh
Burâk
Matkh Burâk
Lava Stream
Tulûl en-Naheidein
Tulûl esh-Shahibât
Khirb el-Asfar
Tell el-Asfar
Tell Delfa'
Pharphar
Nahr Yezîd

Dr. H. Fischer del.

Geogr. stabt. Wagner & Debes, Leipzig

18. From Damascus to El-Maʿân (Ḥejâz Railway).

The construction of the railway from Damascus to Mecca, connecting Syria with the Ḥejâz (*i.e.* Arabia Petræa), was undertaken in 1901 by order of Sultan ʿAbdu'l Ḥamîd II., chiefly to facilitate the annual pilgrimages to Mecca (p. lxxi). The undertaking, which may therefore be regarded as a pious one, has been assisted by numerous voluntary contributions, not only from Turkey, but from every point of the territory of Islam. Special taxes have also been levied in Turkey, and the construction of the railway is now financially assured. The work is carried on by Turkish soldiers directed by German engineers. The total length of the line to Mecca will be about 1118 M. In 1906 it was in operation as far as El-Maʿân (285 M.); a branch-line from Derʿât to Ḥaifâ connects the railway with the coast.

At present three trains run weekly in each direction, leaving Damascus on Mon., Wed., and Sat. at 7.30 a.m., and returning from El-Maʿân on the same days at ca. 4.30 a.m. Fare from Damascus to (6 hrs.) *Derʿât* 24 pi. 30, to (12 hrs.) *ʿAmmân* 49 pi. 30, to (26 hrs.) *El-Maʿân* 108 pi. 30 pa. (Government Rate of Exchange; comp. the Table facing the title-page). The trains at present have only one class, equivalent to our third class. Railway restaurants are to be established at Derʿât and El-Maʿân; travellers should in the interim take provisions for the journey with them. At ʿAmmân and El-Maʿân horses or donkeys can be procured; otherwise, for trips to right and left of the line of railway, the traveller should send on horses in advance.

The railway-station of Damascus lies to the S. of the Bauwâbet Allâh, ½ hr.'s drive from the hotels (p. 294).

Damascus, see p. 294. The line first traverses the gardens of the *Ghûta*, running parallel to the French Ḥaurân Railway (p. 156) and at some little distance from it. On emerging from the Ghûta we cross the low chain of the *Jebel el-Aswad* (p. 154), separating the plain of Damascus from the Ḥaurân, and then traverse the broad depression of the *Wâdi el-ʿAjam*, through which flows the *Nahr el-Aʿwaj*. The upper part of this stream is called the *Nahr es-Sâbirânî*, and is the ancient *Pharpar* (2 Kings v. 12), although the *Nahr Barbar* of the present day no longer flows into it. The snow-crowned summits of Mount Hermon remain constantly in view.

13 M. *El-Kisweh* (also a station of the Ḥaurân railway, p. 156), a considerable village on the Nahr el-Aʿwaj. To the left appears the barren range of the *Jebel el-Mâniʿ*, on the highest summit of which (3640 ft.) lie the ruins of the ancient castle *Ḳalʿat en-Nuḥâs*.

The line continues to the S.E. along the base of the mountain to (19 M.) *Deir ʿAli*.

31 M. *El-Mismiyeh*, the ancient *Phaene*, at one time a populous town and the seat of a bishopric. Several of the old houses are still well preserved, but the fine temple has unfortunately been entirely demolished, and its stones used for building-material. The town stands on the border of the *Lejâh (Loḥf el-Lejâh)*, which the line now skirts in a S.W. direction.

El-Lejâh is the ancient district of *Trachon*, so called from its wild and broken aspect. The surface of the stony soil (lava) is generally level and may be compared to a troubled sea that has suddenly solidified. In former times the country was enlivened here and there with vineyards and plantations; a Roman road traversed

it from El-Mismiyeh (p. 151) to Es-Suweidâ (p. 164). At the present day, however, El-Lejâh has a somewhat desolate appearance. The inhabitants of the Ḥaurân have nevertheless always had a predilection for this almost inaccessible region on account of the many hiding-places it offers. Its name signifies 'hiding-place', and the Druses also call it *Ḳalʿat Allâh* ('fortress of God'). The border of the Lejâh, which rises some 33 ft. above the plain of the Ḥaurân, is protected in many places by rough stone walls. For this reason it was not without great difficulty that Ibrâhîm Pasha (p. lxxxv) was able to suppress the revolt here in 1838, and it is only quite lately that the Turkish government has acquired a firm hold on the country. The formation of the Lejâh is due to the descent from the mountains of streams of lava, chiefly from the *Tell Shîhân* and the *Gharârat el-Ḳiblîyeh* (p. 168).

39 M. *Jebâb;* 43 M. *Khabeb.* The line makes a bend to the S.E.

48½ M. *Maḥajjeh;* 53 M. *Shaḳra.*

56½ M. *Ezraʿ* (1990 ft.), the ancient *Zoroa.*

From Ezraʿ to El-Ḳanawât, ca. 8 hrs.' riding. We follow the S. border of the Lejâh in an E. direction, passing *Busr el-Harîrî* (probably the ancient *Bosor*, 1 Macc. v. 26) and traversing the *Wâdi el-Ḳanawât.* — *El-Ḳanawât*, see p. 165.

After leaving Ezraʿ the train turns southwards through the fruitful plain of *En-Nuḳra*, the great plain of the Ḥaurân and the granary of Syria. It derives its name, which means 'depression', from its position among peaks and ranges of hills, which give it the appearance of a round valley.

66 M. *Khirbet el-Ghazâleh.*

76½ M. **Derʿât** (1800 ft.; Turkish telegraph), the seat of a Ḳâimmaḳâm, with 4000 inhab., is the ancient *Edreʿi* (Numb. xxi. 33), and during the Christian period was the seat of a bishop. — In the bottom of the *Wâdi ez-Zeidî* lies a large reservoir, 64½ yds. long, 59 yds. wide, and about 6 ft. deep. On the W. side of the reservoir lies the *Ḥammâm es-Siknâni* (an ancient Roman bath in ruins); near it, the inaccessible mausoleum of *Siknâni.* At the S.E. end of the town stands a *Ruwâḳ*, or hall for prayer, 65½ yds. long and 31½ yds. wide, with a double colonnade running round it. This was erected in 1253 and had eighty-five columns of different kinds and three gates. In the court lies a sarcophagus with two lions' heads. At the N.W. corner rises a lofty tower (*El-Meidani;* view). The apse of a former church is still visible to the S. — The extensive and labyrinthine subterranean dwellings here, into which it is possible to crawl, are very interesting. The entrance is in the Wâdi ez-Zeidî.

Branch-line from Derʿât to *Haifâ*, see p. 235. — A short line also connects Derʿât with (8½ M.) *El-Muzeirîb*, the terminus of the Ḥaurân railway (p. 157).

From Derʿât the train runs towards the S.E., crossing the Wâdi ez-Zeidî and skirting the E. side of the *Jebel ez-Zumleh.* The last is a hilly district, nowhere rising to a greater height than 330 ft. above the plain (2300 ft. above sea-level), which stretches from N.

to S. for a distance of about 37 M. It encloses on the W. the desert of *El-Ḥamâd*, a tract devoid of spring-water, covered only with a meagre desert-grass, and uninhabited. Geologically these hills, which contain vast deposits of flint in chalk-marl, represent the transition from the dolerites and lavas of the Ḥaurân to the calcareous formations of the Jebel ʿAjlûn.

84½ M. *Naṣîb*.

100½ M. *Ḳalʿat el-Mefraḳ*, where the line reaches the Pilgrim Route (*Derb el-Hajj*, p. 157).

105 M. *Ḳalʿat es-Samrâ*.

126 M. *Ḳalʿat ez-Zerḳâ*, close to the spring of that name. The line here reaches the upper end of the *Wâdi ez-Zerḳâ* (Jabbok, p. 138), which it crosses immediately afterwards on a viaduct. We now ascend the valley, the upper part of which is called the *Wâdi ʿAmmân*, and reach —

138½ M. *ʿAmmân*. The place itself and the ruins lie about 3 M. to the S.W. of the station (comp. p. 142). Hence the line winds up from the valley to the plateau.

144 M. *El-Ḳaṣr;* 154½ M. *Lubbân*. — About 7 M. to the N.E. of (161½ M.) *Jîzeh (Ḳalʿat Zîzâ)* are the ruins of *Meshîtâ (Meshetta)*, with a fine Ghassânide palace of the 7th cent., the façade of which was taken to Berlin in 1904 as a present from the Sultan to Emperor William II. — The line now makes a bend to the E., in order to pass round the heads of two deep valleys, the *Wâdi el-Waʿleh* and the *Wâdi el-Môjib* (*Arnon*, p. 149).

173 M. *Ḳalʿat eḍ-Ḍabʿa*. Here the line again joins the Pilgrim Route, which it henceforth follows. The train slowly ascends the long desert.

183 M. *Khân ez-Zebîb* (2435 ft.); 202½ M. *Kaṭrâneh;* 235 M. *Ḳalʿat el-Ḥaṣâ* (2530 ft.), in the upper *Wâdi el-Ḥaṣâ* (p. 175); 246½ M. *Jurf ed-Darâwîsh* (2990 ft.); 262½ M. *Ḳalʿat ʿAneizeh* (3620 ft.). We now reach —

285 M. **El-Maʿân** (3515 ft.), the present terminus of the line. The town lies 1½ M. to the W. of the station.

El-Maʿân (Turkish telegraph), the seat of a Ḳaimmakâm, is the ancient *Maʿôn;* its inhabitants, the Mehunims, are perhaps identical with the Jewish-Arabian Minæans, and are mentioned in the Old Testament (2 Chron. xxvi. 7; Neh. vii. 52). The town, which is not without importance, consists of two quarters ½ M. apart: *Maʿân esh-Shâmiyeh* ('Northern Maʿân') and *Maʿân el-Kebîr* ('Great Maʿân'), the latter also called *el-Mudîrîyeh* ('seat of government'). The houses are constructed of mud bricks, as is also the enclosing wall. There is abundance of water, and palm, fig, pomegranate, apricot, peach, and poplar trees flourish in the numerous gardens. The town is surrounded by a dreary desert.

From El-Maʿân to *Petra*, see p. 174.

19. The Ḥaurân.

A visit to those parts of the Ḥaurân lying away from the railway is generally undertaken for scientific purposes, rarely for mere pleasure. There are still numerous inscriptions to be found here: Greek, Latin, Nabatæan, Arabic, and some in the so-called Sabæan (South Arabian) characters. On the plain of the Ḥaurân, the company of one soldier will suffice (p. xxvi), but in the mountains it is necessary to have an escort of Druses. Information may be obtained at the consulates in Jerusalem or Damascus.

Literature. *Wetzstein's* 'Reisebericht über den Ḥaurân und die Trachonen' (Berlin, 1860). *De Vogüé's* L'Architecture civile et religieuse' (comp. p. c) contains numerous drawings of buildings in the Ḥaurân. *Schumacher's* 'Across the Jordan' (London, 1886); 'The Jôlân' (ZDPV. ix.); 'Northern ʿAjlûn' (London, 1890); 'Das südliche Basan' (ZDPV. xx.). *Von Oppenheim's* 'Vom Mittelmeer zum persischen Golf' (Berlin, 1899). Records of the Princeton Archæological Expedition to Syria (New York, 1904). *Ch. M. Doughty*, 'Travels in Arabia Deserta', Vol. I. (Cambridge, 1888). — Map of the Jebel Ḥaurân, drawn by *Dr. H. Fischer* (ZDPV. xii.), 1889.

The **Ḥaurân** corresponds to the district which in ancient days was called *Bashan* by the Hebrews. The Bible mentions an *Og*, King of Bashan, whom the Israelites defeated at Edrei (Numbers xxi. 33-35). The pastures and flocks of Bashan were celebrated (Ezek. xxxix. 18). The oak plantations of Bashan also seem to have made a great impression on the Israelites (Ezek. xxvii. 6; Isaiah ii. 13). At a later period (Ezek. xlvii. 16-18) the name of Ḥaurân, which originally belonged to the mountains only (the *Asalmanos* of the ancients), was extended to Bashan also, as at the present day. In the Roman period the country was divided into five provinces: *Ituraea*, *Gaulanitis*, to the E. of these *Batanaea* (a name also applied to the whole, like Bashan), to the N.E. *Trachonitis* and *Auranitis*, including the mountains of the Ḥaurân in the narrower sense, and the present plain of *En-Nukra*, or 'the hollow' (p. 152). The Ḥaurân in the wider sense is now bounded on the N.W. by the district of Jeidûr, on the W. by the Nahr el-ʿAllân towards the Jôlân (N.), and by the Wâdi esh-Shellâleh towards ʿAjlûn (S.), on the S.W. and S. by the Belḳâ and the steppe of El-Ḥamâd (*i.e.* 'stony plateau'), and on the N. by the low chain of the Jebel el-Áswad, beyond which lies the plain of Damascus. Towards the N.E., and beyond the 'Meadow Lakes' (p. 317), extends a remarkable hill-district, consisting of a series of extinct craters, in the centre of which is the *Safâ* (p. 317), with the ruin of the 'white castle'. To the S. and E. of this lies the *Ḥarra*, an undulating plain of the dreariest description, entirely covered with sharp-edged fragments of lava. Jeremiah (xvii. 6) evidently had the Ḥarra in mind when he spoke of the punishment of exile to 'the parched places in the wilderness'. — The prevailing formation of the Ḥaurân is a granulous dolerite and a brownish red or blackish green slag, blistered and porous. The dolerite consists of thin slabs of crystal of greyish white labradorite, with small grains of olivine and augite. The soil in the district of the Ḥaurân is extremely fertile, and consists of soft, decomposed lava.

The larger villages only are surrounded with walls, and these are provided with numerous towers, the courses of stone in which are generally connected by means of the peculiarly shaped tenons known as 'swallow-tails'. The numerous Troglodyte dwellings are of great interest and certainly belong to hoar antiquity. The other houses are built of handsome, well-hewn blocks of stone (dolerite), which are admirably jointed without cement. The doors consist of large slabs of dolerite, and the windows consist of similar slabs with perforations. The gates of the larger buildings and streets are adorned with sculptured vine-leaves and inscriptions. Only the best-preserved of the houses are now occupied. The staircases consist of slabs of stone let into the outer walls of the court. The windows and doors of the upper floor were open. The ceilings of the rooms rest on round arches, and those of the better sort are

enriched with decorations. The cupboards, the seats, and even the square candlesticks are of stone. The large cisterns hewn in the rock, the vaulted reservoirs, and the artificial pools which are filled by the spring rains and afford drinking-water throughout the whole year, also date from a very early period.

The last period of culture in the Ḥaurân was during the early Christian centuries, after the adoption of Christianity by the Arab tribes of the district (*Jefnides* or *Ghassânides*). As far back as the year 180 we hear of a King ʿAmr I. who erected numerous monasteries. The influence of Græco-Roman culture is proved by many temples and mausolea in the style of the grave-towers of Palmyra. The numerous Greek inscriptions are not always spelled correctly, but are interesting from the fact that they are contemporaneous with the buildings themselves. The capital of the Ḥaurân was Boṣrâ (p. 161). The rise of Islam made an end of the empire of the Ghassânides. According to Arabic inscriptions, the land seems to have regained a share of its former prosperity in the 13th century. Nothing more is heard of it until 1838, when Ibrâhîm Pasha endeavoured to penetrate into the Lejâh. He did not, however, succeed in conquering this bleak plateau of lava, nor did Moḥammed Kibrisly Pasha fare better in 1850.

Both the N.W district of the Ḥaurân and the 'Jebel' itself are now chiefly occupied by Beduins, but the slopes of the hills and the plain are inhabited by peasants who form the permanent part of the population. Since 1861 so many of the Druses have migrated to the Ḥaurân from Lebanon, that the district is sometimes called that of the *Druse Mountains*. A number of Christians, chiefly of the Greek Orthodox church, are also settled here. The climate of the tableland of the Ḥaurân, lying upwards of 2000 ft. above the sea-level, is very healthy, and in the afternoon the heat is tempered by a refreshing W. wind. The semi-transparent 'hard wheat' of the Ḥaurân is highly prized and largely exported. Wheat and barley in this favoured region are said to yield abundant harvests, but the crops sometimes fail from want of rain or from the plague of locusts. The fields are not manured, but a three or four years' rotation of crops is observed. The dung of the cattle is used for fuel, as the 'oaks of Bashan', which still grow on the heights, are gradually being exterminated. No trees grow in the plain, though it bears traces of once having been wooded. Fruit-trees are planted near the villages only. Thanks to the energetic action of the government, the villagers are no longer seriously oppressed by the Beduins. The native of the Ḥaurân is of so peculiar a type that it may be regarded as uniform, in spite of the fact that religious differences exist between the various tribes. The peasant of the Ḥaurân is larger and stronger than the Beduin, but preserves not only his language but also many of his virtues. Every village possesses its '*menzûl*', or public inn, where every traveller is entertained gratuitously, and the Ḥaurânians deem it honourable to impoverish themselves by contributing to the support of this establishment. As soon as a stranger arrives he is conducted to the inn. A servant or slave roasts coffee for him, and then pounds it in a wooden mortar, accompanying his task with a peculiar melody. Meanwhile the whole village assembles, and after the guest has been served, each person present partakes of the coffee. Now, however, that travellers have become more numerous, the villagers generally expect a trifling bakhshîsh from Europeans. A sum of ½-1 mej., according to the refreshments obtained, may therefore be given. The food consists of fresh bread, eggs, sour milk, grape-syrup (*'dibs'*), and in the evening of *'burghul'*, a dish of wheat, boiled with a little leaven and dried in the sun, with mutton, or rice with meat.

1. From Damascus to Derʿât.

By the Ḥejâz Railway (76½ M.), see pp. 151, 152.

2. From Damascus to El-Muzeirîb.

a. By the Ḥaurân Railway.

63 M. NARROW GAUGE RAILWAY of the 'Société du Chemin de Fer Damas-Hamâ et Prolongements', the first railway completed in Syria (opened in 1894; 3-4 trains weekly). To this company belong also the lines Beirût-Damascus (p. 291) and Reyâḳ-Ḥomṣ-Ḥamâ. The train leaves *Damascus* at 6.30 a.m., reaching *Es-Ṣanamein* in 2¼ hrs. (fares 38 pi. 10, 25 pi. 20), *Sheikh Miskîn* in 3½ hrs. (60 pi., 40 pi.), and *El-Muzeirîb* in 4½ hrs. (75 pi. 30, 50 pi. 20 pa.). The return-train leaves *El-Muzeirîb* at midday, reaching *Damascus* at 5 p.m. — *Rate of Exchange* for the railway-fares, see p. 275.

Those who intend to make excursions aside from the railway must take horses, tents, etc., from Damascus.

The *Railway Station* at Damascus is situated in the S. part of the suburb of *Meidân* (Pl. B, 8; p. 294).

Damascus, see p. 294. The line runs parallel to the Hejâz Railway (R. 18) at a greater or less distance to the W. of it. — 3¾ M. *Dâreiya*, a place of some importance, as it was in the middle ages also. The Franks extended their ravages as far as this point.

6 M. *Ṣaḥnâyâ*, beyond which begins a continuous view of the snow-covered summit of Hermon. The line now crosses the low chain of the *Jebel el-Aswad* (p. 154) and the broad depression of the *Wâdi el-ʿAjam*, follows more or less closely the *Derb el-Ḥajj* or 'Pilgrim Route', and crosses the *Nahr el-Aʿwaj* (p. 151).

12½ M. *El-Kisweh (Kessoué)*, also a station on the Hejâz Railway (p. 151). — 13 M. *Khân Dennûn*. We here enter the lava region. — Passing *El-Khiyâra*, in a fertile district, we reach —

20½ M. *Zerâḳîyeh*. To the right rises the hill of *Ṣubbet Firʿaun*, with the ruins of *Ḳaṣr Firʿaun;* to the left is the *Jebel el-ʿAbâyeh*, with the *Mezâr Elyeshaʿ* (shrine of Elisha).

24 M. *Ghabâghib*, near which is a large reservoir. As we proceed we see *Dîdi*, to the left, with the long *Tell el-Ḥamîr* behind it.

31½ M. **Es-Ṣanamein,** the ancient *Aere*, is an excellent specimen of a Ḥaurân village (p. 154) and contains extensive ancient ruins. In the centre of the village rises a temple built of yellowish limestone, with Corinthian columns and a niche in the form of a shell. The doors and windows are well preserved, and the decorations are very richly executed. According to inscriptions, it was dedicated to Fortuna. To the S. of the temple is a building with columns; on the E. side a vaulted gateway leads to a square chamber and to various rooms with a portico, Corinthian columns, and several arches. Outside (N.) of the village are two lofty grave-towers in different stories, built of yellow and black stones without mortar, and also richly decorated. There is another tower to the S. of the village.

At Es-Ṣanamein begins *En-Nukra* (p. 154). — 36 M. *El-Ḳuneiyeh;* 39 M. *El-Kuteibeh.* — 49 M. *Sheikh Miskîn* (Turkish telegraph), a large and thriving village. Excursions may be made hence to (1 hr.) *Sheikh Saʿd* (p. 157) and *El-Merkez* (p. 158).

54½ M. *Dâʿel;* 59½ M. *Ṭafas.*

63 M. **El-Muzeirîb** (1435 ft.), with 800 inhab., is the rendezvous of the caravan of pilgrims (p. 310). The caravan halts here for several days both going and returning, and a great market is held on each occasion. El-Muzeirîb, unhealthily situated in a swampy district, is also a station on the Der'ât-Ḥaifâ line (p. 235). It consists of a new and an old village. The new village, *Ed-Dakâkîn*, on the N. side of the hill, has a not unimportant market for Beduins and the ruins of the *Ḳal'at el-Jedîdeh*, or 'New Castle'. The older village, *Kôm el-Muzeirîb*, is situated on the site of the former and more important town, on an island in the middle of the *Baḥrat el-Bajjeh*, a large, clear pool, abounding in fish. One of the sources of the Yarmûk (p. 236) flows out of this pool. It is a bathing-place for pilgrims and is regarded as sacred. On the E. side of the village rises the large ruined 'Old Castle' *(Ḳal'at el-'Atîka)*, which is said to have been built by Sultan Selîm (d. 1522). In the interior is a small ruined mosque.

b. By the Pilgrim Route (Derb el-Ḥajj).

16 hrs. As far as *Sheikh Sa'd* the road is good, and carriages may proceed even to *El-Muzeirîb*.

From the *Bauwâbet Allâh* (p. 310) we reach *El-Ḳadem* in 20 min.; cross the *Wâdi el-Berdi*, with *El-Ashrafîyeh* to the right, in 1 hr.; and in 1 hr. 20 min. arrive at *El-Kisweh* on the *Nahr el-A'waj* (p. 151). Thence the route skirts the railway (p. 156). 1/2 hr. *Khân Dennûn*; 25 min. *El-Khiyâra*; 1 1/4 hr. *Ṣubbet Fir'aun* (p. 156), on the right; 1/2 hr. *Mezâr Elyesha'* (p. 156), on the left; 40 min. *Ghabâghib*; 1 1/2 hr. *Dîdi* and *Tell el-Ḥamîr*, on the left; 20 min. *Es-Ṣanamein* (p. 156). Thence we proceed viâ *Inkhil* and *Obteï'a* to (18 1/2 M.; in about 6 hrs.) the large village of **Nawâ**, the ancient *Neve*, the home of the celebrated Muslim theologian Nawâwi. The village has been entirely built from the ruins, but two ancient buildings still remain: the *Meḍâfeh* (public inn), possibly an ancient mausoleum, and a tower, 49 ft. high.

About 3 1/2 M. (1 1/4 hr.) beyond Nawâ we reach **Sheikh Sa'd** (Turkish telegraph), a wretched village inhabited by negroes, who were established here by the son of 'Abd el-Kader. The village contains ruins and antiquities. On the S.W. end of the hill is the *Stone of Job (Ṣakhrat Eyyûb)*, within a Muslim place of prayer. At this block of basalt, about 6 1/2 ft. in height, Job is said to have been visited by his friends. The stone is a monument of Ramses II. (ca. 1300 B.C.) and bears an Egyptian inscription with a relief of Osiris and the king. The church of Job, which was visited by St. Silvia (end of the 4th cent.), probably stood here. — At the foot of the hill is the *Bath of Job (Ḥammâm Eyyûb)*, in which Job is said to have bathed after his cure, and which is venerated by the fellaḥîn and Beduins for its healing virtue. Adjoining it to the W. is the *Maḳâm Sheikh Sa'd*, formerly shown as the tomb of Job *(Maḳâm Eyyûb)*. Comp. ZDPV. XIV. 142 et seq.; XV. 196 et seq., 205 et seq.

El-Merkez, the seat of government of the Ḥaurân (Muteṣarrif), with Serâi, barracks, international telegraph-office, and the residences of the officials, lies about 1/2 M. to the S. of Sheikh Sa'd. It has a market (beer and other liquors) and a locanda, where accommodation of a primitive character may be obtained. In the N.W. corner are the remains of the ancient **Monastery of Job** *(Deir Eyyûb)*, now converted into barracks. To the W. of the place is a building called *Maḳâm Eyyûb*, containing the tombs of Job and his wife.

Job, according to a popular tradition, was a native of Jôlân, and early Arabian authors and the mediæval Christians even point out his birthplace in the neighbourhood of Nawâ. The great veneration of the Ḥaurânians for this shrine indicates that it must have had an origin earlier than Islamism. According to Arabian authors the monastery was built by the Jefnide 'Amr I. (p. 155), and it probably dates from the middle of the 3rd century.

About 1 M. beyond El-Merkez is the village of *'Adwân*, on the right; 1 3/4 M. farther on is the ruin of *Et-Ṭîreh;* and 2 1/4 M. farther on is a new bridge spanning the *Wâdi el-Ḥhreir*. On the left is the *Tell es-Semen*, where the Beduin tribe of the *Wuld 'Ali* encamp from the month of April on; a visit to the camp is interesting. Thence we ride to the S.W. to (1 1/4 M.) the humble village of *Tell el-Ash'ari*, possibly the *Ashtaroth* of Joshua ix. 10. The pond *Baḥrat el-Ash'ari* was perhaps an ancient naumachia, fed by the numerous springs of the neighbourhood. — 3 M. *El-Muzeirîb* (p. 157).

3. From Jerash to Der'ât (El-Muzeirîb; 9-10 hrs.).

Jerash, see p. 138. Quitting the village by the left bank of the stream, we ascend the slopes of the *Jebel Kafkafa*. In about 1 1/2 hr. we reach the top of a narrow ridge called *Thughrat 'Aṣfûr*, whence a route diverges to the left to *Sûf*. We next reach (1 hr.) the wide valley of the *Wâdi Warrân*. 1 1/4 hr. *Na'eimeh*, a well-built village of some size (good water). 35 min. *Kitti*, a poor village. Thence we descend through a fertile district to (65 min.) *El-Ḥuṣn*, or *Ḥuṣn 'Ajlûn* (1935 ft.), with about 1200 inhab., half of whom are Christian. The Latins have a school and pilgrim-hospice here, the Greeks a chapel, school, and hospice. There are few antiquities. To the N. is the castle of *Tell el-Ḥuṣn*, with traces of an ancient girdle-wall. Accommodation in the Latin or Greek mission-house.

The route proceeds hence in 1/2 hr. to the prosperous village of *Sarîkh*, where it divides. To the N.W. it leads to (1 1/2 hr.) *Irbid* (p. 159), and to the N.E. to (2 1/4 hrs.) *Er-Remtheh*, whence we may reach *Der'ât* (p. 152) in 1 3/4 hr. Between these runs a third road (to the N.N.E.), leading in 1/2 hr. to *Ḥauwâr*. After about 2 1/4 hrs. we join the great pilgrim-route at *Et-Ṭurra* (p. 160). In 1/4 hr. we cross the *Wâdi el-Meddân*, the lower part of the Wâdi ez-Zeidî (p. 152), then in 1/2 hr. the *Wâdi ed-Dahab*, and in 1/4 hr. more reach *El-Muzeirîb* (p. 157).

4. From Tiberias to Der'ât (El-Muzeirîb) viâ Irbid.

About 15 hrs. To *Irbid*, 10-11 hrs.; thence to *Der'ât*, about 4¼ hrs. The traveller may send on the horses in advance to Samakh (see below) and perform the first part of the journey by boat.

Tiberias, see p. 247. A carriage-road is in course of construction from Tiberias to Samakh (see below). — We skirt the shore of the Lake of Tiberias to the S. to (2 hrs.) the *Efflux of the Jordan*, passing the hot baths (p. 250) and the ruins of *Sinn en-Nabra*, the ancient *Sennabris*, a town and castle commanding the road. This spot has been erroneously identified with *Taricheae* (p. 251). Traces of fortifications have been found also on the hill of *Kerak*, to the E. of Sinn en-Nabra.

We cross the Jordan by the ford *Bâb et-Tumm*, turn to the S. beyond the river at *Samakh* (railway-station, see p. 236), reach the mouth of the *Sheri'at el-Menâḍireh* (see below) in 1 hr., and the bridge of *Jisr el-Mujâmi'* (railway from Ḥaifâ to Damascus, see p. 235) in ½ hr. more. Thence we ride to the S.E. to the (½ hr.) *Wâdi el-'Arab*, which we ascend to the *Wâdi Zaḥar*. We then follow the latter (to the S.E.) viâ *Hôfâ* and *Zaḥar en-Naṣâra*, and, in about 7 hrs. from Jisr el-Mujâmi', reach —

Irbid, an important and newly built place with 2000 inhab., the chief town of the Ḳaḍâ of 'Ajlûn. Turkish telegraph-office. To the S. of the village is a large reservoir. Basaltic blocks with inscriptions are found here.

From Irbid the road (an ancient thoroughfare, uniting the Ḥaurân with the coast) leads to the N.E. viâ the *Wâdi esh-Shellâleh* to (ca. 3 hrs.) *Er-Remtheh* (p. 158), and thence to (1¾ hr.) *Der'ât* (p. 152).

From Irbid to *El-Muzeirîb* viâ *Eṭ-Ṭurra* (ca. 5 hrs.), see p. 158.

5. From Tiberias to Der'ât (El-Muzeirîb) viâ Mukeis.

About 14 hrs. To *Mukeis*, 5 hrs.; thence to *Beit er-Râs*, 4 hrs.; from Beit er-Râs to *El-Muzeirîb*, 4½ hrs. — The traveller may send on the horses in advance from Tiberias to Samakh (see above), and perform that part of the journey by boat. Carriage-road to Samakh in course of construction.

From Tiberias to the ford of *Bâb et-Tumm*, at the efflux of the Jordan (2 hrs.), see above. On the opposite bank we proceed to the S.E. viâ *Samakh* (railway-station, p. 236) to (ca. 1 hr.) the *Sheri'at el-Menâḍireh*, at the point where it enters the plain of Jordan (see above).

From this point we ascend the wild valley (3 M.) to the famous *Hot Springs of Gadara*, or *Amatha*, now called *El-Ḥammi* (railway-station, p. 237). — About 1 hr. from the ford at the baths we reach —

Mukeis (*Mkeis*), the ancient *Gadara*, a city of the Decapolis, the capital of Peræa, and a strong fortress as early as the reign of Antiochus the Great. Alexander Jannæus took the stronghold. Pompey restored the town to please his freedman Demetrius, a native of the place. Augustus presented the town to Herod the Great, but after that prince's death annexed it to the province of Syria. In the Jewish War it opened its gates to Vespasian. Numerous coins of the city of Gadara belonging to the Roman period are still found. Gadara afterwards became the residence of the bishop of Palæstina Secunda. The town was famed for its baths. The ancient name of Gadara is still preserved in that of the caverns of '*Jadûr Mukeis*', and the name of '*Jadar*' is mentioned by the older Arabian geographers.

Mukeis lies 1194 ft. above the sea-level, on the W. extremity of a mountain-crest rising between the valley of the Yarmûk (p. 236) on the N. and the Wâdi ʿArab on the S. Approaching from the E., we first come to tomb-caverns with various chambers and doors in stone, still preserved, some of them with rudely executed busts on the architraves. Some of these chambers also contain sarcophagi, while other sarcophagi lie scattered along the slopes of the hill. These are richly adorned with garlands and busts of Apollo and genii; the lids are drafted at the corners and sloped sharply upwards. — To the W. of these caverns we come to a *Theatre*, the upper parts of which have fallen in. A good survey of the ruins is obtained hence. About 360 paces farther to the W. lies another and larger theatre, built of basalt and on the whole well preserved, though the stage is covered with rubbish. The aristocratic quarter of the town extended from the theatres towards the W., along the foot of the hill, on a level plateau about 1½ M. in width. Many fragments of columns with Corinthian capitals lie scattered about. Substructions of buildings are also traceable, and in many places the ruts of carriage-wheels are still visible on the basalt pavement. — Still farther to the W. lies a modern cemetery, and on the slope of the hill here we enjoy a charming view of the Jordan valley.

Beyond Mukeis we follow the ancient conduit *(Ḳanât Firʿaun)* which is visible at intervals along the route and comes from Derʿât. It was constructed by the Ghassânide king *Jebeleh I.* After ca. ½ hr. we pass on the right the ruined temple of *El-Ḳabu.* We continue to ride along the heights eastwards. For some time we have a view of Irbid on a long mountain-ridge to the S.E., while a little to the N. of it, on the highest summit, appears Beit er-Râs. After 40 min. we diverge to the right from the Roman road, which leads straight on to the E. to Irbid (p. 159). Our route descends to the (¼ hr.) spring of *ʿAin Umm el-Jerein*, from which a descent of 20 min. more brings us to the *Wâdi Barûka.* Ascending the valley, we reach the top in about 1 hr., and see before us the hill on which lies Beit er-Râs, while Irbid is seen to the right. In 50 min. more (3½ hrs. from Mukeis) we reach **Beit er-Râs**, which probably corresponds to the ancient *Capitolias*, an important fortified town in a commanding position. The interesting ruins here are extensive and in some cases well preserved. Fine view from the *Tell el-Khaḍr.*

The route from Beit er-Râs to El-Muzeirîb (4½ hrs.) is an old Roman road leading due E. across the tableland. In ¾ hr. we reach the village of *Meru* and in about ½ hr. more the upper verge of the *Wâdi er-Râhûb*, on the height beyond which appears El-Emgheiyir. A steep descent of 20 min. is followed by an equally steep ascent of 20 min. on the other side of the valley. We then ride close by *El-Emgheiyir* and in ½ hr. cross the deep *Wâdi esh-Shellâleh*, and then the shallow *Wâdi esh-Shômar*, beyond which we reach (¼ hr.) *Et-Ṭurra*, and in ¼ hr. more join the *Derb el-Ḥajj*, or great pilgrim-route. Following the last, we cross the (¼ hr.) shallow depression of the *Wâdi el-Meddân*, below the ancient ruined bridge, and the (½ hr.) *Wâdi ed-Daḥab* by means of a new bridge, and in ¼ hr. more reach the railway-station of *El-Muzeirîb* (p. 157).

6. From Derʿât (El-Muzeirîb) to Boṣrâ (about 7½ hrs.).

From Derʿât a broad road (an old Roman road, p. 159) leads E.S.E. to Boṣrâ (7½ hrs.). About 1¼ M. up the valley the conduit *Ḳanât Firʿaun* (see above) crosses the *Wâdi ez-Zeidî* by means of an aqueduct called *Jisr el-Meisari.* In 1½ hr. (from Derʿât) we see (on the right) the round ruin-heap of *Gharz.* We next pass (½ hr.) *Umm el-Meyâdin*, on the right, at the junction of the *Wâdi el-Buṭm* and the Wâdi ez-Zeidî. The Roman road (a few remains) runs about 300 yds. to the N. of the village. Farther on are the lava ridge of *Nuḳaṭ el-Khaṭîb*, with traces of ruins, and (¾ hr.) the

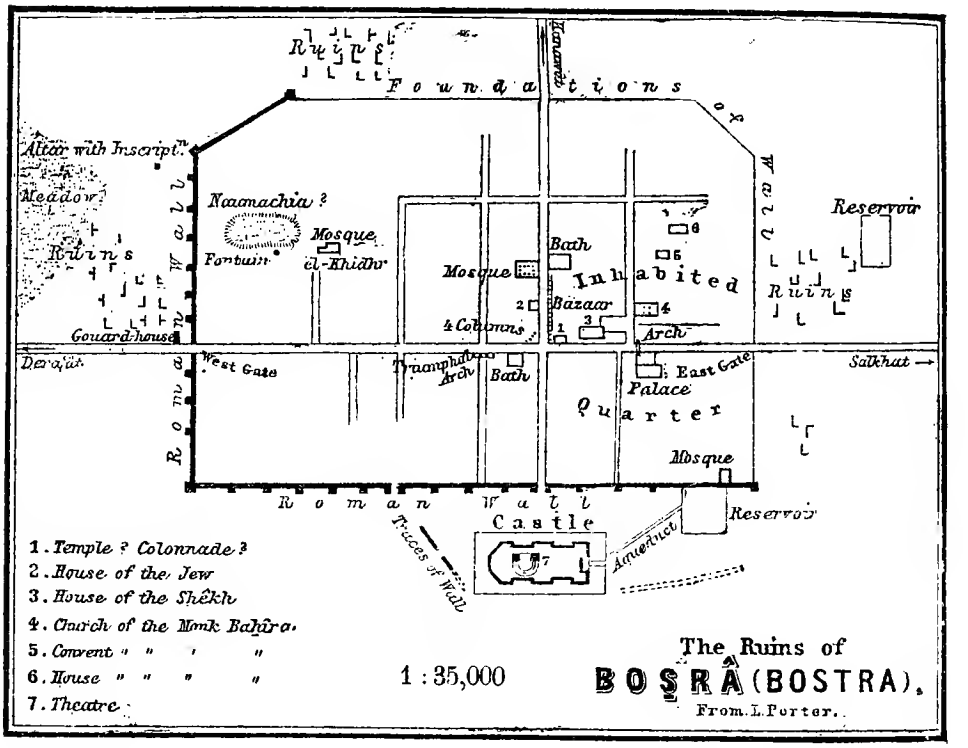
prosperous village of *Et-Ṭayyibeh* (on the right). Here we once more cross the Wâdi ez-Zeidî, by means of an ancient bridge with two arches. About 1 hr. farther on we see the village of *Jîzeh*, on both sides of the valley (about 650 yds. to the N. of the road). In the E. part of the village is an old church (now used as a stable by the sheikh), and to the N. is an ancient (Christian) tower, near a ruined monastery. Boṣrâ, and beyond it the Tell eṣ-Ṣufeiḥ, near Salkhad, become visible. After ca. 35 min. we observe some extensive ruins on the left, near the valley of *Khirbet el-Ḥarwasi.* 3/4 hr. *Ghasm*, with a ruined church, beyond which we pass the ruin of *Rujm el-Misrif* (perhaps a Roman customs-station). On the left lies *El-Mu'arribeh*, with a tower and fragments of a monastic-looking edifice to the N. Farther distant, to the N., lies the Christian village of *Kharaba.* We next pass (1 1/4 hr.) *Ḥommâṣ* on the right, and in 1 1/4 hr. more reach —

Boṣrâ, also called *Eski Shâm* ('Old Damascus'), the ancient capital of the Ḥaurân. It is a poor-looking village with about 1000 inhab., including a garrison of over 100 men, and is partly enclosed by fortified walls.

Owing to its remarkably commanding situation *Boṣrâ* was probably a place of some importance at an early period. It is first mentioned in 1 Macc. v. 26. It belonged to the Nabatæan kingdom, which was formed into the Roman province of Arabia by Cornelius Palma in 105 (or 106) B.C. Boṣrâ became the headquarters of the Legio III. Cyrenaica and soon afterwards the seat of the governor. From the capture of the town dates the so-called Bostrian era, which began on March 22nd, 106, and was soon adopted throughout the province of Arabia in reckoning time. Trajan enlarged and embellished the town, which thereupon assumed the name *Nova Trajana Bostra* on coins and in inscriptions. In the reign of Alexander Severus (222-235) the town became a Roman colony; and under Philippus Arabs, who was born here, it was made the metropolis. When, probably under Diocletian, the province was divided into Palæstina Tertia (the S. half, with Petra for its capital) and Arabia (the N. half), Bostra or Boṣrâ was retained as the capital of the latter. — Boṣrâ was an important centre of the caravan-traffic. A road led hence direct to the Persian Gulf, and another to the Mediterranean (p. 159). It was frequented by Arabian merchants, including Moḥammed's uncle, who was accompanied by the prophet himself (p. lxv). At Boṣrâ dwelt the monk Baḥîra, who is said to have recognized Moḥammed as a prophet. Even in the middle ages Boṣrâ was very important as a market and as a fortress. Baldwin III. vainly endeavoured to take the town. The town at length fell into decay, partly owing to earthquakes (especially one in 1151), and afterwards in consequence of the weakness of the Turkish government.

The town is intersected by two main streets, one running from E. to W., and the other from N. to S. In the open ground, near the N.W. corner, is an altar with an inscription. On the left, outside the well-preserved *West Gate*, is a small guard-house. A little way to the left, inside the gate, is a spring, adjoining which is a low-lying meadow, probably once a naumachia (comp. p. 139). In the vicinity are the small mosque of *El-Khiḍr* and an old tomb. The *Principal Street* of Boṣrâ, running from E. to W., seems to

have been flanked by columns. At the entrance to the third street diverging to the right (S.) from the main street stands a Roman *Triumphal Arch.* The central arch of the three is about 42½ ft. high. One of the pilasters bears a Latin inscription. A little farther to the E., on the right, are the remains of *Baths.* We now come to the point of intersection of the two main streets. We see on our left four large columns, which cut off the corner of the street in an oblique direction. They have admirably executed Corinthian capitals. — On the opposite side of the street are remains of another



beautiful *Building* (Pl. 1), which may have been a temple or a colonnade, of which two columns with bases of white marble are preserved; in the wall are three rows of niches.

On the right side of the cross-street leading to the N. we come to a series of open vaults, which once evidently formed the *Bazaar* of Boṣrâ. On the left is the so-called *House of the Jew* (Pl. 2), who was unjustly deprived of his original dwelling, which, however, was rebuilt after the mosque erected on the spot had been pulled down by order of the righteous-minded Khalîf ʿOmar. Also on the left we next see a deserted *Mosque*, the foundation of which is ascribed to Khalîf ʿOmar. The materials are ancient. One column bears the date 383 (of the Bostrian era), or A.D. 489. At the entrance is a kind of porch with columns, then a quadrangle having a double open passage on two sides. The arches rest on antique columns, seventeen

of which are monoliths of white marble, while the others are of basalt. A handsome frieze runs round the walls. At the N.E. corner of the mosque stands a minaret, with a handsome stone door, the ascent of which richly rewards the visitor. The view embraces the Nuḳra (p. 152), an undulating plain, clothed with vegetation in spring; to the E. is the hill of Salkhad; to the S.W. rises the Jebel ʿAjlûn; and towards the S. extends the steppe in which, about 5 hrs. off, are the interesting ruins of Umm el-Jemâl (possibly Beth Gamul, Jeremiah xlviii. 23). — On the side of the street opposite the mosque are the ruins of a large bath.

Proceeding to the E. from the intersection of the main streets, we come to the quarter of Modern Boṣrâ. Farther on the street is spanned by a Roman arch, to the right (S.) of which are the ruins of a large house with many fragments of sculptures and columns. The street which diverges here to the left leads to the old '*Church of the Monk Baḥîra*' (Pl. 4), a square building externally, but a rotunda internally. The dome has fallen in. According to an inscription on the gateway, the church was built in 407 of the Bostrian era (*i.e.* 513). A building a little to the N. of this bears a beautiful Arabic inscription. Near the church the *Monastery of Baḥîra* (Pl. 5) is also pointed out. The roof has fallen in. On the N. side is a vaulted niche, with a Latin inscription adjacent. Still farther N. the *House (Dâr) of Baḥîra* (Pl. 6) is shown; over the door is a Greek inscription. — Farther to the N., outside the town, is the mosque of *El-Mebrak*, or the 'place of kneeling', where the camel of ʿOthmân, which carried the Ḳorân, or, according to other versions, the she-camel of Moḥammed, is said to have knelt.

Outside the wall, on the E. side of the town, lies a large *Reservoir*, with tolerably preserved substructions. A larger reservoir near the S.E. corner of the town is in still better preservation. At its N.E. angle are the ruins of a mosque.

To the S. of the town rises the huge *Castle*, which was erected by the Eyyubide sultans during the first half of the 13th century. A bridge of six arches leads to a series of subterranean vaulted chambers, where visitors should beware of the cistern-openings in the ground. Beyond these we reach the platform inside the castle, where are still seen the six tiers of seats of the *Roman Theatre* that constituted the nucleus of the building (Pl. 7). The stage was bounded by a wall in two stories, behind each of which ran a passage. The theatre was about 79 yds. in diameter. The tiers of seats are partly concealed by the later buildings. Between the lower double stairs are doors from which passages descend to the 'vomitoria' (approaches to the stage and the auditorium). Around the highest tier of seats ran a colonnade, a few columns of which are still preserved. Descending passages also ran below the landings of the stairs. — The S. battlements of the castle command a fine view.

6. From Boṣrâ to Damascus.

Distances: to *Es-Suweidâ*, 3¾ hrs.; *El-Ḳanawât*, 2 hrs.; *Shuhba*, 2¾ hrs.; *Burâk*, 9½ hrs.; *Damascus*, 6½ hrs.

From Boṣrâ a Roman road leads due N. to (½ hr.) *Jemarrîn*. To the N. of this village a bridge (near which stands a watch-tower) crosses the *Wâdi ed-Dahab* (p. 160). The road next reaches (½ hr.) *Deir ez-Zubeir*, probably once a monastery. ʿÆreh is 1 hr. distant.

ʿÆreh lies on an eminence between two water-courses. The ruins are extensive, but insignificant. The place derives some importance from being the residence of a Druse chieftain. The 'castle', fitted up in half-European style, was erected by *Ismaʿîl el-Aṭrash* (d. 1869), the chief sheikh of the Druses of the Ḥaurân.

Leaving ʿÆreh, we descend the hill to the N. and cross a brook. In 1 hr. we reach the thinly peopled valley of *Mujeidil*, near which, to the left, lies the building of Deir et-Treif. We (½ hr.) begin to ascend. Beyond the building of *Deir Senân* (left) we reach (10 min.) *Es-Suweidâ* (see below).

From Boṣrâ to Es-Suweidâ viâ Ḥebrân, about 6 hrs. We ride towards the N.E., cross the *Wâdi Abu Ḥamâḳa*, and in ¾ hr. reach the *Wâdi Râs el-Bedr*. We then pass (¾ hr.) *Ghassân* on the left, *Deir el-ʿAbûd* to the right, then *Huzhuz*, and (1 hr.) the Druse village of *El-ʿAfîneh*. To the E. of the village, near a Roman road, are the arches of an aqueduct which Trajan caused to be conducted hither from El-Ḳanawât. In ¾ hr. we reach **Ḥebrân**, a Druse village commanding a fine view. To the S. of the village are the fine ruins of a castle, adjoined by those of a church. According to a Greek inscription, the building was erected in 155 by Antoninus Pius, so that it was originally a pagan structure. In the middle of the village are the remains of another small church.

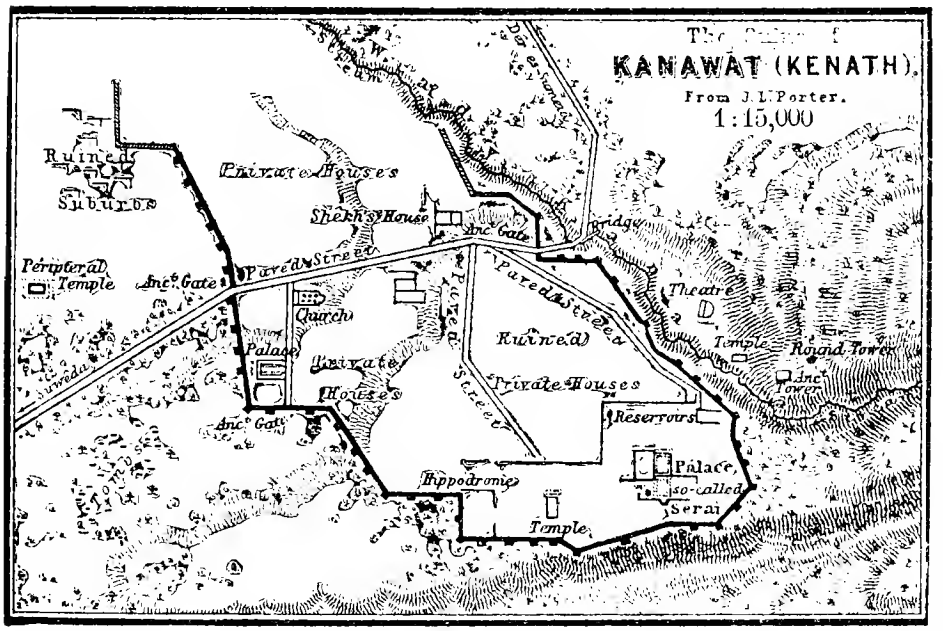
A pleasant route leads in 40 min. from Ḥebrân to *El-Kafr*, where there is a handsome meḍâfeh. The houses, and even the narrow lanes with pavements on each side, are admirably preserved. On the W. side of the little town is a handsome gate. Proceeding to the N. of El-Kafr, we soon reach (10 min.) the copious *ʿAin Mûsâ* or *Well of Moses*, which waters the village of *Sahwet el-Khiḍr*, situated 3¼ hrs. to the S.E. From the well we may ascend in 1 hr. to the top of the **Ḳuleib** (5635 ft.), one of the highest mountains in the Ḥaurân. The cone of this mountain contains a wide cleft, to which we ride across a plain covered with volcanic substances and thus reach the extinct crater, forming an extensive wooded basin. The actual summit can be reached on foot only and with some climbing. A little below it are several caverns, probably used for collecting rain-water. On the small height to the left are the ruins of a temple. — From the base of the Ḳuleib to *Es-Suweidâ* is a ride of ca. 2 hrs. The Beduins (*ʿAjeilât*) who are in possession of this district, as well as their dogs, sometimes molest travellers.

Es-Suweidâ (Turkish telegraph), the residence of the Ḳâimmaḳâm of the *Jebel ed-Drûz* (Druse Mountains, p. 155) and of the military commandant of the Ḥaurân (garrison), is probably the ancient *Maximianopolis*. Nerva constructed a nymphæum and an aqueduct here. — Starting from the Meḍâfeh, we first come to a small *Temple*. A street leads hence to a *Gate* resembling a triumphal arch. Farther down, near the centre of the little town, lie the ruins of a large *Basilica* of the 4th or 5th century. We next come to a *Mosque*, occupying the site of an older public building. Near it is the so-called

Meḥkemeh, or *Court House*, with a Greek inscription. Ascending the hill, we reach a large reservoir. Beyond the N. valley, on the road to El-Ḳanawât, we cross a Roman bridge and reach an interesting tomb, which rises on a basement with rude Doric half-columns and bears an inscription (perhaps of the 1st cent. A.D).

El-Ḳanawât is reached from Es-Suweidâ by the direct road which leads to the N.N.W. in 1½ hr. A slight digression (½ hr.) enables us to visit *ʿAtîl*, a Druse village which contains a small and elegantly-built temple, now occupied as a Druse dwelling, and dating, according to the inscription, from the 14th year of the reign of Antoninus Pius (A.D. 151). Passing an old church with a tower, we come to another temple, called *El-Ḳaṣr*, to the N. of the village.

El-Ḳanawât, perhaps the Biblical *Kenath* (Numb. xxxii. 42), and more certainly the *Kanatha* of classical writers, was, as is indicated by inscriptions, a flourishing town at an earlier date than



Boṣrâ. Pliny and Ptolemy both include it in the Decapolis, and Eusebius includes it in the province of Arabia. Bishops of Kanatha are mentioned in connection with several councils. Coins of the town have been found with a veiled head of Isis on the reverse.

On the W. side of the town, outside the town-wall and to the left of the road to the Es-Suweidâ, stand the ruins of a small peripteral *Temple.* This rises on a terrace, 10 ft. in height, and, according to the inscription, was dedicated to Helios.

Turning hence to the E. into the valley, we reach the lanes of the Lower Town of El-Ḳanawât. It lies on the left bank of the brook,

which was formerly crossed by several bridges. The streets are still well paved at places and most of the houses are in good preservation. — On the right slope of the valley is a handsome *Theatre*, with nine tiers of seats. It is almost entirely hewn in the rock, and is ca. 21 yds. in diameter. — Farther up are the ruins of a small *Temple*, perhaps a *Nymphaeum*, situated over a spring. Steps hewn in the rock lead hence to a massive *Tower*, which was perhaps connected with the military defences of the defile below. The substructions are older than the Roman period. A little to the E. of this building rises a large round tower (perhaps sepulchral), 27 ft. in diameter.

The Upper Town, on the left bank, contains the principal part of the ruins of El-Ḳanawât, presenting an extensive scene of desolation, Near the remains of a mill the town is entered by a beautifully preserved ancient aqueduct, adjoining which are fragments of huge walls, probably ante-Roman. The principal building, known as the *Serâi*, is an aggregate of several structures. On the W. side there is first a smaller building, which consists of two independent edifices crossing each other; the older had an apse with three arches towards the S. Another building with an apse towards the E. was then erected across this older portion; and to this belongs the large W. façade with its three vine-wreathed portals. To the E. of this building is a long edifice which also has a fine colonnade on the N. side. Three gates led into the vestibule, borne by 18 columns, of the *Church*. On each side of this hall is a small gallery, covered with three arches above. A beautiful and most elaborately executed central portal, with a cross, leads into the church, which is 81 ft. in length. On the S. side is a large apse 14½ ft. in depth. — To the W. of this point stands a *Temple*, a 'prostylos', with a portico of four huge columns about 32 ft. high. Near this temple lie fragments of numerous roughly executed statues, and there seems to have been a *Hippodrome* here. Beyond the well-preserved S. wall of the town, which is furnished with towers of defence, we soon reach several *Sepulchral Towers* concealed among oaks. We then re-enter the town by a gate on the S.W. side. On the left side of the broad paved street is the ruin of a handsome house, once adorned with a colonnade, and on the right are the remains of a large church of a late period.

At *Sei'*, ¾ hr. to the S.S.E. of El-Ḳanawât, stands one of the most interesting temples in the Ḥaurân, resembling in style the Herodian Temple at Jerusalem, and indeed recording in its inscriptions the names of Herod and Herod Agrippa. The gazelles, lion's head, saddled horse, and other architectural enrichments, and the rather stiff capitals, are well worthy of inspection. The altar at the foot of the stair is still in its original position. The temple was dedicated to *Ba'al Samin* (god of heaven).

From El-Ḳanawât to *Ezra'*, see p. 152.

Our route now leads across a little-cultivated plain to the (2 hrs.) village of *'Ain Murduk*, whence it ascends to the N.E. in the direction

of the two curious old craters of the *Gharâras*. This name, signifying a heap of grain, is derived from a Muslim legend, according to which the grain which Pharaoh had forcibly taken away from the peasants and heaped up here was miraculously turned into stone. Our route passes the S. crater and brings us to Shuhba, 3/4 hr. after leaving ʿAin Murduk.

Shuhba, the ancient *Philippopolis*, is still in part surrounded by walls and also contains a few Roman antiquities. The streets, some of which are 25 ft. wide, are paved with long slabs, and were probably once flanked by colonnades. At the intersection of the two main streets are the remains of a *Tetrapylon* (p. xcv), and about 120 paces to the S. of this are the ruins of large *Baths*, containing lofty chambers adorned with sculptures. Gutters for the water, and five arches of the viaduct which brought it to the bath are still preserved. The hooks or cramps on the walls were used to secure the marble incrustation. About 230 paces to the E. of the intersection of the streets stand five columns, being remains of the colonnade of a *Temple*, of which a few fragments of walls are the only other trace. Near these are the outer walls of an *Amphitheatre*, which was built against the slope. Between the theatre and the principal street stands a small *Temple* with a kind of crypt, now filled with rubbish. — Proceeding towards the sheikh's dwelling, we now come to a curious building, buried 14 ft. deep in the ground. In the centre of the building is a round apse about 13 ft. wide, with niches on each side for statues. In front of the building is a large open space. The purpose of the building is unknown.

From Shuhba to Burâḳ viâ Shaḳḳâ (ca. 11 hrs.). The route first crosses the *Wâdi Nimra* (see below) and then runs towards the N.E. On the left, after 40 min., is seen *El-ʿAsalîyeh*. On the hill to the right (S.) lies *Tafḥâ*. In 40 min. more we reach the large village of **Shaḳḳâ**, the ancient *Sakkaia* (Ptolemy). Among the ruins are several towers of different periods, but few buildings are preserved. Towards the N.E. are the ruins of a basilica of the 2nd or 3rd cent., with a nave and aisles. On the E. side of the inhabited quarter of the town are remains of a monastery of the 5th century (Arab. *Deir esh-Sharḳîyeh*), traces of the semicircular apse of the church of which may be distinguished. To the N. of Shaḳḳâ rises a square tower called *El-Burj*, in three stories. The upper parts of the building are more modern than the lower. A number of mummies and skulls have been found here. According to the inscription, the tower was erected by a certain Bassos, in the year 70 of the Bostrian era (A.D. 176). — From Shaḳḳâ we ride to the N.W., past *Tell ʿIzrân*, to (3/4 hr.) *El-Hît*, situated in the *Arḍ el-Betenîyeh*. The village contains several towers and a reservoir, and it is also passed by a large subterranean conduit from the Wâdi el-Luwâ (see below), running from S. to N. — To the N.W. of El-Hît we next reach (1/2 hr.) the village of *El-Heiyât*, occupied by Roman Catholics, before entering which we observe to the E. of the road a large building with stone doors and a terrace affording a fine view. In 2 hrs. more from this point we reach *Lâhiteh* (p. 168).

The direct route from Shuhba to Damascus at first follows the great *Wâdi Nimra*, called *Wâdi el-Luwâ* in its lower part, which separates this district from the *Lejâh* (p. 151). The *Gharârat esh-Shemâlîyeh* ('the northern') rises to the left, and after crossing the

valley we pass, likewise on our left, the volcanic *Tell Shîḥân* (3740 ft.). The W. side of the crater of this hill is broken away, so that it somewhat resembles an easy chair without arms. From its extensive crater and from the *Gharârat el-Ḳiblîyeh* vast lava-streams once poured over the Lejâh. In 50 min. we reach the village of *Umm ez-Zeitûn*, with the unimportant ruins of a small temple.

The route skirting the Lejâh is exposed to danger from the Beduins. Little water is to be found, and the heat is often oppressive. A few fields and many traces of former cultivation are passed. The villages on each side of the route present few attractions. On the right are *ʿAmrâ* and *El-Hît* (p. 167), on the left (25 min.) *Es-Suweimira* and (20 min.) *El-Muraṣraṣ*. We next pass (20 min.) *Umm el-Ḥâretein* and *Sumeid*, farther to the W., (1/4 hr.) *El-Imtûneh*, (25 min.) *Rijm el-ʿIs*, (10 min.) *El-Ḳuseifeh*, (25 min.) *Lâhiteh*, (25 min.) *Ḥaḍar*, (20 min.) *Er-Ruḍeimeh*, (25 min.) *Suwârat es-Saghîreh*, (1/2 hr.) *Dekîr*, (1/2 hr.) *Deir Nîleh*, and (40 min.) *Khalkhaleh*. In 2 hrs. more we reach *Suwârat el-Kebîreh*. To the N.E. lies the extensive tract of *Arḍ el-Fedayein*. After 1/2 hr. we cross the *Wâdi el-Luwâ* (p. 167), and in 50 min. more (9 1/2 hrs. from Shuhba) we reach —

Burâḳ, formerly a thriving place, but now very thinly peopled. Many old houses in the style peculiar to the Ḥaurân are still well preserved, and there is a fine reservoir.

Beyond Burâḳ we at first traverse a poorly cultivated plain, and then gradually ascend a dreary range of hills. These hills belong to the *Jebel el-Mâniʿ* (p. 151). After 2 1/4 hrs. we pass, to the left, the *Tell Abu Shajara*, or 'hill of the tree', a name derived from the solitary terebinth which grows here out of the stony soil. Beyond the pass a beautiful view is revealed of the dark-blue plain of Damascus. Descending hence, we reach (1 3/4 hr.) the valley of the *Nahr el-Aʿwaj* (p. 151), and near it the Muslim village of *Nejhâ*, which, situated in the so-called *Wâdi el-ʿAjam* (belonging to Damascus), presents fewer of the characteristics of the Ḥaurân. We now enter the plain of *El-Merj*. To the right (E.) we see the hills of the Ṣafâ (p. 317). Jebel el-Aswad (p. 262) rises on the left. After spending two days among these inhospitable deserts the traveller will be better able to appreciate the eager delight with which Orientals welcome the view of the fruitful and well-watered plain of Damascus. After 1 1/3 hr. we reach the village of *Ḳabr es-Sitt*, or 'tomb of the lady', so called from the fact that *Zeinab*, a granddaughter of Moḥammed, is buried here. After 35 min. we pass the village of *Babbîla* and in 1/2 hr. more reach *Damascus* (Bâb esh-Sherḳi, p. 311).

20. The Desert of Judah to the S.W. of the Dead Sea.

Extreme caution is advisable in selecting a DRAGOMAN. Tents are indispensable. The necessary escort of soldiers is obtained through the dragoman, who is responsible for their keep and pay.

The **Desert of Judah** is mentioned in the Old Testament either under that name (Ps. lxiii. 1), or under the names of its parts (1 Sam. xxiv. 2 and other places). It consists of an arid plateau about 12-20 M. broad and 60-70 M. long, with small conical hills and intersected by deep ravines. — The country to the S. of Hebron, (Heb. *negeb*), contains many ruins, and there are many caverns in its hills. The ground is soft white limestone, through which the water penetrates and, where it is not collected in cisterns, runs away below the surface of the beds of the valleys. Near Yuṭṭâ, Dûra, and Yekîn the gronnd falls some 490 ft., forming a plateau about 2620 ft. above the sea-level. This plateau is crossed by the great valley extending from Hebron to Beersheba and then to the W. to Gerar.

1. Beersheba.

FROM GAZA TO BEERSHEBA, 9 hrs. (carriage-road in summer). To the (1/4 hr.) *Jebel el-Muntâr*, see p. 121. Leaving the summit of the mountain to our right, we ride in a continuous S.E. direction across the extensive and tolerably level plateau, from which only a few hills rise here and there. In about 3 hrs. we reach the *Tell Abu Hareireh*, near which is the *Weli* of that saint. The district is cultivated by the Beduins. Crossing the *Wâdi esh-Sherîʿa* almost immediately, we enter a more monotonous and barren region. After about 3 1/2 hrs. we arrive at the springs (brackish) and rnins of *Khirbet Abu Ruḳeiyiḳ*. About 2 hrs. more bring us to —

Khirbet Bîr es-Sebaʿ, the ancient *Beersheba*, the wells of which play a prominent part in the history of the patriarchs (Gen. xxi. 28-32). Beersheba was the southernmost town belonging to the Israelites, whence arose the proverbial phrase 'from Dan to Beersheba' (Jud. xx. 1, etc.). In the days of Eusebins it was a considerable market-village with a Roman garrison; and bishops of Beersheba are occasionally mentioned. By the 14th cent., however, the town was deserted. Extensive ruined remains are to be seen on the N. side of the *Wâdi es-Sebaʿ*, the lower part of which is named *Wâdi el-Ghazzeh*, the upper part *Wâdi el-Khalîl*. The seven old wells, of which six still supply good water, lie on the N. side of the valley, where it forms a curve. They are all 5 1/2-12 ft. in diameter and ca. 45 ft. deep. The town now contains ca. 800-1000 inhab., a Serâi (Mudîr), a mosque, a post-office, and a khân. It lies a little to the S.W. of the old town whence building-materials have been taken for its construction. The ten or twelve shops here supply the simple reqnirements of the neighbouring Beduins, who visit the place in considerable numbers.

FROM BEERSHEBA TO HEBRON, 8 1/4 hrs. The road ascends the *Wâdi el-Khalîl*, with *Bîr es-Saḳâṭi* and *Bîr el-Moḳenneh* to the right, leaving *Bîr Lekîyeh* to the left. Beyond the (3 hrs.) poor village of *Tâtereh* we re-enter the mountainous region. In 1 3/4 hr. more we reach *Eḍ-Ḍâharîyeh*, which is perhaps the *Kirjath-Sepher* or *Debir* of Judges i. 11 et seq. Thence we may ride to Hebron direct in 3 1/2 hrs., or in 4 1/2 hrs. with a détour to the E. viâ *Yuṭṭâ*, the *Juttah* of Josh. xv. 55 and perhaps also the 'city of *Judah*' of Luke i. 39.

2. Engedi.

FROM BETHLEHEM TO ENGEDI, 9 hrs. (comp. Map at p. 92). A guide from the *Taʿâmireh* Beduins or the *Beni Naʿim* is necessary and may be found either in Bethlehem or Jerusalem. — To the *Frank Mountain*, see pp. 111, 110. Leaving this on our left, we descend the *Wâdi eḍ-Ḍîyaʿ*, which farther on takes the name of *Wâdi Khareitûn*, to the (1/4 hr.) *Wâdi el-Hamdeh*, which opens on the right. We now ascend the ridge towards the S E. for 1/4 hr. and then ride across the high plateau of *Kenân Eskeir*. At (1 hr.) its other end we pass two isolated hills, and after crossing several valleys we enter (1 3/4 hr.) the *Wâdi Ḥaṣâṣâ*. Descending this wâdi,

we pass in 25 min. the cisterns of *Bîr Sukeirîyeh* and *Bîr Ḥaṣâṣâ;* after 1¼ hr. the road leaves the valley and passes over the hill of *Râs en-Nuweiṭa* into the (1 hr.) *Wâdi esh-Shaḳîf.* Hence we continue to the S.S.E. over the hilly plateau, and in 1½ hr. reach the culminating point of the *Pass of Engedi* (656 ft. above the sea-level, 1945 ft. above the Dead Sea; magnificent view). The descent (¾ hr.) on the other side to Engedi is very toilsome.

From Hebron to Engedi, 7-8 hrs., a fatiguing route. The road ascends the *Jebel Jôbar* (fine restrospect from the top) and in about 1½ hr. reaches *Tell Zîf* (*Ziph*, 1 Sam. xxiii. 24), on the left; after 40 min., cisterns; 1 hr., *Wâdi Khabra* (little water), which we follow (2 hrs.). Then we ascend in about 1½ hr. to the top of the *Pass of Engedi* (see above).

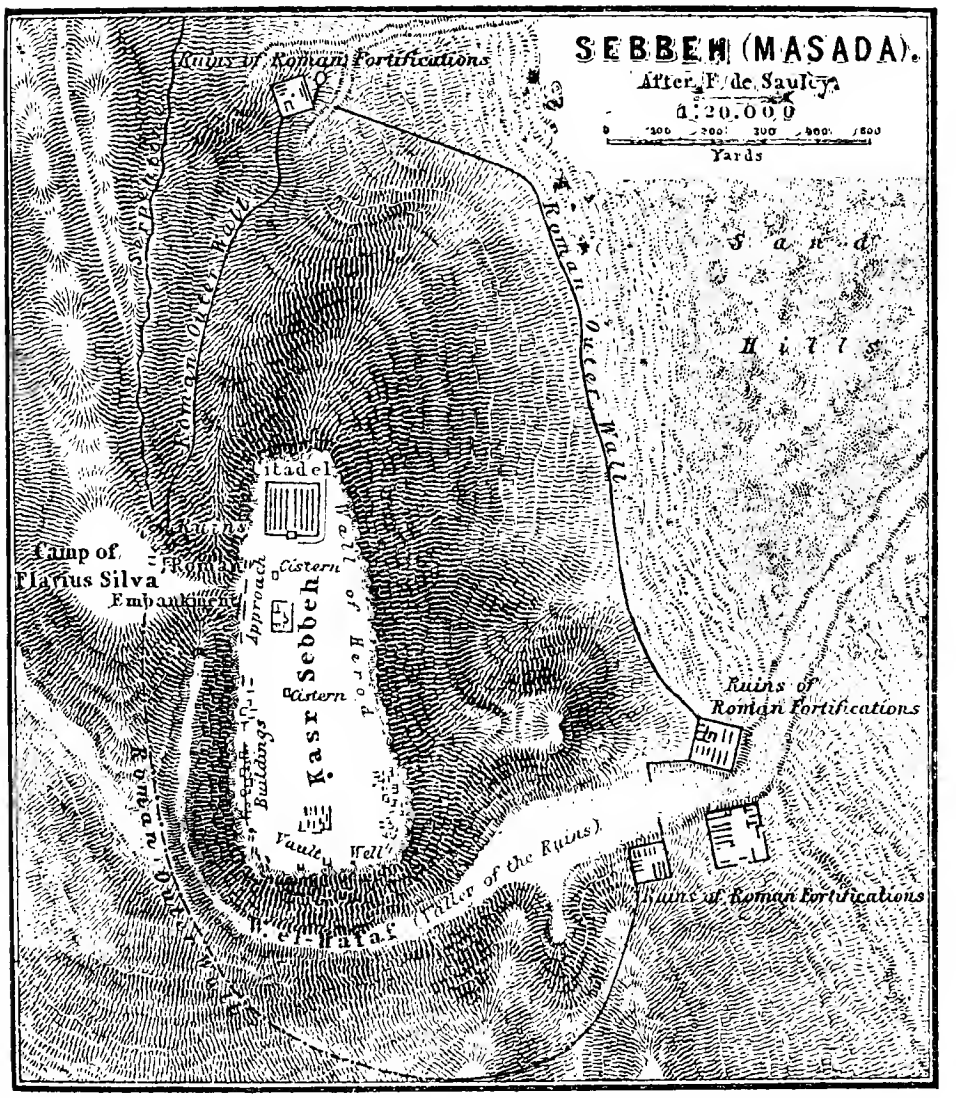
Engedi, situated 680 ft. below the Mediterranean and 607 ft. above the Dead Sea, is now called *'Ain Jidi*, both names signifying 'goat's spring'. The precipitous cliffs on one side and the sea on the other, the warmth of the atmosphere, and the strange-looking vegetation combine to produce an almost magical effect, especially by moonlight. To the wilderness of Engedi David once retired, and it was in a cave here that he spared the life of the sleeping Saul (1 Sam. xxiv. 1, et seq.). The 'camphire of Engedi' (henna, see p. 127) is mentioned in the Song of Solomon (i. 14). According to Josephus there were once beautiful palm-groves here, and in the time of Eusebius Engedi was still a place of importance. The water of the spring is warm (80° Fahr.), sweetish, and impregnated with lime, and contains a number of small black snails. The natives assert that the water comes under the mountain from Se'îr (?) near Hebron. The *seyâl (Acacia seyal)*, from which gum-arabic is obtained, occurs here as well as on Mt. Sinai; likewise the *sidr* (p. 128), and the *'oshr (Calotropis procera)*, which is found also in the Ghôr, opposite Jericho, but nowhere else except in Nubia, S. Arabia, and other sub-tropical regions. This tree bears the genuine apple of Sodom, a yellow, apple-like fruit, described by Josephus; on being squeezed it bursts, and only fibres and bits of the thin rind remain in the hand. Among the smaller plants the nightshade *(Solanum melongena)* is very common. — By the spring, and to the E. of it, are a few remains of old buildings. The ancient Engedi probably lay below the spring. The gradual slope towards the Dead Sea was converted into terraced gardens.

3. Masada.

From Engedi to Masada, 4½ hrs. (water should be taken). — We descend from the spring towards the S. and cross the (½ hr.) *Wâdi el-'Areijeh* at the ruins of *Kaṣr el-'Areijeh;* on the slopes of the hill are vestiges of ancient vineyards. Masada comes in sight to the S. We next reach (20 min.) a sulphur-laden spring, and 40 min. later we cross a line of hills which stretch to the sea; beyond these to the left lies the *Birket el-Khalîl* ('Pool of Abraham'), so called after a Muslim legend, where salt is obtained by evaporation from the water of the Dead Sea. In ¼ hr. more we cross the *Wâdi el-Khabra.* In the valley and in the littoral plain is found the so-called *Rose of Jericho (Anastatica Hierochuntica)*, but the plant is neither a rose, nor does it now grow near Jericho. It is a low annual herb of the cruciferous order, soft and herbaceous at first, but whose branches become woody with age. It owes its name *anastatica* (the arising) to a peculiarity of its woody branches, springing from the crown of the root, which are curved inwards when dry, but spread out horizontally when the plant is moistened. This phenomenon has given rise to a superstitious belief in the virtues of the plant, and it is accordingly gathered in great quantities and sent to Jerusalem, where it is sold to pilgrims. Another similar plant to be found here is the *Asteriscus aquaticus*, which was perhaps considered in earlier times to be the Rose of Jericho. Wild barley and a few saline plants are also found here. The chief of these is the *Salsola kali*, Arabic *ḥubeibeh*, a plant with a flat, glossy, reddish stalk, and small glass-like leaves, which the Arabs burn in order to obtain

alkali *(al-ḳali)*. The fauna of the region includes the mountain-goat of Sinai, and also the cony *(Hyrax Syriacus*, Arab. *wabr)*, a very curious little animal of the cloven-footed family, with a brown coat. The flesh of the latter is much esteemed, but it was forbidden to the Israelites (Levit. xi. 5), though as a matter of fact the hyrax does not chew the cud. See also Psalms civ. 18; Prov. xxx. 26.

After ¾ hr. we reach the *Wâdi Maḥras*, with seyâl-trees (p. 170); then (20 min.) the *Wâdi Khasheibeh;* (¼ hr.) the *Wâdi eṣ-Ṣafâṣif;* and (25 min.)



the *Wâdi Seyâl*. In 10 min. we reach the opposite height, and proceed direct to the hill of Masada. On the way we cross several deep crevices in the clayey soil, and in 40 min. reach the foot of the mountain at the N.E. angle of the Roman enclosing wall, which runs entirely round the crown of the hill. Following the wall to the S., we come in 20 min. to the Roman fortifications in the *Wâdi es-Sebbeh* (or *Wâdi el-Hafâf*), at the S. foot of the hill. The ascent to the top may be made in about 1 hr. by a very difficult footpath.

The hill of **Masada** (*i.e.* a mountain-stronghold; 1703 ft. above the Dead Sea), now called *Es-Sebbeh*, is stated by Josephus (Bell. Jud. vii. 8, 3) to have been fortified by Jonathan the Maccabæan. It was re-fortified by Herod the Great, who enclosed the whole of the plateau at the top of the hill with a wall constructed of white stone, seven stadia in circumference, 12 ells high, and 8 ells thick, and furnished with 37 towers each 50 ells high. He also built a strong and sumptuous palace on the W. slope, with four corner-towers, each 60 ells high. Access to the fortress was very difficult, the only ascent being by an artificial stair called 'the serpent' on the W. side. The enclosed space, the soil of which was very rich, was used by the king for cultivation. After the destruction of Jerusalem, the Jews still offered an obstinate resistance to the Romans on this spot. The latter under Flavius Silva then built out from the rock to the W. of the castle an embankment 200 ells in height, on which they brought their besieging engines close to the wall. The defenders thereupon erected within the outer wall a second one of wood and earth, and when this was destroyed by fire, they slew themselves with their wives and children, rather than surrender.

As we ascend the hill, we notice several remains of the Roman siege-wall. In 1/2 hr. we reach the ruins of Roman towers, and in 1/4 hr. more cross a slope of loose stones which formed part of the Roman embankment. Through a well-preserved mediæval gateway, consisting of a pointed arch with inscriptions and the marks of Beduin tribes, we enter upon the spacious plateau on the summit of the hill. This plateau is 600 yds. long and 200-250 yds. wide, and is surrounded on almost every side by perpendicular rocks. Around the brink of the precipice runs the enclosing wall, which is still preserved at places. The other remains are not extensive. On the N. side of the hill stands a square tower; and 38 ft. higher, but still 19 ft. below the level of the plateau, rises a round tower. From the N. wall branch off a great many side-walls, which were perhaps built during the last siege of the place. To the W. and S. are large cisterns. In the centre of the plateau are the remains of a building, perhaps a Byzantine chapel. To the S. of the chapel is a tomb-cavern with an inscription. To judge from the remains, it would seem that Masada was still inhabited after the catastrophe mentioned above. The archway on the W. side looks as if it belonged to the Crusaders' period. The ruins to the N. and W. of this arch, however, seem to belong to the palace of Herod, while those on the S. side of the plateau are now a shapeless mass. — The View of the wild and desolate mountainous region round the town is very imposing. Not a trace of a human habitation is to be seen. The colouring of the Dead Sea and the mountains, except when the midday heat envelops everything in a white haze, is singularly vivid, and we obtain almost a bird's-eye view of the S. end of the sea. Exactly opposite to us lies the pointed promontory of El-Lisân (p. 132); to the S. the eye ranges as far as the Jebel Usdum, and opposite rise Kerak and all the mountains of Moab. Immediately below the fortress to the S.E., as well as on a low chain of hills to the W., the camps of the Roman besiegers are still distinctly traceable; that on the W. was Silva's.

4. Jebel Usdum and El-Kerak.

From Masada to Jebel Usdum, about 6 hrs. From the fortifications in the *Wâdi es-Sebbeh* (p. 171) the route leads to the S. along the upper edge of the littoral plain of the Dead Sea, which is intersected in all directions by clefts and ravines. After about 1/2 hr. the large *Wâdi el-Hafâf* opens to the right, leading us in 35 min. to the sea. Thence we turn S. again to (50 min.) the *Wâdi Rabad el-Jâmûs*, with tamarisk-thickets. After 1/2 hr. we reach the *Wâdi el-Kedr*. The coast-road is now quitted. After crossing a hill, our route lies along the slope of the mountain to the (50 min.) *Wâdi Hathrûra;* hence we reach in 20 min. the *Wâdi Mubaghghak*, with the ruined mediæval fort of the same name, where good water and a convenient camping-place are found. There are two reservoirs here, which were once fed by a conduit from the mountains. — Following the

shore we come in 1¼ hr. to the *Wâdi ez-Zuweira*, through which runs the road from Hebron. The littoral plain gradually broadens. — The road to the *Wâdi Nukhbâr* (see below) runs in a straight line to the S. through the *Wâdi el-Muhauwât;* the N. summit of the *Jebel Usdum* is reached to the S.W. in 20 minutes. The route along the E. side of the mountain has become impracticable owing to the rise in the level of the waters of the Dead Sea. The pillar of salt which passed for that into which Lot's wife was changed (see below) has fallen into the water. Nevertheless, it is perhaps worth while to ride for a short distance along the E. side of the mountain, as far as a little cavern rich in salt crystals. The whole of the S. bay of the Dead Sea is shallow (5-13 ft.).

The name of **Jebel** or **Khashm Usdum** echoes that of the Biblical *Sodom* (Gen. xviii, xix), though it is probable that this is due to artificial revival rather than ancient tradition. It is an isolated hill, about 7 M. in length, the highest point of which is about 590 ft. above the level of the Dead Sea. The sides are so steep and crevassed that it is difficult to ascend it. The base of the hill, up to about 100 or 150 ft., consists of pure crystallized salt, which is seamed with perpendicular fissures. These, under the influence of the weather, frequently give rise to needle-rocks, columns, etc., in which the popular imagination recognizes human beings turned to stone. Thus probably arose the tradition of the transformation of Lot's wife into a pillar of salt (Gen. xix. 26; Wisdom x. 7), which Josephus says was to be seen in his days. The salt is covered with a layer, 400-450 ft. thick, of chalky limestone and clay. The present condition of the salt-deposit is due to some convulsion of nature; formerly it was much more extensive, reaching perhaps as far as the peninsula of *El-Lisân*, where rock-salt was also found (comp. ZDPV. xix. 32 et seq.).

From Jebel Usdum to El-Kerak, 15 hrs. From the N. point of the mountain we ride along its W. side, and in ½ hr. reach the end of the littoral plain and the entrance of the *Wâdi Nukhbâr*, forming a deep depression in the marly soil. After ¾ hr. the valley contracts to the dimensions of a narrow and winding gorge, with almost vertical walls. In ¼ hr. we reach the surface of the stratum of marl, and now ride to the S. through the *ʿAraba* (p. 175). After 40 min. we descend into the (¼ hr.) *Wâdi el-Amʿâz*, which we follow for 10 min. to the point where it debouches into the *Sebkha*, the marshy depression at the S. end of the Dead Sea. This district is inundated at flood-time, but when the water is low it is possible to cross it in a due E. direction to (2 hrs.) *Eṣ-Ṣâfiyeh*, a wretched collection of reed huts in the *Ghôr eṣ-Ṣâfiyeh*. When the water is high, we are obliged to make a détour to the S., past *El-Feifeh* (in the S.E. corner of the Sebkha), about 4½ hrs. from the beginning of the Sebkha; thence to the *Ghôr eṣ-Ṣâfiyeh* in 2 hrs. In addition to the reeds we observe the ʿOshr tree (p. 170) and the *Salvadora Persica*, a tree averaging 25 ft. in height.

After 1½ hr. we reach the plain of *El-Melûḥa*, with a brook, and in 40 min. the mouth of the *Wâdi Guweyyeh*. In ¼ hr. we leave the plain of El-Melûḥa, and in ½ hr. reach the promontory near the *Wâdi Kheslân*. After ¼ hr. we reach the heap of stones *(rujûm)* marking the tomb of the *Sheikh Ṣâliḥ*, whom the Beduins invoke to aid them in their predatory expeditions. In 13 min. we reach the *Wâdi en-Numeira;* in 48 min., *El-Muraḳsed;* in 14 min., the *Wâdi Berej* on our right. After ½ hr. we reach cultivated land. We then come to the *Wâdi ed-Derâʿa*, or *Wâdi el-Kerak*, which frequently contains water. Some ruins here are popularly called sugar-mills, and in the beautiful and extensive oasis of *El-Mezraʿa* adjoining them are encampments of Ghôr Arabs. The peninsula itself is a flat, clayey plain, about 100 ft. in height, and without a vestige of life.

The path now ascends the wild and grand *Wâdi el-Kerak* to the plateau of *Derâʿa* (55 min.); after 52 min. we reach a cultivated plain. In 14 min. we have *Tell ed-Derâʿa* on our right; in 9 min. more we cross the beautiful brook *Seil ed-Derâʿa*. Continuing to ascend the Wâdi el-Kerak, in 3½ hrs. we reach the spring *ʿAin es-Sakka*. In another hour we find ourselves below El-Kerak, and after 35 min. more of steep climbing we reach the N.E. corner of the town of *El-Kerak* (p. 149).

21. Petra.

This expedition takes at least 5 days from Jerusalem (there and back 12) without counting the days of rest (see below). The charges for dragoman, horses, and tents will amount to 20-30 per cent. more than those mentioned at p. xi. The contract should expressly bind the dragoman himself to pay all the costs of the necessary escort and guides.

LITERATURE. 'Die Provincia Arabia', by *R. E. Brünnow* and *Alfr. von Domaszewski* (Strassburg, 1904-1906), three large volumes with many illustrations, maps, plans, etc.; 'The Jordan Valley and Petra' by *W. Libbey* and *Franklin E. Hoskins* (two volumes; New York & London, 1905); 'Voyage de l'Arabie Pétrée', par *Léon de Laborde* et *Linant* (Paris, 1830); 'Voyage d'exploration à la Mer Morte, à Petra, etc.', by the *Duc de Luynes* (Paris); and *Palmer's* 'Desert of the Exodus' (Cambridge, 1871).

From Jerusalem to Petra.

1. VIÂ EL-MAʿÂN AND THE ḤEJÂZ RAILWAY. This route, which is more suitable for the return-journey is the easiest but the least interesting. Riding-animals and tents may be obtained in El-Maʿân through application to the tourist-offices in Jerusalem; the former can always be hired for the return-journey in ʿAmmân. — From Jerusalem to *Es-Salṭ* (2 days), see R. 16 (if desired, a carriage may be taken as far as the bridge of Jericho, p. 136); thence to *ʿAmmân* (5 hrs.), see pp. 136, 144. The trains leave ʿAmmân for *El-Maʿân* 3-4 times a week (see p. 151). — From El-Maʿân to *Petra*, 5 hrs. The route leads towards the W., through the S. part of the town, and crosses the (1/4 hr.) *Wâdi esh-Shâmîya*, which in its upper part is called *Wâdi es-Semneh*. Following the valley, we reach after 20 min. the ruins of an aqueduct. The country partakes of the nature of a desert; the marly soil is covered with small flints and is destitute of vegetation. After 3/4 hr. we cross the *Wâdi el-Baṣṭa*. The first signs of vegetation are observed here, though the district maintains its monotonous character. In 2 hrs. we reach a heap of ruins called *Rujm el-Beiḍân*. We now cross the road from Eṭ-Ṭafîleh to ʿAḳaba, and continue in a N.W. direction to (1 hr.) the W. border of the plain. From the opening of the *Wâdi Farʿa* we descend in 1/2 hr. to the spring of the same name, and in another 40 min. reach the village of *Elji*, called by the Beduins *Wâdi Mûsâ*. The Beduin inhabitants spend the summer in tents. There are some pretty gardens. Opposite rise the mountains of Petra, culminating in the Jebel Hârûn (p. 183). From this point we descend the *Wâdi Mûsâ*, or main valley, to (1/4 hr.) the first tombs, where the stream has worn its way through a low ridge of white sandstone. The district from here to the entrance of the Sîḳ (p. 178) is known as the *Bâb es-Sîḳ* (gate of the Sîḳ). In 5 min. we observe, on the other (right) side of the stream, on a hill, a *Tomb with a Portico* on either side. The only other tomb thus embellished is the Tomb with the Urn (p. 180). In 5 min. more we reach a terrace on the bank of the stream, with three *Isolated Pylons*, opposite some tombs on the other side; farther on we see to the left a *Roman Sanctuary*, the façade of which has six engaged columns and an interrupted pediment. The portal is surmounted by an arch. Immediately above stands the *Tomb with the Obelisks* (4), so called from the embellishments of its façade. Both tomb and sanctuary belong to the late-Roman period. — Hence we reach in 5 min. the entrance of the Sîḳ proper (p. 178), where the red sandstone first makes its appearance. After 22 min. we come to *El-Khazneh* (p. 178), and in 10 min. more to the *Theatre* (p. 179). This is the best spot to pitch camp.

2. VIÂ THE JEBEL USDUM. To the *Jebel Usdum* and the entrance of the *Sebkha*, see R. 20. Hence to *Petra*, ca. 18 hrs. Camp may be pitched for the night at the springs of *ʿAin el-ʿArûs* and *ʿAin el-Buweirideh*. — The route lies along the border of the Sebkha (p. 173), first in a S. and then in a S.E. direction. The water-worn hills, 50-100 ft. in height, which the track follows, consist of chalk. In 2 hrs. the road reaches the spring *ʿAin el-ʿArûs*. After 1/4 hr. we cross the *Wâdi el-Ḳuseib*, and later two more

Ain el-Beida
El-Ghôr
Jebel Labrush
Zat Râs
El-Feifeh
'Ain el-'Arûs
Ed-Debbeh
'Aimeh
Rijm el-Kherak
El-Mishmâl
Rijm Selmân
'Ain Husub
El-Tufileh
El-Khufaikhef
Kh. Negeil
'Ain el-Mureidhah
Sa'û
Tawâneh
'Ain Ghuweir
El-Buseireh
El-Hudeifeh
Dabbet es-Sarbût
El-Gharandal
El-Muhezzek
J. Dhânah
Jurf ed-Drâwish
'Ain el-Weibeh
Dhânah
'Ain et-Tarik
Juheira
Samrat el-Fedân
Biyâr es-Seba'a
Khirb ed-Demûs
Dabbet el-Boglah
Khirb Buweirdeh
Et-Towaiyil
'Ajûn Buweirdeh
El-Mustajiedeh
Da'janieh
Esh-Shôbek
'Ain Nejel
Ed-Dôsak
J. 'Aneizeh
Kal'at 'Aneizeh
Hejâz Railway
Wâdy el-'Araba
Khôr el-Hish
Dibdiba
'Ain el-Mikwan
Ed-Jerba
Esh-Sharât
El-Wu'aira
Open Desert with small Wâdys, isolated Hills
Derb el-Hajj (Pilgrim Route)
Jebel Hârûn (Hôr)
Ufrûh
Tell Ufrûh
'Ain Mûsa
Elji
Low Hills (Desert)
Sabra
El-Bosta
Esh-Shâmiyieh
El-Hammâm
Aiyel
'Ain el-Waheideh
El-Ma'ân
El-Mutrâb
'Ain Sadaka
Tell 'Ain Sadakha
From Brünnow's Provincia Arabia Vol. I.
Wagner & Debes, Leipzig
Km. 1 : 700.000
Engl. Miles

valleys. In 3/4 hr. we reach the large *Wâdi el-Jîb*, the stream of which drains the ʿAraba. An ascent of 3 hrs. through this valley brings us to the undulating *ʿAraba*, an extensive desert, with a few scattered shrubs *(ghaḍa)*. The soil consists of loose gravel and stones; the only green spots are near springs (towards the W. *ʿAin el-Weibeh*, to the N. *ʿAin el-Ghuweireh*). After 2 hrs. 40 min. the *Wâdi el-Buweirideh* is reached. In 1 hr. 40 min., springs with vegetation. The route now crosses the ʿAraba towards the E. The watershed which here intersects the valley is at its lowest point 820 ft. above the level of the Mediterranean (comp. p. 132). The valley, which is now a dreary wilderness, doubtless served as a route for traffic at the period when the ancient town of Ezion-Geber, near the present ʿAḳaba (p. 209), was the principal seat of the maritime trade of the Edomites and Israelites. After 3 hrs. the road has crossed the valley of the ʿAraba, ascending towards the S.E. The heaps of stones here are piled up by the Beduins, who slaughter sheep in honour of Aaron's memory, within sight of his tomb on Jebel Hârûn (p. 183), and conceal the blood of the slaughtered animal under these stones. Farther on the road threads its way through the winding *Wâdi Rubâʿi*, passing round Mt. Hôr on the S. This valley is flanked with hills of sandstone and chalky limestone, and contains several caverns. At the bottom of the valley grow the caper shrub and a magnificent 'orobanche', with large yellow and blue flowers. From the end of the ʿAraba the N.W. limit of Petra can be reached in ca. 3 hrs.

3. Viâ El-Kerak. To *El-Kerak*, see R. 20. Thence to *Petra*, 3 days (ca. 26 hrs.). — 1st Day (9-10 hrs.). From the castle of El-Kerak we descend into the *Wâdi es-Sitt* and reach (9 min.) the spring of *ʿAin es-Sitt*. After 1/2 hr. we arrive at the edge of the plateau and in 10 min. more come to *El-Jûba*, a ruined village to the right, followed by three other different ruins of the same name. 1/2 hr., on a hill to the right, the large ruined village of *El-Meḥna*. We continue to cross the plain to the S.; 1/4 hr., the ruined villages of *Enjâṣa*, one on each side of the track; 17 min., ruins of *El-Môteh*, still partly inhabited; 40 min., *Jafar*, on the right, a weli and mosque of the saint of that name. We now traverse the fruitful plain of *El-ʿAmâḳa* to the S.E., with the ruins of that name to the right, and in 40 min. reach the *Wâdi eṭ-Teleiḳa*. After a descent of 40 min. we again ascend, at a point where the valley makes a bend to the S.W. We now arrive at the edge of the *Wâdi el-Ḥaṣâ*, whence a magnificent view is obtained of the deep valley and the country to the S., which as far as Dâna (p. 176) forms the district of *El-Jebâl* (Gebalene). After a steep descent of 1 hr. 5 min. we ascend a lateral valley on the opposite side, cross (25 min.) a ridge, and descend again to the S. in 10 min. into the great *Wâdi eth-Themed*, a lateral valley of the Wâdi el-Ḥaṣâ. We ascend its E. side to the (35 min.) plateau, where we turn to the S.W.; in 20 min. we see the rude stone tower of *Rujm el-Kerak*, and 17 min. later, to the left, the ruined village of *El-Mishmâl*, with a watch-tower. In 20 min. we reach the slope of the *Wâdi eṭ-Ṭafileh*. Crossing the (35 min.) stream, we next arrive at (20 min.) the village of **Eṭ-Ṭafileh**, which has about 700 houses and 9000 inhab. (Beduins). Eṭ-Ṭafileh, as the capital of the district of *Jebâl*, is the seat of a Kâimmaḳâm and has a garrison of 350 infantry and 50 *khayyâls*, or mounted gendarmes. The Serâi is new. The well-watered environs abound in groves of figs and olives. The traders come from Hebron, and have large depôts here for their traffic with the Beduins who pitch their tents farther to the S.

2nd Day. *To Shôbek*, 8-9 hrs. From Eṭ-Ṭafileh we descend to the S. through a well-watered region to the (1/4 hr.) spring of *ʿAin eṭ-Ṭafileh*. We then follow the (3/4 hr.) *Wâdi el-Aḥbal* to the spring of *ʿAin eṣ-Ṣaḥweh*. We continue to the S. along the edge of the hills to the ʿAraba, and in 3/4 hr. more reach the *ʿAin el-Beiḍa*. All the wâdis open into one large and deep valley, the *Wâdi Buṣeira*, down which the eye is now attracted. The village of *Buṣeira* or *Lîtile Boṣrâ* (Bozrah, Gen. xxxvi. 33; Jer. xlix. 13; Amos i. 12; a capital of the Edomites), with important ruins, is situated on a ridge on the S. side of the valley. Thence we proceed to the S.E. to (1/4 hr.) the spring of *ʿAin es-Saʿû*, (5 min.) the ruined village of *Khirbet es-Saʿû*, and (1/4 hr.) *Khirbet el-Ḥudeifeh*, with a weli of the saint. We now

descend to the S.E. into the (¾ hr.) *Wâdi Gharandel*, at the extreme S. edge of which lie the ruins of the town of *Gharandel* (the ancient episcopal town of *Arindela*), with a church with engaged columns and drums. We now ascend to the S.W. to (35 min.) the extensive ruins of *El-Muhezzek*, with a church. Beyond this we skirt the W. side of the *Jebel Dâna* (5336 ft.), the ascent of which (¼ hr.) is recommended for the fine view it commands of the *Wâdi Dâna* (with the village of that name) and the ʿAraba. We next follow a Roman road to the S.E. to the (¾ hr.) springs of *Biyâr es-Sebʿa*, whence we descend in 50 min. into the *Wâdi el-Ghuweir*. We ascend the other side of this valley for 5 min. to the plain, which stretches as far as the eye can reach to the E. and S., to lose itself at last in the Syro-Arabian desert. The W. portion of this plain is fruitful and cultivated. We continue along the Roman road to the S. to (1¾ hr.) *Ed-Dôsak*, a caravanserai of Saracen times, on the S. slope of the *Wâdi en-Nejl*. We now ascend the valley for 50 min. to *ʿAin Nejl* (see below), where the camp may be pitched. The traveller is, however, advised to make a small détour of 1 hr. across the plain to the W. of Ed-Dôsak in which case his camping-place would lie to the S.E. of the hill of Shôbek.

Shôbek, a fortified village situated upon an isolated hill, is the chief place in the district of *Esh-Sherâ*, the government being represented by an officer and 20 Circassian cavalry. The Beduin inhabitants live mostly in tents in a state of poverty. Here Baldwin I. erected the castle called *Mons Regalis*. The present castle is of Arabian origin; and there are also remains of an ancient church. A subterranean passage (375 steps) leads from the interior of the castle to the well.

3rd Day (7-8 hrs.). Ascending the valley to the E. of Shôbek, we turn to the S.W. into the *Wâdi en-Nejl*, with the ruins of the ancient *Negla*, which extend as far as the spring of *ʿAin Nejl*, 35 min. from Shôbek. We continue to ascend the valley towards the S., following a Roman road which in places is well preserved and is flanked with the remains of watch-towers. We reach the plain in 50 min., and ¼ hr. later descend again (to the S.) into a wâdi, up which we now ride for 1½ hr. On all sides we see numbers of fine oak-trees. Crossing a ridge with the ruins of a watch-tower on the right, we descend for ½ hr. and then ascend the S. side of the valley, at the point where it makes a bend to the E., to the (10 min.) spring of *ʿAin el-Mikwan*, in the little valley of that name. After 12 min. the head of the *Wâdi el-ʿArjâ* is crossed, and we ascend a ridge to the S. From its summit (35 min.; 4975 ft.) a fine view is obtained of the Wâdi Mûsâ, the village of Elji (p. 174) on the other side, and the mountains of Petra. After a descent of 1 hr. we cross the bed of the *Wâdi Mûsâ*, and ascend its left side. After ¼ hr. we observe above, on the right, the Tomb with the Porticoes (p. 174), and 10 min. later reach the entrance of the Sîḳ (p. 178).

Petra is situated on a terrace on the W. slope of the high plateau which extends from the *Wâdi Nemeila* on the N. to the *Wâdi Sabrâ* on the S. This terrace is intersected from E. to W. by the *Wâdi Mûsâ*, the stream of which runs in so deep a channel that both banks (N. and S.) are raised considerably above the surface of the water. The terrace is enclosed on the E. and W. by two ridges of red sandstone stretching N. and S., in which the river has worn away deep gorges *(Es-Sîḳ)*. The W. Sîḳ, from which the water descends in cascades into the ʿAraba, is accessible only in its upper part; that to the E., on the other hand, forms the principal approach to the town (p. 178). The two Sîḳs divide the rock-walls into four different and distinct blocks. That to the N.E., known as *El-Khubzeh*, is a compact mass of rock towards the W., while the S.E. half is cross-sectioned by various ravines. The principal summit of the

el-Beiḍâ
ed-Deir
Temple d'ed-Deir
Tombeaux aux Lions
Sik occidental
el-Maïteré
1er Ouâdi N-O
2e Ouâdi N-O
3e Ouâdi N-O
Tomb. à l'inscription nabatéenne
Ouâdi et-Tourkmâniyé
Ouâdi Khirbet en-Naṣârâ
Khirbet en-Naṣârâ
Tom
beaux N-E
Rues de Tombeaux
Rues de Tombeaux
Débris
Débris
EMPLACEMENT
Tomb. du Gouverneur
Kasr Fir'aoun
Citadelle
Tomb inachevé
Porte triple
Ouâdi Moûsâ
Débris
Tombeau à trois étages
Tomb. corinthien
Place des Sacrifices
Mont de l'Acropole
DE L'ANC
VILLE
Parvis N-E
el-Khoubzé
Zoubb Fir'aoun
Tomb. à l'Urne
el-Ḥabîs
Parvis S-O
Ruines de Tombeaux
Théâtre
Grande Place des Sacrifices
Mont des Obélisques
el-Ḳantara
el-Khazné
Sik oriental
Montagne de forme conique
Tombeaux S.
PÉTRA
1:25.000
0 100 200 300 400 500 600 700 800 900 1000
Mètres
el-Meir
D'après Brünnow, Provincia Arabia
Ouâdi Sabra
Gravé et imprimé par Wagner & Debes, Leipzig

latter, named *En-Nejr*, is crowned by the large place of worship mentioned at p. 183. Similarly, the N. half of the W. ridge (with the Deir, p. 182) is cut up into deep gorges, while in the S. half towers the imposing mass of *El-Ḥabîs*, with the smaller *Hill of the Acropolis* opposite it to the N.E.

A guide from Elji (p. 174; 1 mej. per day) is indispensable for a *Visit to the Ruins* of Petra, and for making excursions in the neighbourhood. — Travellers are particularly warned against the extortionate prices demanded by the sheikh of Elji.

History. It is generally believed that *Selaʿ* (2 Kings xiv. 7) is the ancient Hebraic form of the Greek name *Petra* (both words signify 'rock'). The text of the passage, however, would lead us to suppose that Selaʿ had another site. Neither the original name nor the primitive history of Petra is known. The most ancient tombs would seem to date back to the 6th cent. B.C. The *Nabataeans*, who succeeded the Edomites in this part of the country, are mentioned for the first time about 312 B.C., when Antigonus unsuccessfully attempted the conquest of them and their capital, Petra, first with an army under Athenæus, and later with a second under Demetrius. At that time the town was still of small dimensions and probably lay for the most part round the place of worship on the hill of En-Nejr, where also the oldest tombs have been found (see below); in any case few buildings could have stood in the valley. Petra first obtained importance through its almost inaccessible position (p. 176), which made it easy of defence against the attacks of the desert tribes, and rendered it a suitable depôt for the caravan-trade of the Nabatæans, situated as it was on the routes from the Red Sea and Egypt to Gaza, Damascus, and Palmyra. The first Nabatæan ruler of whom history makes mention is Aretas I. (2 Macc. v. 8). As far back as the time of the earliest Maccabees the sway of the Nabatæans extended to the country E. of Jordan, but with the decline of the empire of the Ptolemies and the Seleucidæ at the end of the 2nd cent. B.C. their dominion increased. Under Aretas III., 'the Philhellene' (friend of the Greeks), about 85 B.C., their rule extended to Damascus; the surname of this monarch shows that Grecian culture had then already obtained a firm foothold in Nabatæan territory, which is also evidenced by the many sepulchral monuments and tombs with Grecian characteristics (p. 178). It was under this king that the first collisions took place with the Romans; tribute was paid to Pompey and at later dates, and the Nabatæans were even from time to time compelled to furnish Rome with auxiliary troops. On the whole, however, they remained free and powerful, and under Aretas IV. they even regained possession of Damascus (2 Cor. xi. 32). In 106 A.D. Petra with all its territory (*i.e.* Arabia Petræa) was reduced to the condition of a Roman province. Trajan thereupon constructed a great road connecting Syria with the Red Sea. Petra itself attained to a very high degree of prosperity under Roman rule, as is evidenced by the still existing Roman buildings. Its decline dates only from the close of the 3rd cent. of the Christian era, and was influenced by the rise of the new Persian empire and of Palmyra but more especially by the fact that the Persians succeeded in diverting commerce from its old channels and turning it towards the Euphrates and the Persian Gulf. In ca. 358 Petra became an independent province under the name of 'Palæstina Tertia' or 'Palæstina Salutaris'. The town had already ceased to be of any consequence at the time of the Arab conquest. The Crusaders believed the neighbouring *Jebel Hârûn* (p. 183) to be Mount Sinai, and constructed a fortress on the summit of the holy mountain. From this time the name of the town disappears entirely from history until it was rediscovered by some travellers at the beginning of the 19th century. The town and the ruins are now 'Jiftlik', or private property of the Sultan.

Of the ruins, the *Tombs*, more than 750 in number, are the most important. They are hewn out of the rock-walls on every side of the town;

the most ancient are found on the slope of the sacred hill of *En-Nejr* (p. 183). They are imitations of the rude brick buildings with sloping walls in which the old Nabatæan inhabitants of Petra used to live, and are in the form of pylons battering towards the top. Above the door is a simple lintel, and higher up are bands or rows of small stepped pinnacles. In some cases the façade alone projects from the face of the rock, in others the whole pylon is detached on three sides; completely detached pylons are rare. At a later period the portals were embellished with a gable or an architrave, while the rows of pinnacles were doubled, or two half-pinnacles only were retained (one at each end), but so enlarged as to occupy the whole space and to produce the effect of steps (like the crow-steps of a gable). Later still we recognize the influence of Grecian art in the corner-pilasters, and a double architrave enclosing an attic. This is the most highly developed form of Nabatæan tomb, dating, as is witnessed by the tombs in El-Hejr (in N. Arabia), from the final years of the independence of the state (comp. p. 177). The influence of Egyptian art at the same period is traceable in the cavetto, as is that of Syrian art in the 'arched tombs', the upper part of which is in the form of a round arch. Under the Romans the column was introduced, and the Roman tombs, however they may vary in other respects, all have the characteristic temple-façade.

A visit to the tombs is best begun at the entrance to the **East Sîḳ** (for the tombs in the *Bâb es-Sîḳ*, see p. 174). The rock-walls which rise perpendicularly on both sides of the gorge vary in height from 100 to 165 ft.; the passage itself is from 10 to 30 ft. broad. This was also the Roman highroad, fragments of the paving of which are still to be seen in the ground; the stream, too, at that period was vaulted over. Here and there, at the narrowest points, the road has been widened by cutting away the foot of the rock. In order to divert the overflow of the stream in flood-time, the Nabatæans had driven through the rock a tunnel 16½ ft. broad, 19½ ft. high, and 330 ft. long. This tunnel entered the rock to the N. of the entrance to the Sîḳ and carried off the surplus water by a steep descent into a neighbouring ravine. Immediately on entering the Sîḳ, we see, at a height of ca. 50 ft., the *Remains of an Arch*, which was thrown for decorative effect across the gorge and formed the grand portal of Petra. The niches underneath this arch formerly contained statues; we still see here and there altar-niches and votive tablets in the rock, as well as remains of the conduit for the clay pipes supplying the town with drinking-water.

About 20 min. from the entrance to the Sîḳ, at the point where two lateral clefts enter the chasm to the right and left, we suddenly see before us one of the most interesting architectural monuments of Petra, called by the people **El-Khazneh** ('the treasury'). It is a temple of Isis, most probably erected by the Emperor Hadrian, who visited the town in 131 A.D.

With the exception of the two central columns of the portico, the entire edifice is hewn out of the living rock. The effect of the façade, which has two stories and is about 65 ft. in height, is enhanced by the ruddy hue of the stone. The lower story is embellished with a portico resting on six Corinthian columns; capitals, cornice, and pediment all show careful workmanship. Above the pediment, just below the central figure of the upper story, is a solar disc between two horns, the well-known symbol of Isis. At the corners, above the frieze, are seated sphinxes. The figures to the right and left of the entrance (each representing a man

leading a horse), as well as those of the upper story, have been intentionally destroyed. Six more Corinthian-like columns adorn the upper story; the two outer ones at each side bear richly decorated friezes and pediments. In the middle, interrupting the pediments, is a large and deep recess, containing a kind of cylinder, or lantern of circular form, surrounded by columns. On the pointed conical top rests an urn, which the Beduïns believe to contain the treasure of Pharaoh. In front of this cylinder, between the two central columns, stands Isis bearing a horn of plenty; this central figure is unfortunately much damaged and almost unrecognizable. To the right and left, between the columns, are niches containing figures resembling Amazons. A richly decorated door leads from the portico into a principal room, ca. 100 sq. ft. in area, and devoid of ornamentation. This is adjoined by three smaller chambers.

Continuing on our way through the Sîḳ, we soon arrive at a *Hall of Assembly* (or *Sanctuary;* 36 ft. long by 29½ ft. broad), with benches running round the walls. We enter by a staircase cut in the rock. — Farther on, to the left, are two altar-niches.

At the end of the Sîḳ we find, to the left, a group of *Detached Pylons* dating from the later period, behind which a road ascends to the Mount of the Obelisks (p. 183). To the right stands a row of *Pylon Tombs*, ending with a fine specimen of 'stepped tomb' with a portal surmounted by a pediment, and another tomb completely detached from the rock. For the other tombs along the N.E. rock-wall, see p. 180.

Following the course of the stream, we come to the **Theatre,** hewn in a semicircle out of the living rock; it possesses 33 tiers of seats, accommodating more than 3000 persons. The rock-wall where the theatre lies, forming the N.E. slope of the Mount of the Obelisks, contains, in the space between the above-mentioned road to the summit and the theatre, the *Oldest Tombs* in the town. These are divided into two groups and disposed in four rows one above the other. The lowest row, as well as the portion of the second row adjoining the theatre, are covered by the soil; the construction of the theatre itself caused the complete destruction of the three lower rows at that point; while several tombs of the upper row have been cut away and are now merely holes in the rock above the tiers of seats. For a further description of the tombs on the Mount of the Obelisks (S.E. rock-wall), see p. 182.

The actual precincts of the **Town of Petra** begin shortly after we leave the theatre, where the stream enters the open basin of the Petra valley. Some 330 yds. farther on it makes a bend towards the W., and on the right (N.) appears the *Wâdi Khirbet en-Naṣârâ.* The stream itself was formerly lined on both sides with walls of wrought stone, and at many places it was vaulted over; traces of the masonry are also still to be seen, in the lateral valley. The dwelling-houses of the town were mostly built to the N. of the river, while the greater number of the public buildings stood to the S. of it. The majority of these, however, have to a great extent disappeared. The chief street of the town followed the S. bank of the stream, and at a point some 400 yds. to the W. of the Wâdi Khirbet en-Naṣârâ

passed under a great **Triple Gate,** which probably formed the entrance to the sacred precincts of the temple. The N. pier of the central opening is still standing; its sculptures have been intentionally removed with the chisel. The architectural decoration points to the same late epoch as that of the temple (see below). — Farther down the stream large fragments of the masonry with which it was once bridged are still to be seen on both banks. — A little to the S. of the gate are the ruins of *Baths*, now entirely covered with rubbish; the walls were embellished with engaged columns and niches. The baths are adjoined by several other rooms now more or less in a state of ruin. — In the plain, farther to the S., stands a solitary column of an ancient temple, called by the people *Zubb Fir'aun* ('Phallus of Pharaoh').

To the W. of the Triple Gate the original pavement of the street is still visible. Continuing some 250 yds. in the same direction, we see on the left, at the side of the road, the place of worship now known as **Ḳaṣr Fir'aun** *(Pharaoh's Castle).* It is a temple 'in antis', with four columns at the entrance of the pronaos. The posterior part of the cella consisted of a nave and aisles, the nave containing the image of the divinity to which the temple was dedicated. The enclosing walls of the building are still standing, as are also the inner walls of the cella; the stucco ornamentation of the former suggests a late-Roman origin; the cornice bears triglyphs and shields, and the walls and the antæ are adorned with wreaths. — Opposite the entrance, on the N. side of the street, is a square altar $6^1/_2$ ft. in height.

To the W. of the Ḳaṣr Fir'aun rises a huge mass of rock called the *Hill of the Acropolis*, which was ascended by means of an artificially hewn stairway. On the summit stand the ruins of a *Crusaders' Castle (Citadelle)*, and a little lower down is a large *Place of Sacrifice*, similar to that mentioned at p. 183. Of the tombs on the E. side, opposite the Ḳaṣr Fir'aun, the *Unfinished Temple Tomb* is of special interest, as showing how the Petræans sculptured their rock-tombs from the top downwards without the aid of scaffolding. Close by on the left (S.) is a tomb known as the *Columbarium*, unique of its kind, the walls of which are enriched with a network of quadrangular pigeon-holes. — The tombs in the W. Sîḳ offer no special features of interest.

The finest of the Roman tombs are situated in the **North-East Rock Wall** *(Paroi N.-E.).* The first group has already been mentioned at p. 179. A second group is found in the *Wall Opposite the Theatre*, consisting of several rows of tombs built one over the other; the lower structures are destroyed, but the upper rows contain pylon-tombs of simple form as well as others of a more decorative type, and also 'stepped tombs' with corner-pilasters, some of which are highly finished. — Farther to the N., on the other side of a small ravine, is the **Tomb with the Urn.** Massive substructions (two

stories, each consisting of five vaults) support a square terrace in front, flanked by two columned porticoes cut in the rock, and approached by a great flight of steps. Four tall pilasters on the façade of the tomb support an architrave, the continuity of which is interrupted by small pilasters; above this a triangular pediment supports the large urn from which the monument is named. The architrave over the door is embellished in characteristic Roman fashion with circular shields between the triglyphs. In the interior is a chamber ($56^1/_2$ ft. by 59 ft.) with tomb-niches, but devoid of ornamentation. Both walls and ceiling are furrowed obliquely with fine grooving, which enhances the effect of the delicate tints and marbling of the sandstone. An inscription in red on the rear wall shows that the monument was used later for Christian worship. — After passing a few less important tombs, we come to the **Corinthian Tomb,** a Roman structure built in the style of the Khazneh (p. 178). Of its two stories the lower is supported by eight columns in imitation of the Corinthian style; the upper story, which is narrower, consists of a circular lantern surrounded by columns and flanked by interrupted pediments. The conical cupola of the lantern is surmounted by an urn. The monument was never completed; of the projected portals of the lower story, only two (at the left corner) have been executed. In the interior are four chambers of various dimensions. — To the N. of the Corinthian Tomb is the **Tomb with Three Stories** *(Tombeau à trois étages)*, formerly the largest of all the sepulchral monuments of Petra, but now much damaged, especially in the upper story. The façade is in imitation of that of a palace and not, as is the case with the other tombs, of a temple. The lower story has four portals, each flanked by two columns; those in the centre are surmounted by triangular, the two outer by round-arched pediments. A high architrave supports the middle story, which is adorned with 18 smaller columns and some windows. The rock did not reach to the upper story, which is constructed of masonry and supported by a quadruple architrave. — The last of this group of tombs stands isolated a little to the N. of the rest. This is the **Tomb of the Governor,** whose name (Sextus Florentinus) is mentioned in a Latin inscription on the lowest architrave of the façade. The noble style of the architecture, and the careful workmanship of which it gives evidence, formerly ranked this tomb among the grandest sepulchral monuments of Petra. The temple-like façade is embellished with four columns, and is broken in the centre by a portal flanked by pilasters. Over the pediment is a figure of Victory now much weather-worn. An arch, corresponding to the two central columns, rests on the lower architrave; it is embellished with a head of Medusa (now scarcely recognizable) and is surmounted by an eagle with extended wings. The gable bears an urn.

Opposite the N. end, and separated from the rock-wall by a gorge, is *Khirbet en-Naṣârâ*, a group of tombs hewn out of a less elevated mass of rock, which includes several fine specimens in the Nabataean style. They

cannot, however, be described here in detail. — From this point we can cross the *Wâdi Khirbet en-Naṣârâ* and the plain to the W., and so reach the **North-West Rock Wall**, which we first strike in the *Wâdi et-Turkmânîyeh*. The second tomb on the N. bears a long *Nabataean Inscription*. On descending the valley farther, we notice, on the N. side of a small gorge and on an isolated elevation, a handsome *Place of Sacrifice*, with an altar and places for cooking and eating. — A short distance below and to the W. of Ḳaṣr Fir'aun the valley debouches into the Wâdi Mûsâ, after being joined on the N. shortly before by two lateral defiles marked on the map as the 'N.W Wâdis'. Between these is a terrace gently sloping to the S., which is known as *El-Ma'aitereh* and is covered with numerous tombs (pylon-tombs both simple and complex, and a few arched tombs). For the road ascending to *Ed-Deir* to the N.W. of these valleys, see below.

In order to visit the tombs of the **South-East Rock Wall** we go from the theatre in a S. direction round the slope of the hill, and then follow the W. side of the Mount of the Obelisks. The first group of tombs, which extends as far as the next gorge opening into the valley on the left (S.E.), offers no points of particular interest. The valley itself, which is called *El-Farasa*, is closed at its lower end by a wall regulating the water-supply. On the left (N.) side of the valley is the only Roman tomb which is embellished within with fluted engaged columns; work on the façade was never begun. On the opposite (S.) side of the valley is another Roman tomb with a temple-façade, embellished with two corner-pilasters and two columns. Between the latter are three niches containing three statues of Roman soldiers. — At the E. end of the gorge, close by a steep descent protected by a wall, is a rock-staircase by which we reach a second valley lying somewhat higher. In this valley is the *Garden Tomb*, a temple-structure with corner-pilasters. Close by is a place of worship with a cistern and a small garden planted with trees. — We return to the entrance of the valley and follow the rock-wall to the S. to a second lateral valley also called *El-Farasa*. On its S. side is a Roman temple-tomb exactly similar to the one with statues mentioned above.

Leaving the gorge, we may turn to the W., cross a conical hill in the great plain of the valley, and so reach the *South-West Rock Wall (Paroi S.-O.)*. The tombs it contains, however, offer no new points of interest, and need not be particularized here.

A visit to the temple called by the Arabs **Ed-Deir** ('convent'; 1 hr. from Ḳaṣr Fir'aun) is fatiguing but interesting. On leaving *Ḳaṣr Fir'aun*, we ascend the first 'N.W. Wâdi' (see Map at p. 177). The passage is sometimes as narrow as the Sîḳ, and at several points the path becomes merely a great staircase cut in the rock. At the point where the valley bifurcates we turn to the left and ascend the W. branch. The walls of the principal valley, as well as those of the lateral valley to the right (El-Ma'aiṭereh, see above), contain numerous tombs. The façade of one of these, the *Tomb of the Lions*, standing just above the opening of the lateral valley, soon strikes the eye of the ascending traveller. The entrance is guarded by two lions placed on either side of the door; the architrave is embellished with heads of Medusa above the pilasters,

the rest of its decoration consisting of alternate shields and triglyphs. This monument dates from the 3rd cent. of the Christian era. — A little higher the path, which now turns to the left, becomes merely a rough staircase leading to the plateau occupied by *Ed-Deir*. The façade of the temple (ca. 147 ft. long and 138 ft. high) is evidently an imitation of the Khazneh (p. 178), except that in both stories two corner-pilasters have been added to the six columns, which has the effect of widening the front. The style of the whole is much more florid. The interior contains only one chamber (37 1/2 ft. by 39 1/2 ft.), devoid of ornamentation; in a niche in the rear wall stands an altar. — On the plateau are also several places of worship and sacrifice, but no tombs. To the W. we have a fine view, especially of the Jebel Ḥârûn to the S.W.

The ascent of the **Mount of the Obelisks** (*En-Nejr;* 1 hr. from the end of the E. Sîḳ) is even more fatiguing. The route ascends the first gorge on the left from the extremity of the Sîḳ (p. 179). The path is hewn out of the rock and at places takes the form of a staircase, which alone proves the importance attached by the Nabatæans to the places of worship crowning the hill. On reaching the terrace on the summit, we first see two *Stone Columns* (Mazzeba) hewn out of the living rock, a symbol of divinity which characterizes all the holy places of the ancient Semitic cult. To the N. and W. of the terrace are places of sacrifice. We ascend to the highest point towards the N.; here are first the ruins of a *Crusaders' Castle (Citadelle)*, and then the great *Place of Sacrifice*, with principal altar, circular altar, pool, and court. The whole affords the visitor an excellent picture of one of the holy places of the primitive Semitic race.

Excursions. — **To El-Beiḍâ** (ca. 2 hrs. to the N. of the exit of the E. Sîḳ). We ascend the *Wâdi Khirbet en-Naṣârâ* (p. 179) as far as the group of tombs of the same name (p. 181); leaving these to the right, we ascend across smooth rocks (with traces of a Roman road) to a plateau. To the left is a curiously-shaped mass of rock called *El-Fejâ;* farther on we see a tomb with a Nabatæan inscription. The broad valley here takes the name of *El-Beiḍâ*. To the left a narrow gorge like the Sîḳ, named *El-Bârid*, leads to the W. among the rocks. Both valleys contain rock-caverns, cisterns, and ruins of khâns. The caverns seem mostly to have served as store-rooms, and not as tombs, and the spot itself was doubtless a camping place for the caravans, which are scarcely likely to have entered the town of Petra. The wares in transit were probably sorted and distributed here according to their destination.

In the *Wâdi Sabra*, to the S. of Petra (1 3/4 hr. from the theatre), lie the ruins of **Sabra**. They include a theatre (or Naumachia?), and farther down, on a small elevation, the Acropolis, below which are other structures.

The road to the **Jebel Hârûn** (from Ḳaṣr Fir'aun to the foot of the mountain, ca. 1 hr.; travellers are warned against the exorbitant demands of the sheikh of Elji) lies along the S.W. rock-wall of the valley, and at its S. extremity turns to the W. across the plain. — The *Jebel Hârûn* (4360 ft.), erroneously identified by tradition with the ancient *Mount Hôr*, dominates all the surrounding country. The mountain has two peaks. On the E. peak is situated the *Tomb of Aaron (Ḳabr Hârûn)*, to which pilgrimages are made. The tomb is shown to Christians very unwillingly. Near the summit are a few ruins which, perhaps, belonged to an old monastery. The tomb is a miserable modern building containing a modern sarcophagus. At the N.W. corner a passage descends from the chapel to a subterranean vault (light necessary). The tradition that Aaron was buried here (Numbers xx. 28), is certainly ancient, and is mentioned by Josephus. Many Arabic and Hebrew inscriptions have been written here by pilgrims. The view hence is very curious, including the necropolis of Petra, the gorges and chasm of the mountains, and to the W. the desert of the 'Araba.

22. The Peninsula of Sinai.

The best SEASON for the journey is between the middle of February and the end of April, and between the beginning of October and the middle of November. Even at the end of May the weather is hot, while in summer the glare of the sun, reflected from the granite rocks of the Sinai mountains, is very oppressive. In winter the nights are too cold.

This expedition is generally undertaken from *Suez* (see *Baedeker's Egypt*) and takes at least 15-17 days, including those spent at the monastery. The traveller should procure through his consul a letter of introduction from the Monastery of the Sinaites at *Cairo* to those of the Monastery of St. Catharine. All the preliminaries for the journey must be arranged at Cairo. The first thing to be done is to enter into relations with a trustworthy tourist-agency or to engage a good Dragoman, who provides camels, tents, and provisions. The traveller should himself supervise his preparations (comp. pp. xx et seq.). A written *Contract* is exceedingly desirable (for a specimen, see p. xviii), and this should be signed at the consulate. Express stipulations should be made for an adequate supply of water, both for drinking and for washing. With regard to personal equipment, comp. p. xxi. Strong shoes are necessary, as the rocks are very sharp and angular. Warm rugs should be taken to fold over the saddle and to be used at night. Arabian saddle-bags (p. xx) are very convenient for carrying the requirements of the toilet, books, and other articles. The traveller should have his own drinking-cup and water-bottle, which latter can be filled from time to time from the small cask in which the general supply of water is carried. — No one should attempt to make the trip without a dragoman and tents, unless he is experienced in Oriental travelling and is master of the Arabic language (comp. p. 195). — For the expedition from the Sinai Monastery to Petra, comp. pp. 209, 210.

The RIDING CAMELS (called '*hegîn*' in Egypt and '*delûl*' in Syria) are selected animals of noble breed, and very superior to the ordinary camel (called *jemel*) of the caravans. The saddle consists of a kind of wooden frame with leather cushions. The traveller sits with one leg round the foremost crutch, somewhat in the way in which ladies ride. Mounting is not easy at first. When the animal kneels down, the rider grasps the two crutches, and places one knee on the cushion; he then swings the other leg into the saddle over the hindmost crutch. The camels have a trick of getting up while the rider is in the act of mounting, but the drivers prevent this by putting their feet on one of the animal's bent fore-legs. The first movements are always somewhat violent, and the novice must hold fast by the crutches; as the camel always gets up with its hind-legs first, the rider should at first lean back, and afterwards forward. The walking motion is pleasant enough when one has become accustomed to it. The rider need not hold the reins in his hand. As a standard of distance we adopt the average speed of the camels. The rate of travelling by camel is about 2½ M. per hour.

The *Peninsula of Sinai*, beginning at the Isthmus of Suez, projects into the Red Sea and is bounded by the Gulf of Suez on the W. and the Bay of ʿAḳaba on the East. This triangular region is 9625 sq. M. in area (*i.e.* about the same size as Sicily), and politically forms a part of Egypt. In the N. part of it is the *Jebel et-Tîh*, a limestone range of moderate height, intersected by numerous wâdis, which runs from the Gulf of Suez towards the S.E., and then sends forth a number of ramifications to the E. and N.E. The S. part of the peninsula is occupied by the massive granite elevations of the *Mount Sinai Group*, culminating in the *Jebel Kâtherîn* (p. 205), the *Jebel Mûsâ* (p. 203), and the *Jebel Serbâl* (p. 193). The peninsula has always been thinly populated, as it is but scantily supplied with

Desert of et-Tîh
Egyptian Pilgrimage Route
Jebel er-Râha
Jebel et-Tîh
Jebel el-'Ojmeh
J. et-Tîh
Shuêshet el-'Ojmeh
Debbet er-Ramleh
Kalaʿat en-Nakhl
Ru. of ARSINOË
Alexandria
Suez
Pt. Ibrahim
Gulf of Suez
Râs Mesallât
'Oyûn Mûsa (Moses' Spr.)
Bîr Matbûk
W. el-Hâj
W. Medîleh
W. el-Barûk
W. el-'Arîsh
W. el-'Akaba
el-'Akaba
W. Sûf
J. Bishr
Nakb Silfeh
Bîr Abu Suêra
W. Werdân
W. el-'Amâra
'Ain Hawâra
W. Ghurundel
W. Useit
J. Wuta
W. Wuta
J. Hammam Fir'aûn
1587
W. Thal
W. Shebêkeh
W. Homr
Sarbût el-Jemel
1797
W. Suwîk
Sarbût el-Khâdem
W. Barak
W. Sheikh
Nakb el-Budra
Maghâra
W. Sidr
W. Mukatteb
Râs Abu Zenîmeh
J. Zaferâneh
J. Khalâla
BAHR SUEZ
J. Subiân Dabbiya
J. Jugêmileh
W. Abu Tarfân
Nakb er-Râkineh
Nakb el-Warsah
Nakb el-Mrêkhi
W. el-Mrêkhi
J. Dhalal
W. Siyeh
W. Keneh
W. el-Ghabbiyeh
J. el-'Abrak
4152
W. el-Biyâr
W. ez-Zalaka
'Ain Khadra
W. el-'Ain
W. es-Sawân
W. el-'Atiyeh
W. el-Ghazâl
'Ain en-Nuêbeh
W. Wetir
W. el-Muhâs
W. Merâkh
I. Jesîret Fir'aûn
Kal'at el-Akaba
Ru. of AILA
W. el-'Araba
W. Ghadiân
W. Beyâneh
Tuarif el-Belâd
Tarf er-Rakn
Bîr Korêsh
Bîr eth-Themed
W. el-Ethreti
W. el-Erta
W. Adhbeh
J. es-Sueikeh
Râs el-Kâ'a
W. Lehiâneh
W. Abu Talha
W. el-Ghadaghidh
W. el-Ghubâi
W. el-Jerâfeh
W. Ghorêr
W. el-'Arîsh
W. Rawâk
ARABA
KUS
Ferân
Sheikh Sâlih
W. Selâf
The

SINAI PENINSULA.
Scale 1:1.500.000.
Hours of Camel travelling.
Engl. Miles.
Drawn by H. Kiepert.
Geograph. Instit. of Wagner & Debes, Leipzig
GULF OF SUEZ
(Sinus Heroöpoliticus)
BAHR HIJÂZ
RED SEA
(SINUS ARABICUS)
BAHR
Sinus
Desert of el-Kâa
J. Serbâl
8712
Fîrân
1610
J. el-'Araba
Râs Jihan
W. Selâf
Shekh Sâlih
Nakb el-Hawa
5222
Sinai Monastery
J. Mûsa
J. Katherîn
8536
J. Um Iswud
8236
J. Medsûs
6532
J. Farâni
6917
J. 8449
Um Shômar
J. Nâkûs
Tûr
W. Isleh
7885
J. Thebt
Krên Utûd
W. Bedr
W. Letih
W. Sahara
W. Ithmid
W. Adaui
W. Kid
W. esh-Sherm
W. Khashâb
J. Sôra
Nakb
Sherm
Râs Mohammed
Dhahab
Makna
Râs Fartak
Tîrân
Sanâfir
Shushua
J. Ghârib
J. ed-Dibb
J. ez-Zeit
J. Enned
Um Kirsh
Kesûm
Jôbal
Toâl
Sheduân

water and is adapted for cultivation in a very few spots only. About 4-5000 Beduins, called Ṭowâra ('Folk of the Mountain Ṭôr', *i.e.* Sinai), manage to obtain a livelihood in it. The peaceful tribes of the W. hunt the mountain-goat, convey millstones, charcoal, and other wares to Egypt, and conduct pilgrims (chiefly of the Greek faith) to Mt. Sinai. The tribes in the E. are of a wilder and more warlike character. Each tribe has its particular district, the boundaries of which are indicated by stones at doubtful points. These Beduins have long professed Islâm, but know little or nothing of the prophet and his religion. They are seldom seen to pray, but they celebrate festivals to Ṣâliḥ and Mûsâ (Moses), their national saints, and sacrifice animals in their honour.

The Mount Sinai Group. 'This huge range, composed of primæval gneiss and granite, or, in more precise geological terminology, of colourless quartz, flesh-coloured felspar, green hornblende, and black slate, rising in majestic and precipitous masses and furrowed by vertical clefts, extends from Serbâl to the Om Shomar, and from the Om Shomar to the Râs Moḥammed. Since the time of their formation these crystalline masses have undergone no geological change, but have reared their summits above the ocean from the beginning of time, unaffected by the transitions of the Silurian or Devonian, the Permian, Triassic, or chalk periods. At the base only do these venerable mountains show any trace of alteration. Thus the Red Sea has on one side thrown a girdle of coral around Mount Sinai, and so in recent times produced a coast district; while towards the N. the sea, during the chalk period, has formed the limestone plateau of the desert of Tîh (5900 ft. above the sea-level), which stretches across the whole of Sinai to Mount Lebanon. The crystalline masses of the Sinai chain, which extend from N. to S. for a distance of about 40 M., exhibit no great variety. The whole range forms a central nucleus traversed by diorites and porphyries' (O. Fraas).

History. The peninsula has never played a prominent part in history. The Egyptian rulers carried on mining here (p. 189), and in the period of the Hyksos the mountain-tribes succeeded for a time in shaking off the Egyptian yoke. Ramses II (ca. B.C. 1324-1258), who is frequently identified with the oppressor of the Jews in the Bible narrative, is the last Pharaoh named on the inscriptions. With regard to the wanderings of the Israelites in Sinai, it must be admitted that the attempts to identify the localities mentioned in the Book of Exodus are quite futile. The Mount of Lawgiving, named *Horeb* in some places and *Sinai* in others, was placed by the older tradition near the S. boundary of *Judah;* it was not till after the Captivity that it was assigned to the Sinai Peninsula, and the list of the stations of the Israelite wandering in the desert also belongs to this period. After the middle of the 4th cent. the peninsula was gradually peopled with Anchorites and numerous Cœnobites, who were bound by a common monastic rule. They suffered much from the attacks of the Saracens and Blemmyes. Terrible massacres of the monks of Sinai were perpetrated by the Saracens in 373 and 395 or 411, of which Ammonius and Nilus, two eye-witnesses, have given accounts. The castle erected by Justinian (p. 198) ultimately afforded them some protection against these onslaughts. At a later

date the Monastery of St. Catharine was the only spot in the peninsula that was not submerged by the advancing tide of Islâm.

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1. From Suez to Mount Sinai viâ Maghâra and Wâdi Fîrân.

8 DAYS. — 1st Day. It is customary to start in the afternoon and go no farther than *'Ain Mûsâ* (2½ hrs.). — 2nd Day. From 'Ain Mûsâ to the beginning of the *Wâdi Werdân* (p. 187), 8 hrs. — 3rd Day. From the beginning of the Wâdi Werdân to *Wâdi Gharandel* (p. 187), 7¾ hrs. — 4th Day. From Wâdi Gharandel to *Râs Abu Zenîmeh* (p. 188), 8¾ hrs. The 4th day may be divided into two days, if the *Jebel Hammâm Far'ûn* (p. 188) is to be visited. The best camping-place is at the mouth of the *Wâdi Kuweiseh*. — 5th Day. From Râs Abu Zenîmeh to the mines in the *Wâdi Maghâra* (pp. 189, 190), 8¼ hrs. — 6th Day. From Wâdi Maghâra to the hill of *El-Meharret* in the *Wâdi Fîrân* (p. 191), 9 hrs. The 6th day's journey should be divided into two parts by those who are specially interested in the mines of the Wâdi Maghâra and the inscriptions in the Wâdi Mokatteb. On the 7th day we then arrive in good time at the *Oasis of Fîrân* (p. 192). — 7th Day. From the hill of El-Meharret to the end of the *Wâdi Selâf* (p. 194), 7¾ hrs. The traveller who desires to ascend Mt. Serbâl (p. 193) should devote this day to the excursion, giving notice to the Beduins of his intention on the previous day. They will then provide guides, and pitch the tents near the best starting-point for the ascent, which should be begun at an early hour. — 8th Day. Over the Nakb el-Hâwi (p. 195) to the *Monastery of Sinai* (p. 198), 4½ hrs. If the easier route from the Oasis of Fîrân through the Wâdi esh-Sheikh (p. 206) to the monastery (12¾ hrs.) is preferred, the party should encamp on the 7th day by the defile of El-Watîyeh (9 hrs.; p. 207).

Suez (Hôtel Bel-Air; Hôt. Bachet), see *Baedeker's Egypt.* — We are rowed across the shallows lying between the town and the harbour island, then, turning to the left, enter the Suez Canal, and row to the N. to the landing-place, which is about 6½ M. from the Springs of Moses. The whole of the route thither by land traverses the sand of the desert, skirting the sea. Towards the W. tower the dark masses of the Jebel 'Atâka. To the left rise the yellowish ranges of the *Jebel er-Râha*, belonging to the chain of the Jebel et-Tîh.

The **Springs of Moses** *('Ayûn Mûsâ)* form an oasis of luxuriant vegetation, about five furlongs in circumference. Lofty date-palms and wild palm-saplings, tamarisks, and acacias thrive in abundance; and vegetables are successfully cultivated by the Arabs. The springs, varying in temperature from 70° to 82° Fahr., are situated among the gardens, which are enclosed by opuntia hedges and palings. Some are only slightly brackish, while others are undrinkably bitter. The largest, in the garden farthest to the S., is said to have been the bitter spring which Moses sweetened by casting into it a particular tree (Ex. xv. 23 et seq.). The traveller may here rest and partake of coffee. — A mound, ca. 10 min. to the S.E. of the gardens, which is about 15 ft. high and is marked by a solitary palm-tree

commands a fine view. The pool on the top of the mound is one of the most characteristic of the springs, and is full of animal life.

Beyond ʿAyûn Mûsâ the route traverses the *Wâdi el-ʿIrân*, and afterwards an undulating region. On the hillsides specimens of isinglass-stone are frequently found. To the right stretches the sea, beyond which rise the spurs of the ʿAtâḳa mountains; on the left are the heights of the Jebel er-Râḥa, and, farther on, those of the Jebel et-Tîh (p. 184). About 9 M. from ʿAyûn Mûsâ begins a monotonous tract, which extends for a distance of over 20 M. in the direction of the *Wâdi el-ʿAmâra*. Near the beginning of the plain, the so-called *Derb Farʿûn* (or 'road of the Pharaohs'), skirting the coast, diverges to the right to the Jebel Ḥammâm Farʿûn (p. 188), while another route to the left leads to the Jebel er-Râḥa and the desert of Et-Tîh. We follow the camel-track between these two.

We next cross (2 hrs.) several wâdis, the most important of which is the broad *Wâdi Ṣudûr*, adjoined by the *Jebel Bishr* or *Ṣudûr* on the left, and separating the chains of Er-Râḥa and Et-Tîh. After a journey of fully 5 hrs. from the beginning of the plain we reach the **Wâdi Werdân**. The surface of the desert is sprinkled at places with sharp flints, which may be fragments of nodules burst by the heat, and resemble arrow-heads, knives, and the like.

We traverse the Wâdi Werdân in $1\frac{1}{4}$ hr. On the left the hills of the *Jebel Wuṭa*, which belong to the Tîh chain, approach the route, and we obtain a fine retrospect of the Jebel Ṣudûr (see above). The light-coloured limestone hills, and the whitish-yellow surface of the desert, present a remarkably colourless appearance.

The desert is not entirely destitute of vegetation, especially in spring. One of the commonest plants is the *Beiṭarân* (Cantolina fragrantissima), of which the camels are very fond, and which is full of aromatic juice; it is collected by the natives in the N. part of the peninsula. Golden colocynths (*Ḥanẓal*; Citrullus colocynthis) are sometimes seen lying on the wayside. The dried shells are used by the Beduins for holding water, or as a receptacle for butter. The inside of the fruit is used as a medicine. The *Seyâl* (p. 170) occurs frequently farther to the S.

The ($2\frac{1}{2}$ hrs.) **Wâdi el-ʿAmâra**, and beyond it the *Ḥajar er-Rekkâb* ('rider's stone'), consisting of several masses of rock, are next reached. The ground becomes more undulating. In the distance, to the S., rise the Jebel Ḥammâm Farʿûn (p. 188) and the long Jebel Gharandel (see below). In less than 2 hrs. we next reach the sand-hills in the *Wâdi Ḥawâra*, on the summit of which a bitter spring rises, supposed by some to be the Biblical *Marah* (Ex. xv. 23-25). Immediately before us rises the curiously shaped *Jebel Gharandel* (Gerendel, Kharandel, Gurundel), the name of which occurs at an early period. The **Wâdi Gharandel** (reached in 2 hrs. more) is used as a camping-place on account of its supply of slightly brackish but drinkable water. The vegetation here is pleasing. Among the plants are several lofty and bushy palms, seyâl-trees, gharḳad-shrubs, and tamarisks. The remains of two hermit-cells, hewn in the rocks, are not worth visiting.

The route, farther on, at first ascends slowly. In 1 hr. we reach the sepulchral mound of *Ḥoṣân Abu Zenneh* (horse of Abu Zenneh), on which the Beduins, in passing, throw a stone or a handful of sand, as a mark of contempt, exclaiming — 'here is food for the horse of Abu Zenneh.' The story goes that an Arab called Abu Zenneh cruelly rode his mare to death, and then marked the marvellous length of her dying leap with stones. — A little farther on we obtain a fine view: facing us rises the triple-peaked Ṣarbûṭ el-Jemel (p. 209), to the S.E. tower the summits of the Jebel Serbâl and the Jebel el-Benât, to the left are the heights of Et-Tîh, and to the right the Jebel Ḥammâm Far'ûn and Jebel Uṣeiṭ. We next cross the *Wâdi Uṣeiṭ*, which contains several pools of water and palm saplings. About 2 hrs. beyond the Ḥoṣân Abu Zenneh we enter the *Wâdi Ḳuweiseh*, a spacious basin enclosed and traversed by low sand-hills, and lying at the base of the Jebel Uṣeiṭ and Jebel Ḥammâm Far'ûn.

The **Jebel Ḥammâm Far'ûn** (1567 ft.; ½-1 day; provisions should be taken), or the '*Bath of Pharaoh*', is most conveniently ascended from this point, and is chiefly interesting to geologists. On the side next the sea there are several weak saline springs, which are used by the Arabs as a cure for rheumatism. Some of them attain a temperature of 157°. Before using the water the Arabs are in the habit of presenting a propitiatory cake or other offering to the spirit of Pharaoh, who is to be eternally boiled here for his sins.

The route continues to follow the Wâdi Ḳuweiseh for 1¼ hr., and then crosses the *Wâdi et-Tâl*, a valley of considerable breadth, which descends to the sea towards the S.W. in the form of a narrow gorge. After ½ hr. we reach the *Wâdi Shebeikeh*. In ¾ hr. more we reach the junction of this valley with the Wâdi el-Ḥomr (p. 209).

We follow the valley descending towards the sea, now called the **Wâdi Ṭayyibeh**, with numerous windings, several springs of bad water, and a few stunted palms. The valley is enclosed amphitheatrically by barren slopes of whitish-yellow sand and by rocks. A striking appearance is presented by the *Jebel Ṭayyibeh*, situated near the sea, and consisting of oblique strata of different colours; the lowest of these is golden yellow, surmounted in turn by red, rusty black, and yellow layers. After 1¾ hr. the valley expands, and we approach the open sea, washing the banks of the sandy plain of *El-Meḥâir*. After a walk of 1½ hr. along the coast we reach the **Râs Abu Zenîmeh**, which still bears the tomb of the saint, and affords a beautiful and sheltered camping-ground. At this spot some authorities locate the *Reedy Sea* of the Bible (Numb. xxxiii. 10). In ancient times the roads, by which ore and stone were brought from the mines of the Wâdi Maghâra and Ṣarbûṭ el-Khâdem for farther conveyance by water, converged here.

Beyond Abu Zenîmeh the route skirts the sea for 1½ hr. From time immemorial Sinai travellers have here amused themselves by picking up shells. To the left of the route rise curiously formed yellowish limestone hills piled up in strata, and apparently resting on gigantic, shell-shaped pedestals. At the S. end of these

hills rises the *Jebel en-Nokhel*, a bold eminence abutting so closely on the sea that it is washed by the waves at high water, in which case the traveller must cross it by a path ascending in steps.

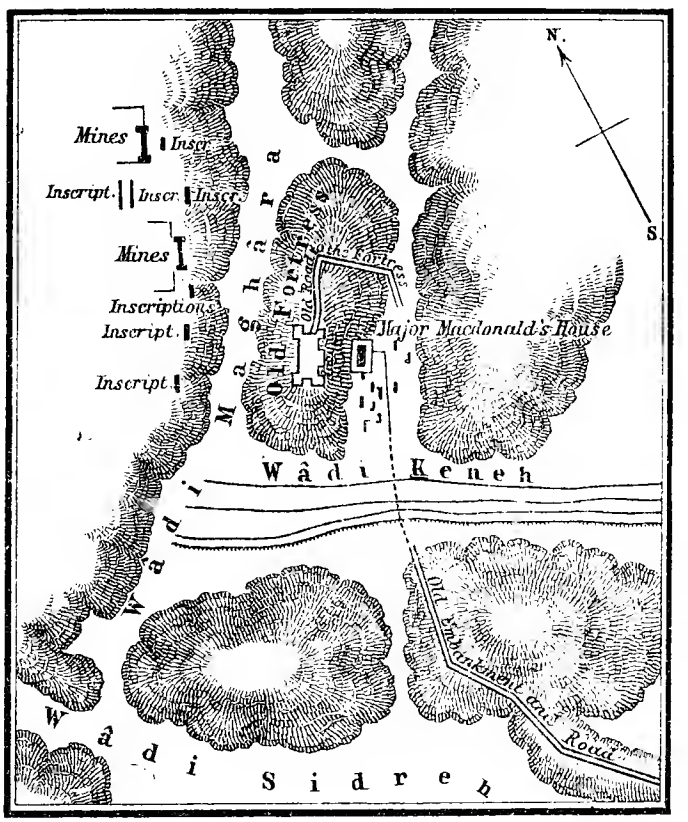
Beyond this hill we reach a plain, called *El-Markha*, of considerable extent, and not destitute of vegetation. It is bounded on the N.E. by the black *Jebel el-Markha* (590 ft.). Proceeding to the S.E. for 2¼ hrs. more, we at length reach the more mountainous part of the peninsula, which we enter by the valley named *Ḥanak el-Laḳam*. After ¾ hr. we reach the mouth of the *Wâdi Baʿbaʿ* on the N. (left), which is commanded by the dark *Jebel Baʿbaʿ*, while on the S. (right) begins the *Wâdi Shellâl*. Traversing the latter, we next enter the **Wâdi Budra**. The winding route ascends gradually. We pass several mountain-slopes resembling huge walls of blocks of stone, artificially constructed. Farther on we observe grey and red granite rocks amidst other formations. In every direction lie long heaps of black, volcanic slag. Beside them lie numerous fragments of brown, grey, and red stone, including felsite porphyry, which is remarkable for the bright, brick-red colour of the orthoclase felspar. After 1¼ hr. we come to a frowning barrier of rock. A steep bridle-path ascends to the pass of **Naḳb el-Budra** (1263 ft.), which was traversed in ancient times by the road from the Wâdi Maghâra to the sea (comp. p. 188). The (¼ hr.) summit of the pass commands a fine retrospective view of the wild Wâdi Budra, the Râs Abu Zenîmeh, the Jebel Ḥammâm Farʿûn, and the sea. Beyond the pass the valley is called the *Wâdi Naḳb el-Budra*, through which we descend in 1¼ hr. to the *Wâdi Sidr*, a winding valley enclosed by rocks of red granite. We soon reach the *Wâdi Umm Ṭemân* on the left, where Messrs. Palmer and Wilson (in 1869) discovered mines similar to those at Maghâra. The (¾ hr.) *Wâdi Maghâra* next diverges to the left. This has been identified by many authorities with the ancient *Dophkah* in the *Wilderness of Sin* (Num. xxxiii. 12). At the angle formed by the Wâdi Maghâra with the *Wâdi Jinneh* (*Ginne* on the maps), descending from the E., are situated the famous old —

Mines of Maghâra, which deserve a visit (2 hrs.).

According to the inscriptions in the mines, Snefru, the first king of the 4th Dynasty (ca. 2500 B.C.), carried on mining here. The next are Khufu (Kheops), the builder of the Great Pyramid of Gîzeh, several monarchs of the 5th and 6th Dynasties, and Usertesen II. and Amenemhet III., of the 12th Dynasty. During an expedition to Maghâra, undertaken in 1904 for the Egypt Exploration Fund, Prof. Flinders Petrie found that many of the ancient inscriptions had been destroyed or injured by a modern mining company. Eleven, which remained intact, were removed to the Cairo museum. A pillar here dates from the time of Ramses II. (ca. B.C. 1324-1258). Reliefs on the rocky walls show how the people were forced to work in the mines. A gigantic Pharaoh is shown grasping the necks of a number of the vanquished with one hand, while with the other he brandishes a weapon. Sacrifices, festivals, and a visit paid to the mines by inspectors are also represented. — The mineral obtained here is called *Mafkat* in the inscriptions; it was not, however, emerald, but a kind of malachite

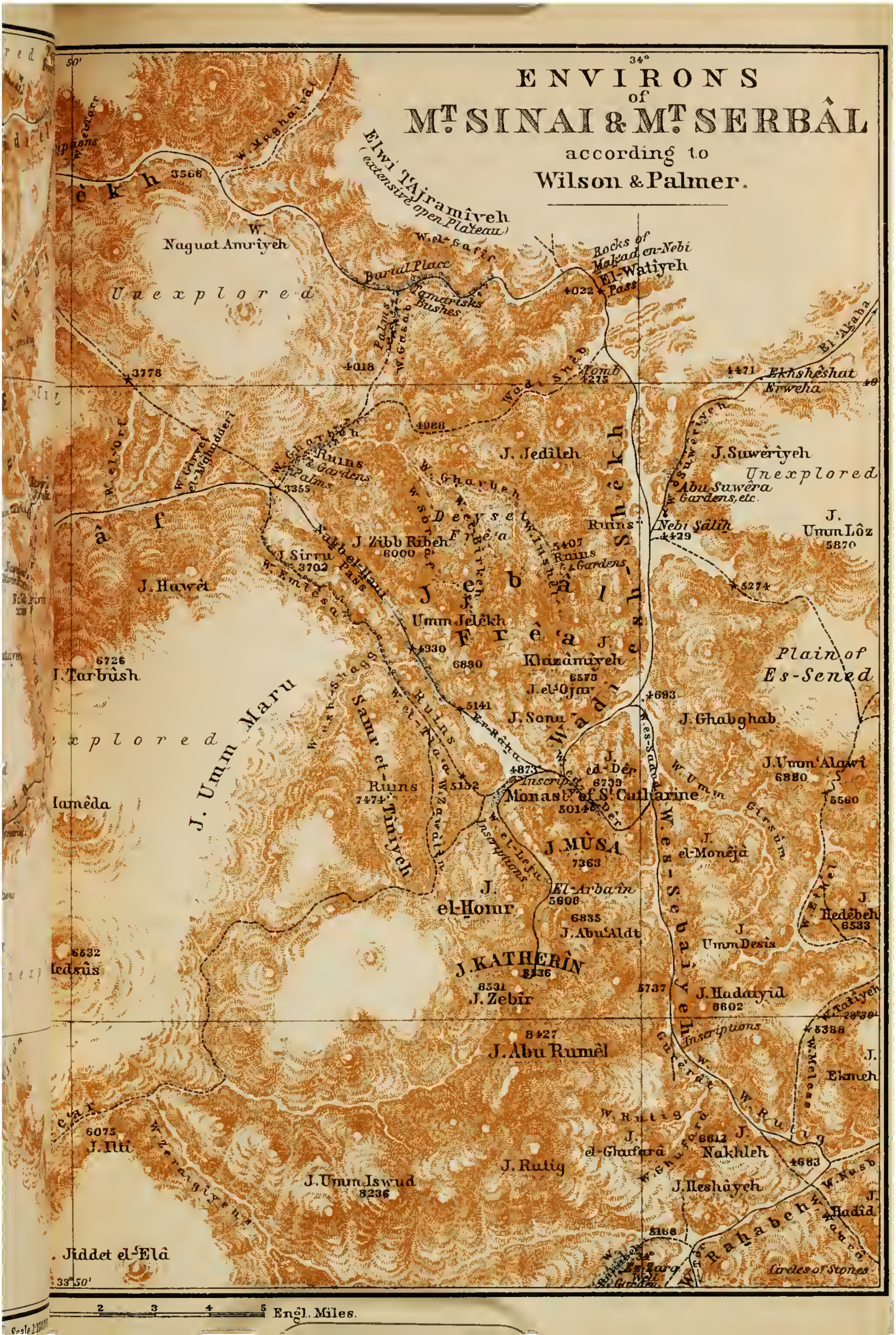
(probably the 'false emerald' of Theophrastus). Pieces of green glass of the early Egyptian period are still preserved. The copper-green named 'chrysocolla' was probably another form of this mineral.

The brown and brick-red slopes of the Wâdi Maghâra rise precipitously to a considerable height. They belong partly to the sandstone, and partly to the granite formation. The mines are situated on the slopes on the N.W. side, about 145 ft. above the bottom of



the valley. The shaft penetrates the rock to a considerable depth, being very wide at first, but afterwards contracting. Numerous pillars have been left for the support of the roof; old chisel-marks are still observable. At many places the reddish stone contains small bluish-green, very impure turquoises, which may easily be detached with a penknife. These stones lose their colour entirely after a few years. The Beduins frequently offer for sale large, but worthless, turquoises at exorbitant prices. Clambering up the rugged slope of the hill from the entrance to the mines, we reach a number of figures engraved on the rock, discovered by Prof. Palmer, and consisting of the hawk, the bird sacred to Horus, five human forms, and some illegible hieroglyphics. The hill opposite the entrance to the mines is crowned with the remains of a fort and of the mining settlement of the period of the Pharaohs. Here also are found various tools of flint, particularly arrow-heads and sharp instruments, which were

Unexplored
Wâdi el-Khudâr
Wâdi es-Sheikh
Wâdi Feirân
Wâdi el-Ajrâ
Wâdi Hebrân
Desert of el-Kâ'a
Oasis of FEIRÂN
Pass of El-Buweb
Valley El-Heswen
Ruins
Hesel-Khettâtîn Rocks
Inscriptions
Umm el-Bârid 4300
J. Sullâ 4252
J. Umm Lahm 4167
J. Seraibil es-Sughêreh 5481
J. SERBÂL 6712
Bedhat Umm-Takha 6282
Nawâmis (Stone Huts)
Nakb Ajâweh 3289
J. Jebâa
Ruins
J. Watâyeh
J. Sigilliyeh
Circles of Stones
J. Ramâz
J. Wirga
J. Hebrân
J. Khurr
Tamarisks
Palms
W. Abu Kherjân
W. Jebâa
W. Sigilliyeh
W. Ramâz
W. Wirga
W. Hebrân
W. Gasûb
W. Khurr
W. Wijrân
W. Tôr
28°30'
Routes described in Handbook.
Other practicable Routes.
Geograph. Instit. of Wagner & Debes, Leipzig.
Scale 1:250.000


ENVIRONS
of
Mt. SINAI & Mt. SERBÂL
according to
Wilson & Palmer.
Elwi 'l-Ajramîyeh
(extensive open Plateau)
Naguat Anuriyeh
Unexplored
Burial Place
Tamarisks Bushes
Rocks of Makad en-Nebi
El-Watîyeh Pass
Tomb
Ekhsheshat Erweha
El-Akaba
J. Jedîleh
J. Suwêriyeh
Abu Suwêra Gardens, etc.
Nebi Sâlih
J. Umm Lôz
J. Zibb Ribeh
J. Sirru
Nakb el-Hawa Pass
J. Hawêt
Umm Jelêkh
Jebel Frê'a
Khuzâmiyeh
Plain of Es-Sened
J. Tarbûsh
J. el-Ojar
J. Sona
J. Ghabghab
J. Umm Maru
Ruins
Wadi esh-Shêkh
J. ed-Dêr
Monast. of St. Catharine
J. Umm 'Alawi
J. MÛSA
J. el-Monêja
El-Arba'în
J. el-Homr
J. Abu 'Aldt
J. Umm Desis
J. Hedêbeh
J. KATHERÎN
J. Zebîr
J. Hadaiyid
Inscriptions
J. Abu Rumêl
J. Ekmeh
J. el-Ghafara
J. Nakhleh
J. Rutig
J. Umm Iswud
J. Heshâyeh
J. Iti
J. Hadid
Jiddet el-Elâ
Circles of Stones
Engl. Miles.

perhaps used for engraving inscriptions. On the farther side of the hill is the ruined house of Major Macdonald, who made an unsuccessful search for turquoises in the old mines in 1863. There is a spring about 25 min. distant from the house.

A little beyond the mouth of the Wâdi Maghâra the *Wâdi Sidr* turns to the S., skirting the *Jebel Abu ʿAlâḳa* (2620 ft.), and after fully an hour leads to a large tableland. To the E., opposite to us, is the mouth of the *Wâdi Nebaʿ*, and to the S. lies the **Wâdi Mokatteb**, *i.e.* 'Valley of Inscriptions', which we now follow. On the W. side of this broad valley rises the *Jebel Mokatteb* (2380 ft.), at the foot of which are strewn blocks of sandstone, several of them bearing the famous so-called 'Inscriptions of Sinai'.

Most of the *Sinaitic Inscriptions* are in the Nabatæan character, others in Greek, and a few in Coptic and Arabic. The small figures, which are entirely destitute of artistic value, represent armed and unarmed men, travellers and warriors, laden and unladen camels, horses with and without riders and attendants, mountain-goats, ships, crosses, and stars. A priest with raised arms, and an equestrian performer, are worthy of notice. Cosmas (Indicopleustes, or the 'Indian Traveller'), who visited the Peninsula of Sinai in A.D. 535 and saw these inscriptions, believed them to have been executed by the Israelites during the Exodus. Later investigations, however, have ascertained that they date from the first four centuries of the Christian era; and that the authors of these inscriptions were simple travellers. The Nabatæan inscriptions are pagan, but the Greek inscriptions were added by Christian pilgrims. By the figure of a 'Diakonos Hiob' a soldier, who was hostile to the Nazarenes, has written: — 'a bad set of people these; I, the soldier, have written this with my own hand.'

The S. entrance to the Wâdi Mokatteb, a valley about $4^1/_2$ M. in length, is closed by a spur of the *Jebel Mokatteb*, which our route crosses. Beyond the pass (1520 ft.), whence we obtain an excellent survey of the imposing mass of Mt. Serbâl, the route traverses heights and hollows strewn with small stones. The red rubble looks like fragments of bricks, and the slopes resemble dilapidated walls of loose stones.

After $^3/_4$ hr. we enter the **Wâdi Fîrân**, which is probably the most important in the peninsula. It begins above the Oasis of Fîrân, at the base of the Serbâl. The granite slopes, flanking the valley, are not far apart at places, while in other parts the valley expands to a considerable width. The grey primitive rock, veined with reddish-brown porphyry and black diorite, rises in picturesque forms; these veins run almost invariably from N. to S. The picturesqueness of the scene is greatly enhanced by the imposing summits of the barren mountains towering above the slopes of the valley to the south. At the entrance of the valley, where at the foot of the *Jebel Nesrîn* the small *Wâdi Nesrîn* opens on the left, are several ancient tombs. On our right next diverges the *Wâdi Nedîyeh*, on the left the *Wâdi er-Remmâneh* and the *Wâdi Mokheires*, and to the right again the *Wâdi el-Fesheiḥeh*, the last two being commanded by peaks of the same names. The next valleys on the right are the *Wâdis ed-Deir*, *Nehbân*, *Eṭ-Ṭarr*, and *Abu Gerrâyât;* and opposite the last opens

the *Wâdi Ḳoṣeir*. A little before reaching the oasis we pass a rock called the *Ḥeṣi el-Khaṭṭâṭîn*, which is entirely covered with small stones. According to the Beduins this rock is the one which yielded water when struck by Moses (comp. p. 205).

The plants of the desert now occur more frequently, and are of more vigorous growth; bushes of tamarisk, the nebḳ, the seyâl, and palm-trees, make their appearance, and the scene is enlivened by the notes of birds. With feelings of unmitigated delight, after a hot journey of more than 5 hrs. in the Wâdi Fîrân, we enter the **Oasis of Fîrân**, the 'Pearl of Sinai', and by far the most fertile tract in the whole peninsula. We first reach the dale of *El-Ḥesweh*, a few hundred paces only in length, watered by an inexhaustible brook which is suddenly swallowed up by the earth here. The gardens are watered by means of shâdûfs or buckets; the dates grown here are celebrated. On the roadside, and on the left slope of the valley, are Beduin huts, gardens, and the ruins of stone houses, dating from the time of the ancient Pharan (p. 193). In 1/4 hr. more we reach a second small group of palms, and for a few minutes we obtain a view of the W. side of Mount Serbâl. In 20 min. more we reach a wider part of the valley, in which the rocky and isolated hill of **El-Meḥarret** rises to a height of about 100 ft., bearing on its summit the traces of an early Christian monastery and church. Exactly opposite the ruin of the monastery the traveller should notice a very curious geological formation, consisting of a vein of green diorite in flesh-coloured porphyry, which is in its turn imbedded in grey-green mica-slate. The largest fragment of the ruins, called *Hererât el-Kebîr*, stands on the summit of the hill which the Beduins regard as the spot where Moses prayed during the battle with the Amalekites (Exodus xvii. 10), and at its base the relics of a large church are still traceable. Fragments of columns and ornaments, which once belonged to it, are to be found built into the walls of the houses. The *Wâdis Ejeleh* and *'Aleyât*, valleys diverging here, are watered in winter by streams from the mountains which are sometimes covered with snow. The best camping-ground is a little to the E. of the entrance to the Wâdi 'Aleyât, and in such a position as to command a view of the pinnacled summit of Mt. Serbâl (p. 193).

Leaving the hill of El-Meḥarret (see above), we proceed towards the N.E. under palm-trees. The ground becomes soft, and is carpeted with turf, moss, and reeds, interspersed with blue and red flowers. We pass rich fields of wheat, besides tobacco and other industrial crops; the bushes are enlivened by birds. After 1 hr. the palm trees cease, and are succeeded by a thicket of ṭarfa shrubs, which we traverse in 1/4 hr. Many of these shrubs assume the form of trees, 2 1/2-3 ft. in circumference. From the end of April to June the ṭarfa plants yield the well-known *Manna*. Minute holes are bored in the fine bark of the thin, brown twigs, by an insect (Coccus manniparus) which was first observed by Ehrenberg, and from the

almost invisible openings issues a transparent drop of juice, which then falls off and hardens in the sand. This sweet gum, resembling honey, is collected by the monks of Sinai and sold to pilgrims.

The Oasis of Fîrân was originally a lake, as is proved by the deposits of earth, 60-100 ft. in height, in the angles of the valley. After the barrier at Hererât had been removed, the brook still remained as a relic of the ancient lake, and its sudden appearance and equally sudden disappearance in the rock at El-Ḥesweh, were a constant source of wonder to the vivid imagination of the inhabitants of the desert. — Eusebius identifies the oasis as the scene of the great battle between the Amalekites and the Israelites (*Rephidim*, Ex. xvii. 8 et seq.; comp. p. 192). In the 2nd cent. A.D. Claudius Ptolemæus speaks of the town of *Pharan*, which soon became an episcopal see and the central point of the monastic and anchorite fraternities of the peninsula. Remains of old monasteries and hermits' cells are nowhere more numerous than here and on the rocky slopes and plateaux of the Serbâl. The council of Chalcedon accorded to the oasis an archbishop of its own, who, however, was subordinate to the recently founded patriarchate of Jerusalem. The Romans were nominally masters of Pharan, but in reality it was subject to the sway of the Saracen princes; and one of these, named Abokharabos, presented it to Justinian, who, as a reward, appointed him phylarch of the Saracens of Palestine. Early in the 5th cent. the monks and anchorites of Pharan began to embrace heretical principles, and we frequently hear of admonitions and threats directed by the orthodox synods and the Emperors against them as Monothelites and Monophysites.

The most conspicuous of the hills visible hence is the *Jebel et-Ṭâḥûneh* (or Mill Mountain), rising above the bed of the valley to a height of 700 ft., and crowned with the ruin of a handsome church. The steep path ascending to it is flanked with the remains of ancient chapels; and near it are many houses built of loose stones. The windows of these look towards the outside, and not into the court according to Oriental usage. Farther to the N. rises the lofty *Jebel el-Bint* (4915 ft.), or 'Mountain of the Virgin'. It is probably so called from a chapel of the Virgin situated on its summit. — On the N. side of the valley are numerous tombs, where the bodies had been buried in a line from E. to W., in coarse shrouds and coffins, of which traces remained when rediscovered by Palmer.

Mount Serbâl (6730 ft.) rises to the S. of the Oasis of Fîrân in the form of a broad, serrated pyramid. It was regarded by Eusebius and other old authorities as the Sinai of Scripture (comp. p. 185). The ascent is difficult and fatiguing, and should not be attempted, without guides. The expedition takes a whole day (the ascent 5 hrs.). Strong boots are essential. The route leads first through the *Wâdi ʿAleyât* on the N.W. side, traversing ridges of rocks, hollows, and ravines, and small plains watered with springs and richly clothed with vegetation. It passes several cells of anchorites and traces of walls, and then, for 3 hrs., ascends rapidly through the *Wâdi Abu Ḥamâd*. The highest of the five peaks which form the summit of Mt. Serbâl, and which are separated by deep ravines and chasms, is called *El-Meḍauwa* (the 'beacon-house'). Its ascent (¾ hr.) should not be attempted by persons inclined to giddiness. Free use should be made of the guide's assistance. The traveller

should observe the caverns in the rock which were once occupied by hermits, the ruins of their huts, the Sinaitic inscriptions, and the traces of old paths and of a flight of steps, particularly near the summit. On the lower terrace of the peak is an artificial circle of stones.

The *View from the summit is very imposing; towards three points of the compass the prospect is unimpeded, but towards the S. it is concealed by the intervening pinnacles of the higher Mûsâ group. Towards the E. we survey the Bay of 'Akaba; towards the N. lies the interminable desert plateau of Tîh, stretching to the distant heights of Petra; and towards the W. are the Gulf of Suez, and the hills between the Nile and the Red Sea. 'Every detail of these remarkable formations is distinctly visible hence. The wâdis, including the long, crescent-shaped Wâdi esh-Sheikh, are seen turning and winding in every direction. The innumerable hills stand forth in prominent relief, with well defined colours; the dark granite, the brown sandstone, the yellow desert, the strips of vegetation flanking the Wâdi Fîrân, and the solitary green spot occupied by the large groups of palms of Rephidim (assuming its identity to be established) are all surveyed at a glance'.

Adjoining the rocky slopes on the left rise numerous tent-shaped mounds of earth, upwards of 100 ft. in height, which Fraas takes to be the remains of ancient moraines. After 1/2 hr. the *Wâdi el-Akhḍar* (p. 207), leading towards the E., diverges to the left. Opposite to it opens the *Wâdi Rattameh*, to the right (W.) of which rises a hill, called the *Jebel el-Munâja*, *i.e.* 'Mountain of the Conversation' (between God and Moses). The Arabs still offer sacrifices here to Moses within a circle of stones on the summit of the hill, singing — 'O mountain of the conversation of Moses, we seek thy favour; preserve thy good people, and we will visit thee every year'. Farther to the E. we reach in 1/4 hr. the defile of *El-Buweib*, *i.e.* little gate, or *El-Bâb*, *i.e.* gate, where the valley contracts to a width of about 20 ft. The Wâdi Fîrân terminates here.

Two routes lead from El-Buweib to the Sinai monastery. The easier, through the Wâdi esh-Sheikh (11 hrs. to the monastery), is more suitable for the return-journey (comp. pp. 206 et seq.); the other (10 1/2 hrs. to the monastery), rougher but more picturesque, leads across the Naḳb el-Hâwi. We select the second of these routes.

We quit the Wâdi esh-Sheikh at (1/4 hr.) the entrance to the monotonous **Wâdi Selâf**, through which our route runs for nearly 6 hrs. On the right opens the *Wâdi er-Rimm*, ascending to Mt. Serbâl, and on the same side the *Wâdi Umm Tâkha*, containing several curious stone huts in the form of beehives, called 'nawâmîs', to which the absurd tradition (arising from the similarity of the Arabic words for 'flies' and 'tombs') attaches that the Israelites sought refuge in them from tormenting flies. In 2 hrs. we reach the *Wâdi 'Ejâwi*, through which the road from Ṭûr (p. 196) on the Red Sea joins our route from the S.W. Mt. Serbâl now at length becomes visible in all its majesty, and remains in sight behind us for 1/2 hr. We pass the *Wâdi Abu Ṭâlib* to the left, at the entrance of which the prophet Moḥammed, on his way to Syria (Shâm) in the service of his uncle Abu Ṭâlib, is said to have rested. Several

other small wâdis are passed on the right and left. At the upper end of the Wâdi Selâf there is a good camping-place, commanding a fine distant view of Mt. Serbâl.

At this point begins the ascent of the **Naḳb el-Ḥâwi Defile** (4930 ft.), occupying 2½ hrs. The camels progress very slowly, so that the traveller will find it pleasanter to dismount, and walk up the hill. The granite rocks on each side, weathered into singularly fantastic forms, are upwards of 800 ft. in height. The camel-path skirts the cliffs which bound the gorge, through which the winter-torrents often run so violently as to carry everything before them. The last part of the ascent is less precipitous, and we now observe a few traces of vegetation. The rocks here also bear some Sinaitic inscriptions (p. 191). At the upper end of the defile the barren cliffs of the Sinai group (p. 203) become visible, the Râs eṣ-Ṣafṣâf (p. 204) making an especially impressive appearance.

Our route now traverses the mountain-girt **Plain of Er-Râḥa,** which commentators regard as the camping-place of the Israelites while waiting for the promulgation of the law (comp. p. 206). A dark-green spot, in which antimony is probably to be found, is called *Koḥli* after that mineral. A block of rock (perhaps an old boundary stone), at the beginning of the plain, bearing peculiar marks, is the subject of an Arabian tradition, to the effect that the Gindî tribe struck their lances into this block in token of confirmation of the oath of their sheikh that the monks should never pass this stone. About 1½ hr. after leaving the summit of the Naḳb el-Ḥâwi we pass, on the left, the mouth of the Wâdi esh-Sheikh (p. 206), which is commanded by the Jebel ed-Deir (p. 206) on the E. The gorge, called the *Wâdi ed-Deir*, or the *Wâdi Shu'aib* (valley of Jethro), ascending gradually, and closed by the hill of Munâja, opens before us. To the left of its entrance rises the hill of *Hârûn*, on the summit of which Aaron (Hârûn) is said to have set up the golden calf. In the vicinity are the remains of stone huts. We enter the Shu'aib valley, flanked by enormous cliffs of reddish-brown granite, towering to a dizzy height. In ½ hr. more we reach the terraces of the green garden of the *Monastery of St. Catharine* (p. 199), which lies to the right of the path.

2. From Suez by Sea to Ṭûr, and thence to Mt. Sinai.

The route viâ Ṭûr (5-6 days) is of importance mainly for those travellers who can speak Arabic and have had sufficient experience to be able to procure camels for themselves in Ṭûr. All provisions and other necessaries for the journey must be brought from Cairo (comp. p. 184). Parties accompanied by a dragoman must send on the camels from Suez to Ṭûr in advance, a journey which occupies them three days.

The First Two Days are occupied by the sea-voyage to *Ṭûr*. We hire the boat (with 4 boatmen, ca. 125 fr.) in Suez with the aid of the British Consul. The master of the vessel should be required to provide himself with the necessary ship's documents. At the time of the Mecca pilgrimages (p. 196) the steamers may be used. The afternoon of the second day

and the THIRD DAY are occupied with the excursion to the *Jebel Nâḳûs* (p. 197), and with the preparation for the continuation of the journey. Camels are always to be had in Ṭûr, but good saddles are rare. Travellers who can speak Arabic or modern Greek will find the letter of introduction to the convent on Mt. Sinai (p. 184) also of use with the monks at Ṭûr. — The FOURTH, FIFTH, and SIXTH DAYS are occupied by the land journey to Sinai. This may be made either viâ the *Wâdi es-Slei* (p. 197), or more conveniently viâ the *Wâdi Hebrân* (p. 198; 9 hrs.), and then viâ the *Wâdi Selâf* (p. 194; 10 hrs.) and the plain of *Er-Râḥa* (p. 195) to the *Sinai Monastery* (5½ hrs).

SEA VOYAGE TO ṬÛR (15-30 hrs.). — The start from *Suez* (see *Baedeker's Egypt*) is usually made towards evening. On the right rises the Jebel ʿAtâḳa (p. 186), with the promontory of the same name, and to the left are the palms of ʿAyûn Mûsâ (p. 186), beyond which is the low chain of the Jebel et-Tîh (p. 184). Farther on, to the right, in the foreground, is the lighthouse of *Râs Zaʿferâneh*, opposite to which, on the left, is the *Jebel Ḥammâm Farʿûn* (see p. 188), abutting on the sea. The bay expands. To the right, in the foreground, rises the huge and picturesque *Jebel Ghârib* (about 5900 ft. in height), at the foot of which is a second lighthouse. On the left are the conical peaks of the *Jebel el-ʿAraba*, the base of which we now skirt. Beyond the Jebel Ghârib, which becomes more and more prominent, rises the tableland of *Jebel ez-Zeit*, which yields petroleum. The chain of Jebel el-ʿAraba is prolonged by the sandy *Jebel Nâḳûs* (p. 197), and the *Jebel Ḥammâm Sidna Mûsâ* (see below). We at length come in sight of the palm-groves and buildings of Ṭûr, beyond which lies the sterile desert of *El-Ḳâʿa* (p. 197); above the latter tower the imposing mountains of *Serbâl* (p. 193) on the left, and of *Umm Shômar* on the right, between which appear the mountains of Sinai.

Ṭûr affords the only good anchorage in this part of the Red Sea, besides Suez. The harbour is admirably protected by coral reefs, which, however, are dangerous to those unacqainted with their situation. Excellent fish, numerous shells, and interesting marine animals abound here. Ṭûr is the chief quarantine station of the Mecca pilgrims. On the arrival of the pilgrims the desert to the S. of Ṭûr presents a scene of great animation. Long rows of tents, arranged in groups, afford ample accommodation for the largest concourse of pilgrims, while the throng is swelled by traders from Suez and Cairo, who sell their inferior wares at the most exorbitant prices. On the side next Ṭûr is the camp of the soldiers who maintain the quarantine.

To the N. of the town the *Jebel Ḥammâm Sidnâ Mûsâ* ('Mountain of the Baths of our Lord Moses'; ca. 395 ft.), a spur of the low range of coast-hills, projects into the sea. At the foot of this hill lie sulphur-springs of the temperature of 81-83°, which are used by the natives chiefly as a cure for rheumatism. The *Ḳalʿat et-Ṭûr*, a castle erected by Sulṭân Murâd, is in a dilapidated condition. Most of the palm-plantations belong to the monks of Mt. Sinai, and are

managed by their servants. The *Greek Convent* at Ṭûr, which is connected with the Sinai Monastery, is modern and uninteresting. The caravans between the sea and the monastery are conducted by the Beduins of the convent.

About a mile to the N.W. of the town lies the palm-garden of *El-Wâdi*. In the limestone slopes of the Jebel Ḥammâm Sidnâ Mûsâ (p. 196) are numerous dilapidated hermitages, with Christian crosses, and several Greek and Armenian inscriptions, dating from A.D. 633. To the N. rises the *Jebel Mokatteb*, which boasts of several Sinaitic inscriptions (p. 191).

A visit should be paid to the **Jebel Nâḳûs**, or 'Bell Mountain', 4½ hrs. distant by camel from Ṭûr and about 1 M. from the shore of the Red Sea. On ascending, in dry weather, we hear a peculiar sound, resembling that of distant bells, which gradually increases until it terminates in a strange kind of roar. This phenomenon is caused by the sand falling into the clefts of the sandstone rock on which it lies. The Arabs believe that the sounds proceed from a monastery buried under the sand.

From Ṭûr to Mt. Sinai there are two routes, one through the Wâdi Ḥebrân (p. 198), the other through the Wâdi es-Slei. The start should be made at a very early hour, in order that the desert *El-Ḳâ'a*, which forms the first part of each route, may be crossed before the heat of the day. The route to the Wâdi es-Slei leads to the E., through the gradually ascending desert, in the direction of the huge *Jebel Umm Shômar* (p. 206). On reaching (ca. 6 hrs.) the base of the mountain, we descend very rapidly into a basin resembling the bed of a lake, which has been formed by the mountain-torrent issuing from the Wâdi es-Slei. At the bottom of this basin we enter the narrow, rocky defile of the **Wâdi es-Slei**, one of the most romantic ravines in the whole peninsula. After ascending this gorge with its turbulent brook for half-an-hour we reach a charming resting-place where there is excellent water. The brook sometimes disappears altogether in the upper parts of the valley, but there is water enough everywhere to support the vegetation, which is very luxuriant at places. Palms and numerous tamarisks thrive in the lower part of the valley. The rider must dismount at the most difficult parts of the ravine as he proceeds. About 1½ hr. from the entrance of the valley the route divides, and we turn to the left. At the next bifurcation, 10 min. farther on, our route leads to the right. We enter a rocky gorge which alternately contracts and expands. We pass a few palm-trees, many tamarisks, Solaneæ, and thickets of reed. At the next bifurcation (1 hr.) we turn to the right. We pass (20 min.) the precipitous bed of a torrent on the right, and then a second descending from a curious-looking hill crowned with a huge mass of rock. The valley, which now takes the name of *Wâdi Ṭarfa*, becomes wilder and more barren. After 5-6 hrs. we enter the broad *Wâdi Raḥabeh*, and traverse an open and undulating basin for 6 hrs. more, first towards the N.E. and then towards the N.W., and at length reach the *Wâdi Sebâ'îyeh* (p. 206), at the S.E. base of the *Jebel Mûsâ*. [Towards the N. the Wâdi Sebâ'îyeh is connected with the Wâdi esh-Sheikh by the *Wâdi es-Sadad*; comp. p. 206.] A saddle of moderate

height separates the Wâdi Sebâʿîyeh from the Wâdi ed-Deir (p. 195). To the left, on the precipitous Jebel Mûsâ, we perceive the zigzags of the road constructed by ʿAbbâs I. Pasha (p. 202). We at length descend the narrow *Wâdi ed-Deir (Shuʿaib)*, and reach the *Monastery of St. Catharine* (see below).

The route viâ the Wâdi Ḥebrân leads to the N. from Ṭûr, ascending a gradual slope with a saline soil to (1 hr.) *Umm Saʿad*, where a spring of fresh water affords support to a few families. The water-skins should be filled here. We now follow the road of ʿAbbâs Pasha (comp. p. 202), which crosses the desert of *El-Ḳâʿa*. For the first hour or two we pass a number of dûm-palms, but these also at length disappear. A single seyâl-tree stands about halfway, but otherwise we are surrounded by the hot desert, which is at first covered with fine sand, afterwards with rubble, and at length with enormous blocks of stone. The **Wâdi Ḥebrân** is reached in 7-8 hrs. from Umm Saʿad. At the point where it issues from the mountains it is a deep and very narrow rocky ravine, through which water runs during most of the year. A rocky recess close to the entrance affords quarters for the first night.

The route continues to follow the unfinished road, which winds upwards through the Wâdi Ḥebrân. The formation is granite, in which syenite predominates; it contains thick veins of hornblende, greenstone, and various kinds of basalt. The brook is bordered with vegetation. A number of Sinaitic inscriptions (p. 191) are passed. After $1^3/_4$ hr. the valley divides, and the road of ʿAbbâs Pasha leads to the N. At a second bifurcation ($^3/_4$ hr.) the valley expands, and in $^1/_2$ hr. more we reach a clear and abundant spring, but disagreeably warm. The ṭarfa bushes and palms here form an impenetrable thicket. Water now disappears (10 min.), the vegetation becomes scantier, and we cross the precipitous *Nakb el-ʿEjâwi* (3285 ft.). Our quarters for the second night are near the *Wâdi Selâf* (p. 194), where we reach the route from Suez to Mt. Sinai (pp. 186-195). On the third day we arrive at the *Monastery of St. Catharine* (see below).

3. Monastery of St. Catharine on Mt. Sinai and its Environs.

Accommodation. The traveller presents his letter of introduction (p. 184) and is admitted by a side-door. The Beduins and camels remain outside. The monastery contains visitors' rooms, beds, sofas, and a kitchen. The dragoman must make his own bargain with the monks, to whom the traveller may afterwards present a gift on his own account. Those who have to pay their own expenses are generally charged at least 4 shillings a day each for lodging alone. It is healthier during the cold nights in these mountains in spring, as well as more interesting, to lodge in the monastery; but the traveller will find it more independent and less expensive to camp in some suitable spot in the lower Wâdi Shuʿaib. — The Jebelîyeh (p. 199), as the servants of the monks are called, are excellent guides for the excursions described at pp. 202 et seq., and will accompany the traveller for a trifling fee, carrying the necessary provisions.

History of the Monastery. The Monastery of St. Catharine occupies the site of a fort, built by Justinian in 527 A.D., under the protection of

ENVIRONS OF THE MONASTERY OF Mt SINAI AND OF THE JEBEL MÛSA

1 Engl. Mile — Scale, 1:50.000 — Paces

Drawn by H. Kiepert.

Geograph. Instit. of Wagner & Debes, Leipzig

which all the anchorites of Mt. Serbâl gradually congregated (comp. p. 193). The monks were greatly benefited by a gift from Justinian of a hundred Roman, and a hundred Egyptian slaves, with their wives and children. From these retainers are descended the *Jebelîyeh*, who still render service to the monks, but are despised by the Beduins and stigmatized as 'Nazarenes' and 'fellâḥîn', in spite of the fact that they have all embraced Islâm. The shrewd monks contrived to ward off their Mohammedan persecutors, partly by displaying an alleged letter of protection from Mohammed, to whom they had accorded a hospitable reception on one of his journeys, partly by their hospitality to pilgrims, and partly also by their care of spots held sacred by the Muslims. The safety of the monks, who belong to the Greek Orthodox church, is now perfectly insured, owing to the protection of Russia. Formerly the monastery is said to have contained 3-400 inmates, but the number is now reduced to 20-30 only, who are chiefly natives of Crete and Cyprus. There are offshoots of the monastery scattered all over the East. — The *Monastic Rule* is very strict. The monks are prohibited from partaking of meat or wine; but they are permitted to drink an excellent liqueur which they prepare from dates ('Araki). The monastery is presided over by an archbishop, who when absent is represented by a prior or wekîl, but the affairs of the monastery are actually managed by an intendant ('oikonomos').

The **Monastery of St. Catharine** lies 5012 ft. above the sea-level, on the N.E. granite slopes of the *Jebel Mûsâ* (p. 203), in the *Wâdi Shu'aib* (p. 198). The monastery consists of a very irregular and heterogeneous pile of buildings, enclosed by a high wall. Most of these structures abut on the protecting wall, but the church, mosque, library, and residence of the prior stand in the middle of the enclosure. The apartments occupied by the monks, pilgrims, and travellers are situated on the first floor of the houses, which are only one room in depth, their doors being connected by a long wooden gallery. The whitewashed walls bear numerous Greek inscriptions, some of which were written by a monk of Athos, named Cyril, who was formerly librarian here. The different buildings are separated by small courts. The low buildings are commanded by a lofty cypress. From the embrasures in the walls and ramparts a few small cannons still frown on the now peaceful 'Saracens'. The whole is dominated by the lofty tower of the church. The wells yield excellent water, particularly one in a shed at the back of the church, which the monks point out as the one at which Moses watered the flocks of Jethro's daughters.

The Church of the Transfiguration is an early Christian basilica. The exterior is uninteresting. The church is entered by a porch, and a flight of steps descending beyond it. In the middle of each of the topmost steps is a letter of the name of St. James (I-A-K-Ω-B-O-Σ). — We first enter a *Vestibule* (narthex) with a Byzantine window, containing a large modern basin for holy water, with small silver eagles. The framework of the door leading into the nave is richly decorated and the panels are embellished with old pictures in enamel, of small size.

The interior of the basilica, notwithstanding the lowness of its aisles and the superabundant decoration, is not devoid of effect. Each of the lofty walls bearing the entablature of the nave rests on

six thick columns of granite, covered with stucco and painted green, the capitals of which are adorned with boldly executed foliage. The ceiling has been repainted, and divided into bright-coloured sections containing indifferent medallion-figures of John the Baptist, the Virgin and Child, and the Saviour. The aisles are lighted by five Byzantine windows on each side, and are covered by a sloping roof. The pavement is of coloured marble. On the left side of the nave is a marble *Pulpit* adorned with pleasing miniatures, which was presented to the church in 1787. On the right is the *Episcopal Throne*, dating from the 18th century and interesting on account of a representation of the monastery at that period, painted by an Armenian artist. The inscription repeats the erroneous monkish tradition that the monastery was founded by Justinian (in 527; comp. pp. 198, 199). Between each pair of columns are rudely carved choir-stalls. From the ceiling are suspended three candelabra, which are lit at the evening service and made to swing from side to side; also a hundred lamps of every shape and size, some of which are made of ostriches' eggs.

The raised *Tribuna* projects into the nave far beyond the choir. A wooden screen ('septum'), coloured blue, yellow, and red, and overladen with carving, with a broad gate flanked with gilded columns and rich ornamentation, separates the choir from the nave and aisles. The painted crucifix reaches to the ceiling. The candelabra, placed in front of the screen and covered with red velvet, stand on very ancient bronze lions of curious workmanship, perhaps executed before the Christian era. — The beautiful rounded *Apse* is adorned with well-preserved **Mosaics* of great value, executed by European artists as early as the 7th or 8th century. The most important of these is the *Transfiguration of Christ*, in memory of which the church was originally consecrated. In the centre of the mosaic the figure of the Saviour soars towards heaven. Elijah, the prophet of Mt. Sinai, is pointing to the Messiah; St. John kneels at the feet of his master; Moses points to the latter as the fulfiller of his law, and St. Peter lies on the ground, while St. James is kneeling. Each figure is accompanied by the name of the person it represents. A kind of frame is formed to this picture by a series of busts of prophets, apostles, and saints in mosaic, admirably executed. Above the apse, on the left, Moses kneels before the burning bush; on the right he stands before Mt. Sinai, with the tables of the law in his hand. Between these scenes and the arch of the apse hover two angels adjoining two medallion-figures (perhaps Moses and St. Catharine), which the monks point out as portraits of Justinian and Theodora, although they do not in the least resemble other portraits of the emperor and his wife.

Among the sacred utensils in the choir are a finely executed Ciborium, or stand for the communion chalice, and a short marble sarcophagus said to contain the head and one hand of *St. Catharine of*

Alexandria, who is specially revered by the Orthodox Greeks. Here, too, is shown a valuable reliquary, presented by Russian Christians. The head of St. Catharine rests on a silver pillow, her face and hands being enamelled. Another similar reliquary, bearing a figure of the saint in silver-gilt, was given by the Empress Catharine.

The *Chapel of the Burning Bush*, at the back of the apse, marking the spot where God is said to have appeared to Moses, is probably the oldest part of the structure. Visitors must remove their shoes before entering. The walls are covered with slabs of porcelain. The spot where the bush is said to have stood is indicated by a plate of chased silver; over it is placed a kind of altar, within which are suspended three burning lamps. At the back of this sanctuary is a small niche adorned with figures, in a line with the apse, the semicircular wall of which encloses the whole E. end of the building. A ray of the sun is said to enter this sanctuary once a year only, gaining admission through a cleft of the rock on the E. side of the valley. From a cross erected there the hill has been named the *Jebel eṣ-Ṣalîb* ('hill of the cross').

The *Chapels* surrounding the nave are dedicated to SS. Anna, the holy martyrs of Sinai, James, Constantia and Helena, Demetrius and Sergius. Adjoining the right aisle of the basilica are the chapels of SS. Simon Stylites and Cosmas and Damianus; adjoining the left aisle are those of SS. Anna, Marina, and Antipas. — The chapel for the Latins, near the visitors' rooms, is now disused, as the Roman Catholics no longer make pilgrimages to this monastery.

Close by the church stands the Mosque, which was erected in the 14th cent. to conciliate the Muslims. It is a building of simple construction, in bad preservation. — The stone wall of an outbuilding near the mosque and an arch between the mosque and the church still bear several coats-of-arms in the early mediæval style, perhaps those of Crusaders.

Opposite is the Chapel of the Panagia, which contains several portraits of bishops and archbishops of Sinai and a large model of a projected reconstruction of the monastery, which has never been carried out, since the property of the convent in Russia and Wallachia has been secularized.

The Library of the monastery was arranged in suitable rooms only a few years ago, when also the MSS. were catalogued.

The library contains a great many Greek and Arabic MSS., besides others in Syrian, Æthiopian, Persian, Georgian, Slavonic, and Russian. A complete catalogue of the Greek MSS. by Prof. Gardthausen of Leipzig was published at Oxford in 1886, and one of the Arabic MSS., by Gibson, at London in 1894. The chief treasure of the library was formerly the famous *Codex Sinaiticus*, discovered by Prof. Tischendorf, a Greek MS. of the Bible, dating from about 400 A.D. and surpassed by the Codex Vaticanus alone in age and authority. Several leaves of the precious MS. are preserved at the Leipzig University Library, under the name of the 'Codex Friderico-Augustanus', but the greater part of it is at St. Petersburg, having been purchased from the monastery by Alexander II. for 8000 fr. in 1869. Some loose pages of a Greek Bible which the monks show do not belong,

as they assert, to the Codex Sinaiticus. — The most valuable of the MSS. still remaining in the monastery is the so-called *Codex Syrsin*, the oldest known Syrian translation of the Bible. It is unfortunately very incomplete, and is probably taken from a Greek text of the 2nd century. It was found and published in 1893 by Mrs. Lewis and Mrs. Gibson. — The so-called *Evangelium Theodosianum*, a collection of passages from the New Testament, is described without any ground whatever as a gift of the Emp. Theodosius (766 A.D.), and in all likelihood does not date farther back than 1000 A.D. It is written on white parchment, both sides of each sheet having two columns in golden characters. A kind of frontispiece is formed by a series of elaborate miniatures of Jesus, Mary, the Evangelists, and St. Peter. The *Psalterianum Cassianum*, containing the whole of the Psalms written in microscopical characters on six leaves, was not executed by a nun of the 9th cent., named Cassia, but is a piece of laborious trifling dating from the period of the Renaissance.

On the N. side of the monastery is the BURIAL PLACE, consisting of a strongly vaulted crypt. The remains of the bishops are preserved in boxes, and those of the priests in a separate part of the vault, while the bones and skulls of the monks are merely piled up together. The skeletons of several highly revered hermits are suspended from the wall. At the gate of the priests' vault crouches the skeleton of St. Stephanos (d. 580), wearing a skull-cap of violet velvet. Not far from this vault is a well, and beyond it is the rarely used burial-ground for pilgrims who have died here.

A flight of steps descends from this court to the *GARDEN, the trees of which blossom most luxuriantly in March and April, presenting a grateful sight in the midst of this rocky wilderness. It is laid out in the form of terraces, and contains peach-trees, orange-trees, vines, etc., overshadowed by some lofty cypresses.

Into the wall of the monastery facing the garden are built two fragments of marble bearing inscriptions, one in Greek, and one in Arabic, both referring the foundation of the monastery to Justinian (p. 200). These, however, date from the 12th or 13th century.

EXCURSIONS FROM THE SINAI MONASTERY.

The ASCENT OF THE JEBEL MÛSÂ occupies 3 hrs., and presents no trouble. The start should be made at 5 a.m. or earlier. — There are two main routes to the top. One of these is an unfinished road, which ascends the *Wâdi Shu'aib*, and was begun by 'Abbâs I. Pasha, who had planned the erection of a summer-palace at the top of the mountain (comp. p. 198). The other ascends the interesting but fatiguing pilgrimage-steps, said to have been constructed by the Empress Helena, but more probably of the 6th or 7th century.

The Pilgrimage Steps (which according to Pococke are 3000 in number) begin at a side-portal in the W. wall of the convent, and mount the bare granite on the W. side of the Wâdi Shu'aib. In 20 min. we reach a small spring where, according to the Arabs, Moses once tended the sheep of Jethro, whom they call Shu'aib. The monks, on the other hand, declare that it issued from the rock in consequence of the prayers of the holy abbot Sangarius. In 12 min. more we come to a hut, styled the *Chapel of Mary*, said to

have been erected by the monks in gratitude for their deliverance by the Virgin from a plague of vermin. The traveller, however, at a late period of the year, will have abundant opportunity of observing that this miracle needs renewing. Farther up the route crosses a small ravine, and then passes through two rude gates. After a few minutes more we reach a pleasant green plain, called the '*Plain of the Cypress*', after a gigantic cypress which rises in the middle of it. It is enclosed by bold and barren masses of rock, and reddish-brown and grey pinnacles of hard granite. To the N. rises the peak of Râs eṣ-Ṣafṣâf (p. 204), to the S. is the Jebel Mûsâ (see below), farther distant the lofty Jebel Kâtherîn (p. 205). We turn to the left of the cypress, and mount the rugged blocks over which lies the route to the summit of the Jebel Mûsâ. On a small height (6900 ft.) to the left of the path is the *Chapel of Elijah*, a plain white stone building, containing two chapels dedicated to the prophets Elijah and Elisha. The rudely-whitewashed interior contains a hollow which the monks point out as the cavern in which Elijah concealed himself (1 Kings xix. 9 et seq.). Here probably stood the Church of the Virgin which Justinian built at the same time as the fort (p. 198). The road of 'Abbâs ends close by.

Beyond the Chapel of Elijah the pilgrimage-steps become steeper. They offer no danger by daylight but should not be attempted after dark. There are still about 1000 steps from this point to the summit. The granite is at first speckled red, afterwards grey, green, and yellow. After an ascent of 40 min. more a natural hollow in the granite is pointed out by the Arabs (left) as a foot-print of the camel which the prophet rode on his visit to Sinai, before his call. In $^3/_4$ hr. more we reach the summit of the **Jebel Mûsâ** (7363 ft.), which rises 2350 ft. above the monastery. On the plateau at the top lie a small chapel and a small mosque. The Arabs smear the blood of their sacrifices (p. 185) on the door of the mosque. Under the mosque is a grotto, and adjoining the chapel the apse of an old church is distinguishable, which extended as far as the mosque. This is supposed to be the church mentioned by the pilgrim Silvia in the 4th cent., while the grotto is believed to be the hollow where Moses stood when the glory of the Lord passed by (Ex. xxxiii. 22). According to the Muslim tradition, Moses remained here fasting for forty days while writing the ten commandments. The Greeks claim that the exact spot is a small rocky recess near their chapel. Perhaps, however, the whole tradition identifying the Jebel Mûsâ with the Mountain of the Law was transferred to this point in the 6th cent. from Serbâl (p. 193), when the monks of the latter migrated to the Castle of Justinian and the orthodox synods condemned the monks of Pharan as heretics (p. 193). In any case the Jebel Mûsâ has been held as the genuine Mt. Sinai from that time on.

The *View is wild and imposing. Towards the S.W. rise the sombre and majestic Jebel Zebîr and Jebel Kâtherîn, the twin peaks

of one mountain, and the highest summits in the peninsula. To the S.E. we survey the Wâdi Sebâ'îyeh (p. 206). Above it rises a multitude of mountain-chains and peaks, picturesquely interspersed with deep valleys. Towards the E. the Jebel el-Me'allawi is particularly conspicuous. In clear weather the Red Sea, and even the greater part of the Bay of 'Aḳaba, are visible. The island of Tîran to the S.E. of the peninsula is also sometimes descried. Towards the N.W. is the Râs eṣ-Ṣafṣâf, while below us lie the valleys of the two monasteries. Beyond these, on the right, framing the picture, rise the Jebel 'Arîbeh, El-Ferî', and Eṣ-Ṣannâ'; on the left, the Jebel er-Rabba and Eẓ-Ẓafarîyeh, with the château of 'Abbâs Pasha. Towards the N., beyond the Râs eṣ-Ṣafṣâf, we obtain a glimpse through the defile of the Naḳb el-Hâwi of the less mountainous region of the peninsula in that direction.

Those who remain long enough on the Jebel Mûsâ to enjoy the magnificent spectacle of a sunset must start immediately after the disappearance of the sun and walk rapidly, so as to have time and light enough to descend to the Chapel of Elijah, whence, with the aid of a guide, they may reach the monastery in an hour without difficulty, even in the dark, by following the road of 'Abbâs Pasha.

Travellers usually combine the return-route from the Jebel Mûsâ with a visit to the Râs eṣ-Ṣafṣâf, which also claims to be the Mount of the Law. We descend in 20 min. to the cypress plain, whence the guides conduct us in $^3/_4$ hr. through two fertile hollows by a slightly descending path to a third valley, picturesquely commanded by rocks. The first dale contains the remains of a cistern and a chapel dedicated to John the Baptist. From the valley in which this path terminates it is usual to make the ascent of the **Râs eṣ-Ṣafṣâf** ('mountain of the willow'; 6540 ft.). We may here enjoy a cool draught from a spring near a dilapidated chapel dedicated to the 'Sacred Girdle of the Virgin Mary', and inspect the venerable willow which gives its name to the mountain, and from which Moses is said to have cut his miraculous rod. The ascent of the Ṣafṣâf is at first facilitated by steps. Farther up the path becomes steeper, and the extreme summit can be attained only by persons with steady heads by dint of scrambling. Those who are not disposed for this undertaking should take their stand by the opening of a chasm which descends precipitously into the Wâdi er-Râḥa, situated about 50 paces below the summit of the mountain. To the N. rise the red porphyry masses of the Jebel el-Ferî' (p. 207), to the E. is the Jebel ed-Deir (p. 206), to the W. the Ughret el-Mehd.

Those who wish to return hence to the monastery may descend by the ravine called the *Sikket Shu'aib*. The route is difficult.

To the WÂDI EL-LEJA and the MONASTERY OF DEIR EL-ARBA'ÎN (4 hrs.' riding; guide not indispensable). The route descends the *Wâdi ed-Deir* to the hill of *Hârûn*, at the beginning of the plain of *Er-Râḥa* (p. 195), and there turns to the left into the *Wâdi el-Leja*. Before we enter the valley the place is shown, in a gorge

of the Râs eṣ-Ṣafṣâf, where the earth is supposed to have swallowed up the company of Korah (Numb. xvi); a hole in the rock is also pointed out as the mould of the golden calf.

The **Wâdi el-Leja,** which flanks the W. side of the Jebel Mûsâ, owes its name to an Arabian tradition that Leja was a daughter of Jethro, and a sister of Zipporah (Arabic Zafûrîya). At the entrance we first observe, on the right, the dilapidated hermitages dedicated to SS. Cosmas and Damianus, and a disused chapel of the Twelve Apostles. On the left is the ruinous monastery of *El-Bustân*, with a few plantations; farther on we come to a mass of rock, called by the Arabs *Ḥajar Mûsâ*, or 'Stone of Moses', and said to be the *Rock of Horeb*, from which the spring issued when struck by Moses (Numb. xx. 8 et seq.; comp. p. 192). It is probably in accordance with an ancient Jewish tradition, with which both St. Paul (1 Cor. x. 4), and the expounders of the Ḳorân seem to have been familiar, that the monks assure us that this rock accompanied the Jews throughout their wanderings in the desert, and then returned to its old place. It is of reddish-brown granite and about 12 ft. in height. The S. side is bisected somewhat obliquely by a band of porphyry about 16 in. wide, from holes in which jets of water for each of the 12 tribes are said to have flowed. Two of the holes, however, seem to have disappeared. — Several Sinaitic inscriptions (p. 191) are to be seen here.

About 20 min. to the S. of this point is the **Deir el-Arbaʿîn,** or *Monastery of the Forty* (*i.e.* martyrs slain by the Saracens), with an extensive garden. In the upper and rocky part of the site rises a spring with a grotto near it, which is said once to have been occupied by St. Onofrius. The monastery was abandoned by the middle of the 17th century. Two or three monks reside here occasionally to look after the extensive garden.

The ASCENT OF THE JEBEL KÂTHERÎN (comp. the Map, p. 190) takes a full day and is hardly suitable for ladies. The start should be made very early, or the previous night should be spent at the Deir el-Arbaʿîn (see above). Route as far as the (2 hrs.) *Deir el-Arbaʿîn*, see p. 204 and above. We then follow a gorge to the S.W., which soon contracts considerably, and observe several Sinaitic inscriptions. After 1¼-1½ hr. we reach the *Bîr esh-Shunnâr*, or 'partridges' well', which God is said to have called forth for behoof of the partridges which followed the corpse of St. Catharine when borne to Mt. Sinai by angels. The route now inclines more to the W., and is very steep and fatiguing until (1½ hr.) we reach the ridge of rocks leading to the top. The pilgrims have indicated the direction of the path by heaping up small pyramids of stones on larger masses of rock. After another hour of laborious climbing we reach the summit. The **Jebel Kâtherin** has three peaks, the *Jebel Kâtherîn*, the *Jebel Zebîr*, and the *Jebel Abu Rumeil*, the first of which (8536 ft.) is the highest mountain in the peninsula. The air is often bitterly cold here, and snow lies in the rocky clefts till summer. Half of the narrow plateau on the summit is occupied by a small and rudely constructed chapel. The unevenness of the floor is declared by the monks to be due to a miraculous impression of the body of St. Catharine, which was found here 300, or according to others, 500 years after her execution, and to which attention was attracted by the rays of light emanating from it. The view is magnificent in fine

weather, but towards the S.W. it is intercepted by the Jebel Umm Shômar (see below). Towards the S.E. lies the broad Wâdi Naṣb. Part of the Gulf of ʿAḳaba, the Arabian mountains, and even sometimes the Râs Mohammed (to the S.) are visible. The Gulf of Suez is surveyed as far as the African coast, on which rises the conspicuous Jebel Ghârib (p. 196). On the W. coast of the peninsula lies the sterile plain of El-Ḳâʿa (p. 197), which terminates near Ṭûr. To the N. tower Mt. Serbâl and the Jebel el-Bint (p. 193), and farther distant lie the light-coloured sandy plain of Er-Ramleh and the long range of the Jebel et-Tîh.

The WÂDI SEBÂʿÎYEH (afternoon excursion of ca. 3 hrs.) is interesting from its being regarded by several authorities as the camping-place of the Jews. We ascend the *Wâdi Shuʿaib* (p. 195), cross the moderate height of the *Jebel el-Munâja* (p. 195), and enter the rocky *Wâdi Sebâʿiyeh*, which is filled with heaps of rocks and small stones. We may now return by a longer and easier route through the *Wâdi es-Sadad* and the *Wâdi esh-Sheikh* (see Map, p. 192). In the Wâdi esh-Sheikh (see below) we keep to the left, until the entrance of the Shuʿaib valley and the monastery come in sight.

To reach the **Jebel Umm Shômar** (8448 ft.) we quit Mt. Sinai by the *Wâdi Sebâʿiyeh*, enter the broad *Wâdi Raḥabeh*, and pass the night at the *Wâdi Zeitûn*. Next morning we first ascend the *Jebel Abu Shejer*, rising 1180 ft. above the valley. The *Wâdi Zeraḳîyeh*, on the right, contains the scanty ruins of the old monastery of *Mâr Antus*. The majestic granite masses of the Jebel Umm Shômar, with its huge pinnacles, somewhat resemble Mt. Serbâl.

4. Return Route from the Monastery of Sinai to Suez viâ the Wâdi esh-Sheikh.

5-7 DAYS. — 1st Day. From the Monastery of Sinai to the *Wâdi et-Ṭarr* (p. 207), through the Wâdi esh-Sheikh, 7¾ hrs. — 2nd Day. From Wâdi et-Ṭarr, viâ Wâdi Ṣoleif, Wâdi Berâḥ, and Wâdi Lebweh, to the lower end of the *Wâdi Barâk* (p. 207), 8¾ hrs. — 3rd Day. From the lower end of the Wâdi Barak to the beginning of the *Wâdi el-Ḥomr* (p. 208), 9¼ hrs. — 4th Day. Through the Wâdi el-Ḥomr to the *Wâdi Gharandel* (p. 187), 9¼ hrs. — 5th Day. From the Wâdi Gharandel to the *Wâdi Werdân* (p. 187), 7¾ hrs. — 6th Day. From the Wâdi Werdân to *ʿAyûn Mûsâ* (p. 187), 8 hrs. — 7th Day. From ʿAyûn Mûsâ to *Suez* (p. 186), 2½ hrs.

Those who desire to visit the monuments of *Ṣarbût el-Khâdem* (p. 208) should go on the 3rd day as far as the *Wâdi Merattameh*, and devote the afternoon to the antiquities. They would then proceed on the 4th day as far as the *Wâdi Shebeikeh*, which is 5½ hrs. from the Wâdi Werdân.

On starting from the monastery, we descend the *Wâdi ed-Deir* (p. 195), leave the plain of Er-Râḥa (p. 195) to the left, and turn to the N.E. into the **Wâdi esh-Sheikh,** which is joined by the *Wâdi es-Sadad* (p. 197) on the S., 1 hr. farther on. On the right rises the *Jebel ed-Deir*, or 'Mountain of the Monastery', and on the left the *Jebel Sona*, both of which are precipitous. On the left, farther on, is the *Jebel Khizamîyeh*. The broad Wâdi esh-Sheikh, which is inhabited at places, extends in a large semicircle of about 15 hours' journey from the Jebel Mûsâ towards the N.W. down to the Wâdi Fîrân (p. 191), presenting on the whole but little attraction.

After 1¼ hr. more we observe the *Tomb of the Sheikh Ṣâliḥ (Nebi Ṣâliḥ)*, from which the valley derives its name. The exterior is hung with votive offerings, such as tassels, shawls, ostriches' eggs, camels' halters, and bridles. The Ṭowâra Beduins regard Sheikh Ṣalîḥ as their ancestor. Every May a great festival takes place here,

accompanied with sacrifices, feasting, and games, at which women also are present, and a smaller festival takes place after the date-harvest. At the close of the proceedings the children of the desert ascend the Jebel Mûsâ, and there offer sacrifices to Moses (p. 203).

To the W. of the tomb a hill, bearing a few ruins, rises from the valley. We next pass (1/4 hr.) the entrance to the *Wâdi Ṣuweirîyeh* on the right, which is traversed by the route to ʿAḳaba (p. 209). Opposite us, to the left, are several small towers, above which rises the pointed *Jebel el-Ferîʿ* (6890 ft.), a mountain of porphyry. After 1/2 hr. the valley expands into a wide basin, bounded by precipitous rocky slopes. Beyond this basin (40 min.), and beyond the mouth of the *Wâdi Shiʿb*, on the left, the route traverses (10 min.) the **El-Waṭîyeh Pass** (4022 ft.), enclosed by imposing masses of granite. Immediately beyond it rises a stone, resembling an altar, with a white summit, which the Beduins point out as the scene of Abraham's sacrifice. A rock near it, in the form of a chair, is called the *Maḳʿad Nebi Mûsâ*, or seat of the prophet Moses, which he is said to have occupied while tending the sheep of his father-in-law Jethro (comp. p. 202).

At this point begins the lower part of the Wâdi esh-Sheikh. The character of the region becomes less mountainous, and the route enters an undulating district. In less than an hour we reach a luxuriant growth of ṭarfa shrubs (comp. p. 192). Beyond these shrubs, on the left, opens the (3/4 hr.) *Wâdi Ḳaṣab*, which leads to the S. to the Naḳb el-Ḥâwi (p. 195). The (1 1/4 hr.) *Wâdi Magheirât*, to the right, lies 3566 ft. above the sea-level. The imposing mass of Mt. Serbâl now becomes visible. Near the (1 hr.) **Wâdi eṭ-Ṭarr** (right) are a few inscriptions (p. 191). Here the first night is spent. The next valley on the right is the (35 min.) *Wâdi Ṣoleif*; and 35 min. farther on is another valley of the same name, opposite which opens the broad *Wâdi Sahab*, through which the Naḳb el-Ḥâwi (p. 195) may be reached in 5 hrs. At this point (2856 ft.) our route quits the Wâdi esh-Sheikh, which leads to the (2 3/4 hrs.) defile of El-Buweib (p. 194), farther to the S.W We ascend rapidly to the N.W. in the W. part of the *Wâdi Ṣoleif*, which soon contracts to a gorge. Several valleys are now crossed, particularly the *Wâdi el-Akhḍar* and the *Wâdi el-ʿIshsh*, as well as the low ranges of hills which separate them; and in 1 3/4 hr. we reach the long **Wâdi Berâḥ**, lying at the base of the *Jebel Berâḥ*. We now ascend this valley, obtaining at first a fine retrospect of the Sinai group, and reach (1 3/4 hr.) the top of the pass, at the base of the pyramidal hill of *Zubb el-Baḥeir Abu Baḥarîyeh* (3895 ft.). We next enter the broad **Wâdi Lebweh**, through which the route descends in 2 hrs. to the foot of the *Naḳb Wâdi Barak*. The Wâdi Lebweh, which makes a bend here to the S.W. and descends to the Wâdi Fîrân, now takes the name of *Wâdi el-ʿAḳir*. Our route ascends in 1/2 hr. over loose shingle to the top of the Naḳb Wâdi Barak Pass, beyond which begins the **Wâdi Barak**, a wild, stone-besprinkled valley, sometimes contracting to a gorge,

and overgrown with remarkably fine old seyâl-trees. Near the head of the valley are several 'Nawâmîs' (stone huts; see p. 194), Sinaitic inscriptions, and fragments of a rude granite wall.

On the right opens the *Wâdi Mesakkar*, and on the left, lower down, the *Wâdi Ṭayyibeh*, at the base of the lofty *Dabbûs 'Ilâḳ*. In 2¼ hrs. more the Wâdi Barak reaches the *Wâdi Sîk*, which (¼ hr.) turns sharply to the left, leading to the Wâdi Sidr (p. 189), while the *Wâdi el-Merayiḥ* (r.) leads to the *Debbet er-Ramleh*. Our route ascends in a N.W. direction and in ½ hr. reaches a narrow sandy plain called the *Debeibet Sheikh Aḥmed*, from the tomb of a Beduin chief to the right of the path. We then descend into the *Wâdi Khamîleh*, in which we again ascend to (2 hrs.) the *Râs Sûwik* (2475 ft.). On the left is the *Jebel Gharâbi*, a curiously eroded mass of sandstone, with some Sinaitic inscriptions. An extensive view is obtained over the Jebel et-Tîh and the plain of Ramleh. — We descend from the pass by a steep zigzag path into the *Wâdi Sûwik*, in which after 1½ hr. we reach the mouth of the small *Wâdi Merattameh*.

From this point the **Ṣarbûṭ el-Khâdem** ('hill of the castle'; from *Khadem* or *Khatem*, the ancient Egyptian word for a fort or castle) may be visited in about ½ day. The actual ascent, which is somewhat fatiguing and requires a steady head, occupies fully an hour. On the level plateau on the top (690 ft. above the valley) are traces of an old enclosing wall, 57 yds. long and 23 yds. broad, surrounded by sixteen ancient Egyptian upright steles. Similar stones bearing inscriptions are lying on the ground, and there are the ruins of a small temple. The sanctuary and a pronaos of this edifice were hewn in the rocks in the reign of Amenemhet III. (12th Dyn.), and furnished with handsomely painted inscriptions (which, however, are nearly obliterated). In the reign of Thutmosis III. (18th Dyn.) the temple was extended towards the W. by the erection of a pylon and anterior court, and several rooms on the W. side were afterwards added by other kings. As in the Wâdi Maghâra (p. 189), the goddess Hathor, and particularly the Hathor of Mafkaṭ (p. 189), was principally worshipped here. In the neighbourhood copper and mafkat were formerly worked, and the plateau was occupied with smelting furnaces, and a temple where the miners and the overseers assembled to celebrate various festivals. The dwellings of the workmen and their overseers, and the magazines, lay nearer the mines, some of which, in the Wâdi Naṣb (see below), are even yet unexhausted. Most of the monuments on the plateau were erected by the superior mining officials, who wished to hand down their names and merits to posterity, mentioning the mineral they worked, the zeal with which they performed their duties, and the accidents which befell them, etc. Victories over the native mountain-tribes are sometimes also mentioned.

From Ṣarbûṭ el-Khâdem we may, by taking an extra day and sending the camels round to meet us, visit the *Wâdi Naṣb*, a side-valley of the *Wâdi Ba'ba'*, and regain the Suez route farther on (p. 209). The old mines in the Wâdi Naṣb were worked from the days of Snefru (p. 189) until the 20th Dynasty. At the entrance to the valley are a spring, shaded by palms, some ruins, the traces of old gardens, and a quantity of slag brought from the mines, 1½ hr. to the N.W. On the hill above the mines stands an ancient Egyptian obelisk with half-obliterated hieroglyphics. Descending the Wâdi Naṣb towards the N., we reach the mouth of the Wâdi Ḥobûz (p. 209), where we rejoin the caravan.

Beyond the Wâdi Merattameh the route continues to follow the *Wâdi Sûwik*, to the N.W. After 1 hr. the valley takes the name of

Wâdi Ḥobûz, and in 1 hr. more it unites with the *Wâdi Naṣb* (p. 208). We now turn to the right, and cross the sandy tableland of *Debbet el-Ḳerai*, where a fine view is obtained of the *Ṣarbût el-Jemel* (2175 ft.), dominating the valley to the N. Hence a bridle-path leads to the Wâdi et-Tâl (p. 188). In 3 hrs. we enter the **Wâdi el-Ḥomr**. To the left, in the distance, are picturesquely shaped mountains with flat tops; to the right is the Jebel et-Tîh; and behind us are the Ṣarbûṭ el-Khâdem, the Jebel Gharâbi, and the distant Mt. Serbâl. We now descend to the broad route leading to *Nakhleh*. On the right rises the long *Jebel Beida'*. We observe here a number of curious geological formations, consisting of slabs and fragments of sandstone encrusted with nodules of iron ore, with a large admixture of silica, grouped like bunches of grapes. The Wâdi el-Ḥomr unites with the *Wâdi Shebeikeh*. Thence to *Suez*, see pp. 188-186.

5. From Mt. Sinai to ʿAḳaba and El-Maʿân.

9-12 Days. This expedition will be undertaken by scientific travellers only, especially since Petra is more easily reached from Jerusalem. The traveller is conducted as far as ʿAḳaba by Ṭowâra Beduins (p. 185). An introduction to the Mudîr of ʿAḳaba is almost indispensable. This should be obtained at Cairo.

The 1ST DAY from the monastery of St. Catharine is generally short on account of the late start (p. 186). — On the 2ND DAY the watershed between the Gulf of Suez and that of ʿAḳaba is crossed, and the *Wâdi Saʿl* traversed. Beyond the *Wâdi Marra* the route is not easily found, until after 2 hrs. we reach a sandy plain extending to the foot of the Jebel et-Tîh. After 4 hrs. we pass the *ʿAin el-Khaḍra*, a spring lying to the right, perhaps the Biblical *Hazeroth* (Numb. xi. 35, etc.). After having passed through a narrow defile, we proceed to the N.E., enter the plain of *El-Ghôr*, traverse the spurs of the Tîh chain, and reach the *Wâdi Ghazâl*. The night is passed in the *Wâdi er-Ruweihibîyeh*. — 3RD DAY. In 2½ hrs. we reach the broad *Wâdi Ṣamghi*, quit it (1¾ hr.), turn towards the N.E., and pass huge masses of rock. The narrowest part of the path is called *El-Buweib*, 'the little gate'. The path gradually approaches the Gulf of ʿAḳaba *(Baḥr ʿAḳaba)*. In another hour we come to the good spring of *Et-Terrâbîn*. The night is spent on the sea-shore. — 4TH DAY. The route skirts the shell-strewn shore. Towards noon the spring of *Abu Ṣuweira* is reached, and we pitch our tents near the *Wâdi Huweimirât*. The hills on the opposite coast are low. From our quarters for the night the Arabian village of *Ḥakl* is visible. — 5TH DAY. The route leads across promontories stretching far out into the sea, particularly near the *Wâdi Merâkh*. The territory of the Ḥuweiṭât Beduins begins here. Negociations for a new escort must be made with these, who are often unreasonable. About 4 hrs. from the Wâdi Ḥuweimirât we observe the small granite island of *Ḳureiyeh* or *Jezîret Farʿûn (Pharaoh's Island)*, on which is a ruined Saracen castle (probably *Aila*, see below). The broad *Wâdi Ṭâbaʿ*, farther to the N., contains a bitter spring and dûm-palms. Close by is a cistern of red stone. The *Râs el-Maṣri*, a promontory of dark stone, must be rounded, the mountains recede, and we soon reach the broad pilgrim-route (*Derb el-Ḥajj*, p. 157). We now cross a saline swamp, leave a ruined town on the left, proceed to the S., and at last enter the fortress, on the E. bank of the bay.

ʿAḳaba (*Ḳalʿat el-ʿAḳaba;* Turkish telegraph) is the seat of a Mudîr (p. lvii) and contains a Turkish garrison. The Mudîrîyeh of ʿAḳaba forms part of the Ḳaḍâ of El-Maʿân in the vilâyet of Sûrîya. — In this neighbourhood lay the *Eloth* of Scripture (1 Kings ix. 26), which was garrisoned during the Roman period by the tenth legion. It was afterwards called *Aila*, and

was still inhabited by Jews at the time of the Crusades. In order to protect themselves against the attacks of the Saracens, both Jews and Christians pretended to possess a letter of protection from Mohammed. During the Byzantine period it paid tribute to the emperors, but was afterwards under the protection of the Mohammedan princes of Egypt, and was especially patronized by Aḥmed Ibn Ṭulûn. During the Crusades it was taken by the Franks, but in A. D. 1170 Saladin recaptured it. Down to the 15th cent. the town is spoken of as a large and prosperous place; but it afterwards fell into decay, though situated on the great pilgrimage-route to Mecca. The Turkish fortress of ʿAḳaba is rectangular in form, each angle of its massive walls being defended by a tower. The entrance-gate (bearing an old Arabic inscription), is also protected by towers.

About 4-5 hrs. from ʿAḳaba is the *Jebel Barghîr* or *Jebel en-Nûr* ('Mountain of Light'), which has also been supposed to be the Mt. Sinai of Scripture. The Arabs say that Moses once conversed here with the Lord. Upright stones and Sinaitic inscriptions have been found here.

FROM ʿAḲABA TO EL-MÂʿAN, 3 days (escort of 1-2 Khayyâls necessary). — 1ST DAY. From ʿAḳaba we cross the plain to the N. After 1½ hr. we begin to ascend the *Wâdi Yetem*. In ½ hr. the route leads to the E. into the mountains; after ¼ hr. we come to an embankment *(El-Masadd)*, built of rough-hewn stone blocks 8½ ft. thick and stretching right across the valley. After passing several lateral valleys we reach the (1½ hr.) *Wâdi Ruweiḥa*, on the right, where the Wâdi Yetem makes a bend to the N. After 2¾ hrs. we arrive at the small plain of *El-Mezraʿa*, with the remains of a Roman road leading due N. to Petra. Hence to the (1¼ hr.) plain of *El Medîfein*, where camp is pitched for the night. — 2ND DAY. The route now leaves the Wâdi Yetem and leads in a N.N.E. direction past the (1¾ hr.) *Jebel Maḥrûḳ* to the (50 min.) spring of *ʿAin Kuheireh*; close by are the remains of a Roman fort. Thence to the N.E., across the great plain of *Hismeh*, and past the hills of (1½ hr.) *Meḥaimeh* and (1¼ hr.) *Meshâreḳ*. After 2¼ hrs. begins the ascent of *Naḳb Eshtâr*, leading to the high plateau of the Syro-Arabian desert. In 1¼ hr. we reach the highest point, whence a fine view is obtained of the mountains of ʿAḳaba, the ʿAraba (p. 175), and the plateau of Et-Tîh (p. 184). ½ hr. *Râs Eshtâr*; 10 min. *Khirbet Fuʿeileh* (khân?); 1 hr. *ʿAin Abu'l Lisân* (nightquarters). — 3RD DAY. We ride to the N.E. for 1 hr. to the ruins of *Weideh*, and 1 hr. later reach the *Wâdi Mekaffâ*; the country is monotonous and uncultivated. 3 hrs. *Wâdi Semneh*, whence we reach *El-Maʿân* (p. 153) in 1 hr.

From El-Maʿân to *Petra*, see p. 174.

From El-Maʿân to *Damascus* by the Ḥejâz Railway, see pp. 153-151.

From El-Maʿân to *Jerusalem*. We take the Ḥejâz Railway as far as *ʿAmmân* (comp. p. 153), where riding-animals may be obtained. Thence to Jerusalem, see RR. 17 and 15.

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23. From Jerusalem to Nâbulus (Shechem).

11-11½ hrs. (not including halts). Road under construction. — Travellers without tents had better spend the night at the khân in *El-Bireh* (9½ M.; p. 212), at the Latin monastery, or at the Quakers' mission-station (p. 212) of *Râmallâh* (3¼ hrs.); those with tents should camp at *ʿAin Sinyâ* (14 M.; p. 213) or at *ʿAin el-Ḥarâmîyeh* (19 M.; p. 213). If time is of consequence a carriage may be taken as far as El-Lubban (p. 214; (horses must be sent on in advance), so that *Nâbulus* may be reached in 1 day. — Comp. the *Maps* at pp. 92, 10.

Beyond the upper Kidron valley (p. 76) the Nâbulus road diverges from that to the Mt. of Olives and traverses the lofty plain

in a due northerly direction. After 20 min. we see to the left *Shaʿfât* (perhaps the *Nob* of 1 Sam. xxi. 23), with fragments of a church and a small reservoir hewn in the rock. To the right, after 10 min., rises the hill of *Tell el-Fûl*, probably the same as the *Gibeah of Benjamin* (Judg. xix. 12) and perhaps also to be identified with 'Gibeah of Saul' (1 Sam. xv. 34) and 'Gibeah of God' (1 Sam. x. 5; comp. p. 98). There are the ruins of a large building, perhaps a fort erected by the Crusaders, and some smaller remains; the view is extensive. To the W. (left) are seen the villages of Beit Iksâ (p. 18), Beit Ḥanînâ (p. 95), and Bîr Nebâla (p. 97). Farther on (1/2 hr.) a road diverges on the left, leading to El-Jîb (p. 97).

In about 1 3/4 hr. from the Damascus Gate we reach (left) the dilapidated *Khân el-Kharâib*. To the right rises a hill, on which lies the small village of *Er-Râm*, the ancient *Ramah of Benjamin* (1 Kings xv. 17).

Ramah of Benjamin formed a kind of frontier castle between the N. and S. kingdoms. After the captivity it was repeopled. It is now occupied by about 15 families only. — To the W. of the village lies the *Makâm Sheikh Husein*, containing the ruins of a small basilica. The view from it is very extensive. From Er-Râm the traveller may follow the crest of the hill towards the E., and in 35 min. reach the village of *Jebaʿ* (p. 98).

Continuing our journey, we perceive to the left (W.) *Ḳalandîyeh*, and then (40 min.) *Khirbet el-ʿAṭâra*, a ruined village on a hill, with two old ponds and tombs (*Ataroth-Addar*, Joshua xvi. 5).

We now cross the watershed between the Mediterranean and the Jordan valley, skirt the *Wâdi es-Suweinît* (p. 98), which descends to the latter, and in 1/2 hr. (9 1/2 M. from Jerusalem) reach —

El-Bireh a village of about 1000 inhab., situated in a poor district. It owes its name ('cistern') to its abundant supply of water, and is perhaps the ancient *Beeroth*, which has the same meaning. This was a town of Benjamin (Joshua ix. 17; 2 Sam. iv. 2, 3). Near the principal spring, below the village, to the S.W., are the remains of some ancient reservoirs. On the highest ground in the village lie the ruins of a Christian *Church*, beside which is a Mohammedan *Weli*. The church was erected by the Templars in 1146, and closely resembles the church of St. Anne at Jerusalem (p. 48); the three apses and the N. wall only are now standing. The tradition that this was the spot where Mary and Joseph first discovered the absence of the child Jesus from their company is mentioned for the first time in the records of pilgrimages in the 14th cent. (Luke ii. 43 et seq.). The tower to the N. of the village is in part constructed of ancient materials.

About 3/4 M. to the W. of El-Bîreh lies **Râmallâh**, a large Christian village, with English and Quaker mission-stations and schools, an English physician, and churches, convents, and schools of the Greek and Latin patriarchates (Sisters of St. Joseph).

The Carriage Road from El-Bîreh to ʿAin el-Harâmîyeh (10 M.) leads past (20 min.) the small pond of *El-Bâlûʿa*, which is often dry. After 35 min. we see in front of us the *Wâdi Jifnâ*.

Here, in a pleasant oasis, lies the village of *Jifnâ*, inhabited by about 600 Christians. This is the ancient *Gophnah*, which was a place of considerable importance and became the capital of one of the ten toparchies into which Judæa was divided by the Romans. On the slope of the hill are the Latin monastery and church, to the E. of which the ruins of an old church are visible. Built into the ruins to the S. of the village is a Greek church, containing some antiquities found in the neighbourhood, including a sarcophagus built into the wall. On the hill to the S. are the ruins of an old castle. — A road to the N.W. leads from Jifnâ to *Tibneh*, perhaps the ancient *Timnath Serah*, where Joshua's grave has been shown since the 5th century among other rock-graves (Joshua xix. 50; xxiv. 30). Josephus calls it the capital of a toparchy (Bell. Jud. iii. 3, 5).

The road descends in long windings along the E. slope of the valley to (35 min.) *'Ain Sînyâ*, a village about 14 M. from Jerusalem and probably the *Jeshanah* of 2 Chron. xiii. 19. We then follow the valley to the N., with *Yebrûd* and the ruin of *Kaṣr Berdawîl* (Castle of Baldwin) lying above us to the right, while to the left is *'Aṭâra*. At (40 min.) the last-mentioned point the road bends sharply to the S.E. and descends into a side-valley of the *Wâdi el-Ḥarâmîyeh*, resuming its N. direction on reaching the main valley. In $^3/_4$ hr. (19 M. from Jerusalem) we reach the spring of —

'Ain el-Ḥarâmîyeh. The water trickles down from the base of a cliff. Adjacent are rock-tombs, caverns, and the ruins of a khân.

The shorter but very rough BRIDLE PATH FROM EL-BÎREH TO 'AIN EL-HARÂMÎYEH diverges to the right (N.E.) from the road about 5 min. to the N. of El-Bîreh. After 20 min. we pass a spring and two caverns (ancient reservoirs, called *'Ayûn el-Ḥarâmîyeh* in the middle ages) on our left. The ceiling of one of these is supported by two columns. Soon afterwards we pass another spring, and in 10 min. more the spring *'Ain el-Aḳabeh* on our right. In 10 min. we reach the miserable hovels of —

Beitîn (ca. 360 inhab.), which stands on a hill and is probably identical with *Bethel*. The view, especially from the roof of the sheikh's house, is extensive. To the N.W., on the highest point in the village, lie the ruins of a tower, on old foundations; a little lower are the remains of a Crusaders' church; in the valley to the W. is a fine reservoir (105 yds. long and 72 yds. wide), in the centre of which the spring is enclosed in a circular basin. A little to the N. of the village is a remarkable circle of stones which may possibly have had a religious significance (comp. p. xciii).

Beth-el signifies 'house of God' (Gen. xxviii. 19); according to Judges i. 23, 26 the place was originally called *Luz*. The town was captured and occupied by the tribe of Ephraim (Judges i. 22 et seq.); in the list in Joshua xviii. 13, 22 it is allotted to the tribe of Benjamin as their frontier-town towards Ephraim. Under Jeroboam it became the centre of the worship of Jehovah in the northern kingdom (as Jerusalem was for the southern kingdom); comp. Amos iv. 4, vii. 13; 1 Kings xii. 32. After the captivity Bethel was again occupied by Benjamites, and in the time of the Maccabees it was fortified by the Syrian Bacchides. It was afterwards taken by Vespasian.

From Beitîn the road traverses the crest of the hills towards the N.; on a hill in front of us lies the Christian village of *Et-Tayyibeh*. In 40 min. we see *Bîr ez-Zeit* on a hill in the distance to the left, with *Jifnâ* (p. 212) below it and *'Ain Yebrûd* on the top of a hill near us. Vines, figs, and olives remind us that we are now in the favoured territory of Ephraim. Farther on we perceive 'Ain Sînyâ (see above) and Khirbet el-'Aṭâra (p. 212) above it, and (after 35 min.) Yebrûd (see above), all on the left. The road down the valley through the rock-gardens is very bad. Passing a height crowned with a ruin called Kaṣr Berdawîl (see above), the road leads to a cross valley in 32 min., where we choose the road to the N., leading past extensive ruins with magnificent olive-trees into the *Wâdi el-Ḥarâmîyeh* and to the ($^1/_4$ hr.) spring of that name (see above).

From ʿAin el-Ḥarâmîyeh we ascend the valley to the N. To the left, after 1/4 hr., appears the ruin of *Et-Tell*. On the right, after 1/2 hr., opens a broad, well-cultivated plain with the village of *Turmus ʿAiyâ* (the *Thormasia* of the Talmud), where the road to Seilûn diverges on the right, while the direct route to Khân el-Lubban proceeds towards the left.

The slight digression to Seilûn is worth making, if only for the view. The road crosses the plain towards the N.E., and after 1/4 hr. leaves the village of Turmus ʿAiyâ to the right. We next cross the low watershed, and reach (1/2 hr.) the ruins of —

Seilûn, on the site of the *Shiloh* of Scripture. It was here that the Temple of Jehovah stood (Jer. vii. 12) with the Ark of the Covenant; and in honour of the Lord a festival was annually celebrated, on which occasion dances were performed by the daughters of Shiloh (Judges xxi. 19, 21). This was the residence of Eli and of the youthful Samuel (1 Sam. ii, iii). At what time the catastrophe mentioned by the prophet (Jerem. vii. 12, 14; xxvi. 6) overtook the town, is unknown. In the time of St. Jerome the place was in ruins (comp. also p. 96). The first ruin, which lies on our right a little distance from the road, is called *Jâmiʿ el-Arbaʿîn* (the 40 companions of the prophet). The lintel of the portal (N.) is formed of a monolith with beautiful antique sculptures. The main building was about 33 ft. in length and breadth, and the roof was supported by four columns with Corinthian capitals. During a restoration vaults were built and the side-walls buttressed. A small mosque has been added on the E. side. — The road to the village (5 min. to the N.) leads past a pond partially hewn in the rock. The more modern ruins of the village on the hill show traces of ancient building materials. In the hillside are rock-tombs. At the S. foot of the hill is the mosque *Jâmiʿ el-Yeteim*, close to which is an old oak. The interior of the mosque is vaulted and supported by two columns. Behind the village, on the N. side of the hill, is a remarkably large terrace; it is possible that the Tabernacle stood here.

From Seilûn we descend into the *Wâdi Seilûn* in a N.W. direction, and descend its course to the W. After 50 min. the *Khân el-Lubban* (see below) comes in sight to the left. In 5 min. we turn to the N., and join the direct road from Beitîn.

On the direct route to Khân el-Lubban we see, on the hill to the left, the village of *Sinjil*, called *Casale Saint Giles* by the Crusaders, from Count Raymond of Saint Giles. This point marks the present limit of the carriage-road. We now skirt the E. slope of the valley (passing on the right the *Weli Abu ʿAuf*, and on the left, on the other side of the valley, the ruin of *Khirbet El-Burj*) and reach the top of the pass in 35 min., where we obtain a glimpse of Mount Hermon and the green basin of *El-Lubban* before us. The footpath (right) descends rapidly; the better road (left) leads in 20 min. to the large dilapidated *Khân el-Lubban*, with a good spring.

About 5 min. farther on we see to the left the village of *El-Lubban*, the ancient *Lebonah* (Judges xxi. 19). In the N.E. corner of the plain, which we traverse lengthwise, we turn to the right into a broad level valley which ascends gradually and terminates in a barren ridge. In 25 min. we leave *Es-Sâwiyeh* to the left, and in 20 min. more reach the dilapidated *Khân es-Sâwiyeh*. Hence the the road descends to the N.W. into the *Wâdi Yetma* (1/4 hr.); to the right of the road lie *Ḳabelân* and *Yetma*, to the left *Yâsûf*. On the N. side of the valley the road again ascends steeply. At

the top of the hill (1/2 hr.) we obtain a view of the large plain of *El-Makhna*, framed by the mountains of Samaria. Before us rise Ebal and Gerizim, and far to the N. the Great Hermon (p. 289). We descend to (20 min.) the S. extremity of the plain of El-Makhna. To the left is the village of *Ḳûza*, to the right *Beita*. Skirting the W. margin of the plain, we pass (20 min.) the large village of *Ḥuwâra* on the left, situated at the foot of the chain of Gerizim (pp. 218, 219). The village of *ʿAudallâh* next lies on the hill to the right. This is the broadest part of the plain of Makhna. On the right, after 1/4 hr., lies *ʿAwerta*, where the tombs of Eleazar and Phinehas (Joshua xxiv. 33) are shown. On Mt. Gerizim stands the *Weli Abu Ismaʿîn* (Ishmael). After 1/2 hr. the village of *Kafr Ḳallîn* lies to the left, and that of *Rûjib* to the right beyond the plain. Above us, on the summit of Mt. Gerizim, is a Muslim weli.

The road skirts the N.E. corner of Mt. Gerizim. After 35 min., to the right of the road, is situated **Jacob's Well**, which belongs to the Greeks and has been enclosed with a wall. According to an ancient tradition this is the well where Jesus met the Woman of Samaria, who came from Sychar.

The cistern is situated on the highroad from Jerusalem to Galilee. thus according with the narrative of St. John (iv. 5-30; comp. p. 220). The opening of the cistern now lies in the crypt of a Crusaders' chapel, which was erected on the ruins of a church of the 4th century. The cistern, which is lined with masonry, is 7 1/2 ft. in diameter, and it is still 75 ft. deep in spite of the rubbish thrown into it. It is dry in summer.

About 1/2 M. to the N. of Jacob's Well is shown *Joseph's Tomb*. This monument was restored in 1868, and has the usual form of a Muslim weli.

Jews, Christians, and Muslims agree that here lay the 'parcel of ground' (Josh. xxiv. 32) purchased by Jacob, where the Israelites afterwards buried *Joseph*. This tradition dates from the 4th century. The Jews burn small votive offerings in the hollows of the two little columns of the tomb.

From Jacob's Well we turn to the W. into the fertile and well-cultivated valley of Nâbulus, which is flanked by *Mt. Gerizim* (p. 219) on the S. and *Mt. Ebal* (p. 220) on the N. On the right, after 7 min., is the village of *Balâṭa*. Here, according to early Christian tradition and the Samaritan chronicle, stood the oak *(ballût)* of Shechem (Joshua xxiv. 26; Judges ix. 6). About 4 min. farther on rock-tombs are visible on Mt. Ebal. We now reach the spring *ʿAin Defna*, near which Turkish barracks with an arsenal and hospital have been erected. Olive-groves soon begin. To the left lies the chapel of the *Rijâl el-ʿAmûd* (men of the columns), where forty Jewish prophets are said to be buried and the pillar of Abimelech (Judges ix. 6) perhaps stood. In 12 min. more we reach the gate of Nâbulus.

Nâbulus (Shechem).

ACCOMMODATION in the *Hotel Nablus* of the *Hamburg-American Line*, or in the *Latin Mission House* (letter of introduction from Jerusalem advisable). — The CAMPING GROUND is on the W. side of the town. It is reached by turning to the right before we come to the gate and riding round the

N. side of the town. The commandant should be requested to furnish one or two soldiers as a guard for the tents (about 1/2 mej. per man), as the inhabitants are fanatical, turbulent, and quarrelsome.

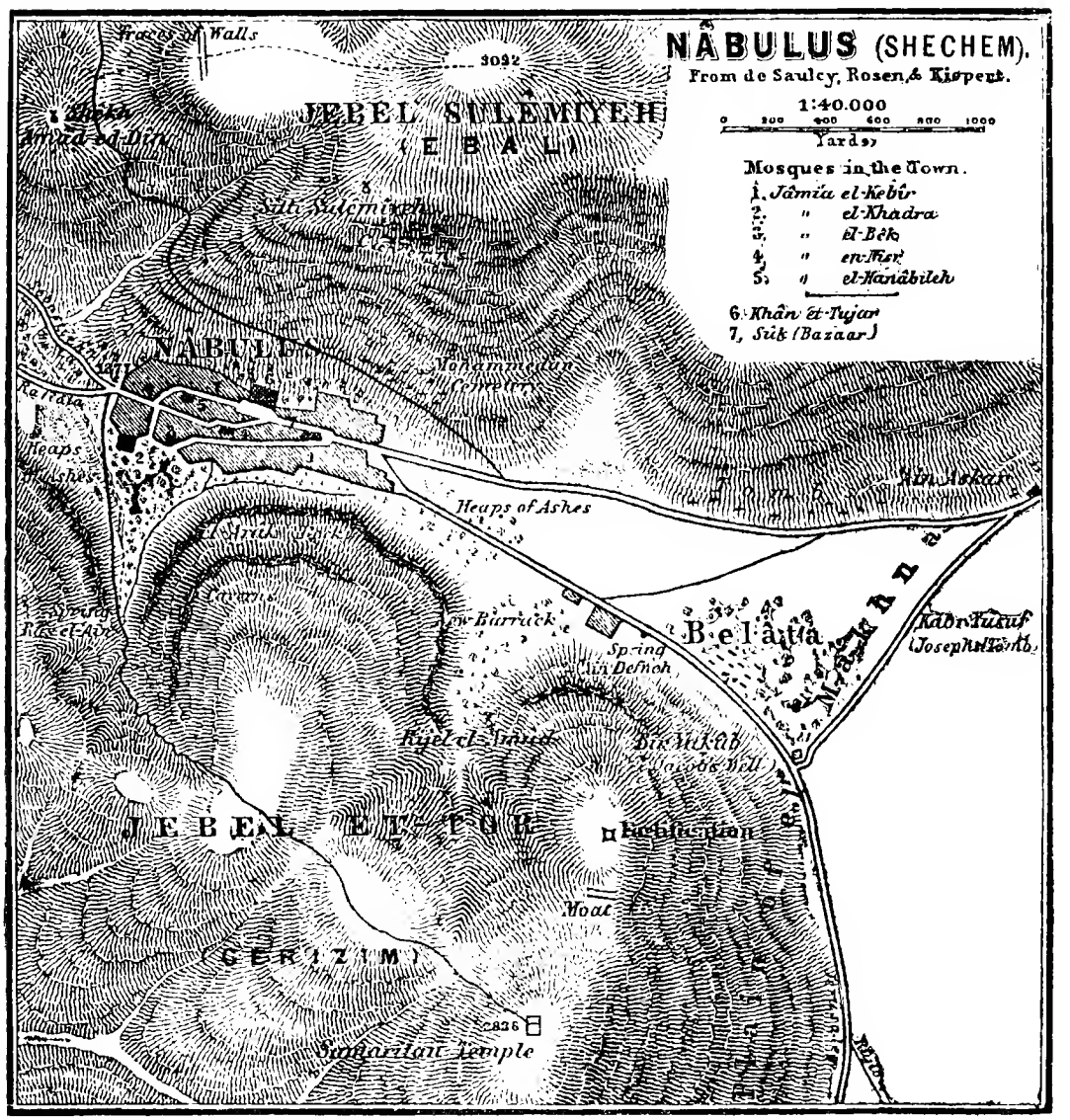
The English *Church Missionary Society* (p. 21) has a station here (church and hospital with English physician).

Post and Telegraph Office (Turkish).

History. The name **Sichem** or *Shechem* means 'neck' or 'ridge' (as the top of a pass). The town is mentioned as far back as the days of the patriarchs; and Abraham, Jacob, and his sons all encamped temporarily in the plain near Shechem (Gen. xii. 6; xxxiii. 18; xxxv. 12). Joshua also held here his last assembly of the people (Josh. xxiv. 1,25). At a later date the town belonged to the tribe of Ephraim. Abimelech, who was the son of Gideon and a woman of Shechem, ruled it for three years (Judges ix). Under Rehoboam, the national assembly was held here (B.C. 933), which resulted in the final separation of the Northern tribes from the Kingdom of David (1 Kings xii). Jeroboam chose Shechem for his residence. About 50 years later, Omri transferred the royal residence to the newly-founded *Samaria* (p. 221), the name of which gradually came into use for the whole country. After a part of the population had been carried off by the Assyrians (B.C. 722), their place was taken by pagan colonists (2 Kings xvii. 24); and from their union with those of the Israelites who had been left behind sprang the mixed people of the *Samaritans*, toward whom the Jews after their return from exile behaved with the most jealous reserve, excluding them from all share in the religious rites of Jerusalem. The Samaritans, therefore, under the leadership of Sanballat (Nehem. ii. 10, 19), founded a temple of their own on Mt. Gerizim, in consequence of which the town of Shechem again rose in importance, while Samaria declined. This temple was destroyed in B.C. 129 by John Hyrcanus, the Asmonean (p. lxxix), but its site continued be held sacred by the Samaritans. The enmity between the Jews and the Samaritans is also sharply emphasized in the New Testament. The Jews regarded the name of Samaritan as a term of reproach (John viii. 48). The apostles did not at first go to Samaria to preach the gospel (Matth. x. 5), though in the Book of the Acts, viii. 5-25, we read of preaching and baptism taking place there. In 67 A.D. Vespasian conquered the country, slaying 11,000 of the inhabitants. Shechem was rebuilt after the war, and received the name of *Flavia Neapolis*, in honour of the emperor. During the Christian period Neapolis became the seat of a bishop, but collisions between the Samaritans and the Christians were frequent. The last serious revolt was put down by the troops of Justinian in 529 A.D. The synagogues were closed. Many of the Samaritans took refuge in Persia, some accepted Christianity, but others remained true to their hereditary faith. In the 12th cent. Benjamin of Tudela still found about 1000 adherents of the sect of the Samaritans in Palestine, of whom 100 were at Nâbulus, 300 at Ascalon, 200 at Cæsarea, and 400 at Damascus. The Crusaders under Tancred captured the town, and Baldwin II. held a great Diet here. — The name of **Nâbulus**, a corruption of *Neapolis*, offers one of the rare instances in which a place has changed its ancient Semitic name for a later one of Roman origin (p. lvii). For a time the town was also known as *Mabortha*, which signifies pass or 'place of passage'.

The sect of the Samaritans is still represented by about 160 people at Nâbulus (comp. p. 218). The prayers are repeated in the Samaritan dialect, although Arabic is now the colloquial language of the people. The men wear white surplices and red turbans, and have preserved a venerable type of Jewish physiognomy. The Samaritans are strict monotheists, and abhor all images and all expressions whereby human attributes are ascribed to God. They believe in good and evil spirits, in the resurrection and last judgment. They expect the Messiah to appear 6000 years after the creation of the world, but they do not consider that he will be greater than Moses. Of the Old Testament they possess the Pentateuch only, in a version differing somewhat from ours. Their literature chiefly consists of prayers and hymns. Their oldest chronicles date from the 12th century. Three times a year, *viz.* at the festival of unleavened bread, the feast of weeks, and the feast of tabernacles, they make a pilgrimage to

the sacred Mt. Gerizim. They celebrate all the Mosaic festivals. At the Passover, to which strangers will find great difficulty in obtaining admittance, seven white lambs are sacrificed in strict accordance with the Old Testament ritual. The office of high-priest is hereditary in the family of the tribe of Levi; the present occupant of the post is called *Ya'kûb*. He is the president of the community and at the same time one of the district authorities. His stipend consists of tithes paid him by the flock. Bigamy is permitted if the first wife be childless, and when a married man dies, his nearest relative other than his brother is bound to marry the widow.



Nâbulus (1870 ft. above the sea-level), the capital of one of the five liwas of the Beirût Vilâyet (p. lvii), contains 24,800 inhab. and is garrisoned by a regiment of infantry. There are 8 large mosques, and 2 Muslim schools (a girls' school and a college), in addition to the Korân schools. The Christian inhabitants, about

700 in number, are mostly Orthodox (with a bishop and church) or United Greeks (with a church). The few Latins have a church and a mission-house of the Patriarchate. There are also about 150 Protestants, with a church, school, and hospital of the Church Missionary Society (see p. 216), 200 Jews, and 160 Samaritans. — Nâbulus carries on a considerable trade with the country to the E. of Jordan, particularly in wool and cotton. It contains about 15 manufactories of soap, which is made chiefly from olive-oil. Excellent wheat is grown in the surrounding country.

The present town, which lies in a long line on the floor of the valley, between Mt. Gerizim and Mt. Ebal (pp. 219, 220), anciently extended farther to the E., perhaps to the spring of Defna (p. 215). Its interior resembles that of Jerusalem, but is much better provided with water. Of the 22 springs, most of which rise on Mt. Gerizim, only about half are dry in summer. Water is heard rushing under every street. The town contains few attractions beyond the bazaar and mosques.

The 'great mosque' of *Jâmiʿ el-Kebîr* (Pl. 1), in the E. part of the town, was originally a basilica built by Justinian, and rebuilt by the canons of the Holy Sepulchre in 1167. The E. portal, which is well preserved, and resembles that of the Church of the Sepulchre, consists of 5 recessed arches, borne by small semi-columns. The outermost arch is adorned with sculptures in the Romanesque style. The court contains a reservoir surrounded by antique columns. Admission to the interior is not easily obtained. — The *Jâmiʿ en-Naṣr*, or 'mosque of victory' (Pl. 4), is probably a Crusaders' church too, as certainly is the *Jâmiʿ el-Khaḍrâ* (Pl. 2), the 'mosque of Heaven'. The latter is said to stand on the spot where Joseph's coat was brought by his brethren to Jacob. By the church rises a kind of clock-tower resembling that of Er-Ramleh (p. 12), a slab in the wall of which bears a Samaritan inscription. — Immediately to theW. rises a large mound of ashes, which commands a good view of the town. — In the N.E. corner of the town is the *Jâmiʿ el-Mesâkîn*, the 'mosque of the lepers' (who live there). It was probably erected by the Crusaders, perhaps as a hospital for the Templars. — A little farther to the N. is shown what Muslim tradition declares to be the *Tomb of Jacob's Sons*, beside a lately erected mosque.

The quarter of the Samaritans is in the S.W. part of the town. Their *Synagogue (Kenîset es-Sâmireh)* is a small, whitewashed chamber. The Samaritan codex of the Pentateuch shown here is old, but that it was written by a grandson or great-grandson of Aaron is a myth, as it is certainly not older than the Christian era. An inferior codex is generally palmed off on travellers; the genuine codex is kept in a costly case, with a cover of green Venetian fabric. The fee to the kôhen for a single person is 2 fr., for a party 1 fr. each.

The slopes of Mt. Gerizim afford the best view of Nâbulus. By the highest row of gardens we turn to the left (E.), and follow a

terrace skirting the rocky slope. The large caverns here (comp. the Plan at p. 217) were probably once quarries. From the terrace we at length reach a platform. This spot accords better than any other with the narrative of Judges ix. 7-21, while the passage Joshua viii. 30-35 (comp. Deut. xxvii. 12) applies best to the amphitheatrical bays of Ebal and Gerizim to the E. of Nâbulus.

The usual route to the top of *Mt. Gerizim* (1 hr.) leads from the S.W. corner of the town and through the valley ascending thence towards the S., in which (10 min.) rises the copious spring *Râs el-ʿAin*. A climb of 40 min. brings us to a lofty plain, where the Samaritans pitch their tents for seven days (p. 216) at the feast of the Passover. Thence to the summit is a walk of 10 min. more. The mountain is composed almost entirely of nummulite limestone (tertiary formation).

The summit of **Mt. Gerizim** (2848 ft.), Arab. *Jebel eṭ-Ṭôr* or *el-Ḳibli* (the S. mountain), consists of a large plateau, at the N. end of which are the ruins of a castle, probably erected in Justinian's time (533), although the walls, 5-10 ft. thick, consisting of drafted blocks, may possibly belong to a still older structure. The castle forms a large square and is flanked with towers. Adjoining, to the N.E., rises the weli of *Sheikh Ghânim* (magnificent view from the window, see below), and on the N. side of the castle is a large reservoir. Of the *Church* which once stood here the lowest foundations only are extant. It was an octagonal building with an apse towards the E., having its main entrance on the N. and chapels on five sides. It is said to have been erected in 474 (?533). To the S. of the castle are walls and cisterns, and there is a paved way running from N. to S. Some massive substructions a little below the castle, to the S., are shown as the twelve stones of the altar which Joshua is said to have erected here (viii. 30-32). In the centre of the plateau the Samaritans point out a projecting rock as having once been the site of the altar of their temple. The whole surface of the plateau seems to have once been covered with houses, as is evidenced by the numerous cisterns and other remains. Towards the E. are several paved terraces. At the S.E. corner the spot where Abraham was about to offer up Isaac is pointed out. — The summit commands a noble *Prospect: to the E. lies the plain of El-Makhna, bounded by gentle hills, with the village of ʿAsker (p. 220) lying on the N. side, and that of Kafr Ḳallîn on the S.; farther to the E. are, in the direction from N. to S., ʿAẓmûṭ, Sâlim (with Beit Dejan behind), Rûjib, and ʿAwerta. The valley to the S. is the Wâdi ʿAwerta. To the E., in the distance, rise the mountains of Gilead, among which Ôshaʿ (p. 137) towers conspicuously. Towards the N. the Great Hermon is visible, but the greater part of the view in this direction is shut out by Mt. Ebal. Towards the N.W. Carmel is visible in clear weather. Towards the W. the valleys and hills slope away to the blue band of the distant Mediterranean; Cæsarea may sometimes be recognized (S.W.).

The ascent of **Mount Ebal** (3077 ft.), Arab. *Jebel Eslâmîyeh* or *esh-Shemâli* ('N. mountain'), also takes 1 hr. The path winds up over terraces hedged with cactus. Near the top on the W. side stands a Muslim weli which attracts pilgrims and is said to contain the skull of John the Baptist. The highest part of the mountain is towards the W. side; on the summit are the ruins of *El-Ḳal'a* ('the fortress'), the walls of which are very thick; a little farther to the E. are other ruins called *Khirbet Kuneiseh* ('little church'). The *View is more open than that from Mt. Gerizim and extends over the mountain-chain of Galilee, from Carmel across the plain of Jezreel to Gilboa; Mt. Tabor, Ṣafed in the extreme distance near Hermon, the coast-plain to the W., and the distant mountains of the Ḥaurân to the E. are all visible. — On a hill a little to the N. of Mt. Ebal is *Tallûza*, identified on rather insufficient grounds with *Tirzah*, which for a time was the capital of the northern kingdom (1 Kings xvi. 8, etc.).

From Nâbulus to Beisân and Tiberias. The route follows the great Damascus caravan-road; to Beisân 10 hrs., thence to Tiberias 7 hrs. — We ride round the E. side of Ebal to (25 min.) *'Asker* (the *Sychar* of John iv. 5; comp. p. 215). There are rock-tombs and a spring here. After 25 min. we pass opposite the villages of *'Aẓmût*, *Deir el-Ḥaṭab*, and *Sâlim*, and traverse the gorge of the *Wâdi Bidân* to (2 hrs.) *Burj el-Fâr'a*, whence the large *Wâdi el-Fâr'a* descends towards the S.E. to the Jordan. We cross a hill to (1 hr. 10 min.) the village of *Ṭûbâs* (*Thebez*, Judges ix. 50; 2 Sam. xi. 21). On the right (1¼ hr.) lies a small building of ancient construction, probably a tomb, with a sculptured marble portal. From the village of (5 min.) *Tayâsîr* the *Wâdi el-Mâlih* descends to the Jordan; and so also does the *Wâdi Ḳhazneh* towards the N.E. Descending the latter, our road leads to (2 hrs. 50 min.) the ruin of *Ka'ûn* in the wide Jordan valley. From Ka'ûn we ride to the N. in 1 hr. to *Tell Ma'jera*, and thence in 1 hr. more to *Beisân* (p. 235). The formation of the hills is volcanic, the rock basalt.

From Beisân we at first descend through underwood to the N.N.E. We cross (22 min.) a copious brook, with a stony bed, and a conduit. In 40 min. more the large *Wâdi 'Esheh* descends from the W. After 1 hr. we see the village of *Kôkab el-Hawa* on the hill to the left. This point answers to the castle of *Belvoir*, which was erected by King Fulke at the same time as Ṣafed (about 1140) and taken by Saladin in 1182 (beautiful view from the top, where there are extensive ruins). In 20 min. we reach the *Wâdi Bîreh*, and in ½ hr. we descend to the bridge of *Jisr el-Mujâmi'*. Hence to (4 hrs.) *Tiberias*, see p. 159.

Railway from Beisân to *Ḥaifâ* and to *Samakh*, see p. 235.

24. From Nâbulus to Jenîn and Ḥaifâ.

From Nâbulus to *Sebasṭîyeh* a ride of 2 hrs.; thence to *Jenîn*, where the night is passed, 4½ hrs. The pack-animals are sent in advance to Jenîn by the direct route viâ *Beit Imrin* and *Jeba'* (p. 222). — It takes 7 hrs. to drive from Jenîn to *Haifâ* (carriage ordered from Ḥaifâ, see p. 225), while riding takes 1½-4 hrs. more. — The water in most of the springs *en route* is unwholesome.

From Nâbulus to Jenîn viâ Sebasṭîyeh. The route ascends the valley, following the Jaffa road. After 23 min. we see *Râfidîyeh* lying ¼ hr. to the left, and soon afterwards *Zawâta* on the hill to the right. The villages of (20 min.) *Beit Uzin* and *Beit Iba* (10 min.) also lie to the left. When we come in sight of a water-conduit

NORTHERN PALESTINE
Scale 1: 700.000
Kilomètres
Engl. Miles
Heights and Depths in Feet
S E A
Sidon Saida
Nahr Sânîk
El-Ghazîyeh
N. ez-Zaherâny
Râs Surafend
Surafend
Sarepta
Zarpat
Babliyeh
Sidard
El-Ansarîyeh
Adlûn
Ornithopolis
N. Abu'l-Aswad
Kefr Dibbeh
Nahr el-Kâsmiyeh
Zerarîyeh
Khuzarîyeh
Sairîyeh
Khartûm
Breika
Ed-Duweir
Nebatîyeh
El-Kuseibeh
Arnûn
Belfort
Biddîs
Abbâsîyeh
Hallûsîyeh
Shuhûr
Tyre Es-Sûr
Burj esh-Shemâli
Spring of Tyre
Râs el-Ain
Deir Kânûn
Kânâ
Kana
Tibnîn
Tebnith
Maarakeh
Yânûh
Janoah
Juweiya
Mejdel Islim
Promontorium album
Scala Tyriorum
Râs el-Abiad
El-Mejdel
Kh. Iskanderûneh
Alexandroschene
Scandalium
En-Nâkûrah
Râs en-Nâkûrah
El-Basseh
Achsîb Ez-Zîb
Ecdippa
Kabartha
Nahr Mefshukh
El-Mezra'ah
Montfort
Tell Belât
Bint Umm
Kedes
Kades
Aiterûn
El-Jish
Safed
Zephath
Jebel Safed
Sufsâf
Es-Salihîyeh
Meis
Shakrâ
Berâshît
Hûnîn
Ard el-Hûleh
Merkebeh
Abel Beth Maacha
Abil
El-Khiâm
Merj 'Ayûn
Ijon
Jedeideh
Deir Mimâs
Et-Taiyibeh
Lower Wâdy et-Teim
Hâsbeiya
Jebel esh-Sheikh
Bâniâs
Caesarea Philippi
Phiala L.
Birket Râm
Tell el-Ahmar
Summâka
Lais Dan
Tell el-Kâdy
Shebâ
Kefr Hûneh
Jebâ'a
Jezzîn
Rummâneh
Libba
Zeita
Jerjû'a
Kefr Rummân
Kakaba
Belât
Mukhtâra
Yahmur
Jebel et-Telj
Hermon
Kefr Dûnîn
Kh. Jiât
Kal'at Busra
Rasheiyet el-Fukhar
Kefr Hamam
Tell Abu Yûsef
Tell Abu'l-Khanzîr
Tell el-Fâras

Dr H. Fischer del.

Geogr. Estabt. Wagner & Debes, Leipzig

crossing the valley to a mill we ascend out of the valley to the right (N.W.). As the road ascends it affords (20 min.) a view of the village of *Deir Sheraf* in the valley below; on the height opposite us is *Keisîn*, and to the W. of it *Beit Lîd;* by the roadside is a spring with good water. The view becomes more extensive when we reach the top (1/4 hr.); to the N.W. we see *Râmîn* and *ʿAnâbetâ*, and *En-Nâḳûra* on the hill to the right. We then descend into the valley. The road passes under (12 min.) a conduit. On the hill to the right is a weli. A final ascent of 17 min. at length brings us to Sebasṭîyeh.

The village of **Sebasṭiyeh,** the ancient *Samaria*, which in the days of the Maccabees gave name to the whole of Central Palestine, stands on an isolated terraced hill, rising 330 ft. above the valley.

The foundation of *Shomron* (prob. 'watch-hill'; Aramaic *Shâmeráyim*, Greek *Samáreia*) was due to Omri, King of Israel (p. lxxxvi; 1 Kings xvi. 24). The town continued to be the capital of the northern kingdom until it was taken by Sargon in B.C. 722, after a siege of three years. In the time of the Maccabees it was again an important and fortified place, but it was once more destroyed by Hyrcanus (p. 216) in 129 A.D. Pompey included Samaria in the province of Syria, and it was rebuilt by the general Gabinius. Augustus presented the town to Herod the Great, who caused it to be handsomely restored and fortified, and gave it the name of *Sebaste* (Greek for Augusta). A large colony of soldiers and peasants was then established in the place. Sebaste, however, was gradually surpassed in prosperity by Neapolis (p. 216). St. Philip preached the Gospel in Samaria (Acts viii. 5), and the place afterwards became an episcopal see, which was revived by the Crusaders.

Below the village lies the *Church of St. John*, a Crusaders' work of the second half of the 12th cent., now converted into a mosque. St. Jerome is the first author (4th cent.) who mentions the tradition that John the Baptist was buried at Samaria. The statement that he was beheaded here is of much later origin (comp. p. 149). In the 6th cent. a basilica stood here. The church, including the porch, is 55 yds. long and 25 yds. wide. The nave is separated from the aisles by square piers with columns, on which the pointed vaulting rests. The rounded windows are in the Romanesque style. Both nave and aisles ended on the E. in apses, which have been walled up. From a small rock-hewn chamber in the crypt we look through holes into three (empty) tomb-chambers, one of which is said to be the tomb of the Baptist *(Nebi Yaḥyâ)*, the others those of the prophets Obadiah (probably from a confusion with the official mentioned in 1 Kings xviii. 3) and Elisha. — To the N. of the church are the ruins of a large building, at the corners of which were square towers. This was either the residence of the bishop or of the knights of St. John.

In and among the houses of the modern village are scattered many fragments of ancient buildings, such as hewn blocks, shafts of columns, capitals, and portions of entablatures. The natives, who are, it should be remembered, very fanatical, offer coins and other relics for sale. — Above the village, to the W., is a large artificially levelled terrace, now used as a threshing-floor. To the W.

of it stand upwards of a dozen columns without capitals, forming an oblong quadrangle. Here probably stood the temple which Herod the Great is said to have erected in honour of Augustus 'on a large open space in the middle of the city.' From this terrace we soon reach the top of the hill (1452 ft. above the sea), which is compared in Isaiah xxviii. 1 to a crown and commands an unobstructed view. Sebasṭîyeh is surrounded by ranges of gently sloping hills. Numerous villages are visible. On the S.W., a little below the crest of the hill, the thick foundation-walls of a rather large building, possibly a tower, are still visible. In the interior are four columns. A few sarcophagi lie upon the hillside. — Around this hill, now itself cultivated, are terraces at several places. On a terrace to the S., at about the same level as the village, runs the *Street of Columns* which Herod carried round the hill. The columns, all of which have lost their capitals, are 16 ft. high and some of them are monoliths. The colonnade was about 20 yds. wide and fully 1 M. in length. — To the N.E., where the hill forms a bay, are further numerous fragments of columns, probably the ruins of a hippodrome (480 yds. by 60 yds.); possibly, however, these belong to a second colonnade which diverged at an angle from the first.

Starting from the church of St. John, we proceed to the N. past the hippodrome mentioned above and descend into the *Wâdi Beit Imrin* (10 min.); the large village of the same name is on the mountain on our right. Beyond the valley we are careful to take the road on the left and ascend to (20 min.) its N. margin (fine retrospect of the mountains of Samaria). The road, still ascending and crossing two other roads, soon reaches (25 min.) the top of the hill, which commands an extensive view. On the right (E.), on the hill, stands the weli of *Kheimet eḍ-Ḍehûr*. To the N. is the village of *Sîlet eḍ-Ḍahr*, and somewhat farther distant, beyond a beautiful little plain, are *Er-Râmeh* (*Remeth* of Joshua xix. 21) and *'Anza*, opposite each other. The road begins to descend to the E.N.E., and passes (¾ hr.) *El-Fandaḳûmiyeh* (an ancient *Pentacomias*). At (25 min.) *Jeba'* (the spring of which is beyond it) we reach the direct road from Nâbulus to Jenîn (p. 220). We follow the valley, which narrows towards its head, and then emerge on a plain. In 35 min. we reach the foot of the hill on which lies the former fortress of *Ṣânûr*, destroyed by Ibrâhîm Pasha in 1839 (p. lxxxv). To the E. lies the beautiful and fertile plain of *Merj el-Gharaḳ* ('the meadow of sinking in'), upwards of 1 hr. in length, which in winter forms a swamp. The road skirts its W. side. On the right, at the end of the plain (35 min.), lies *Zebâbda*, to the N. of which is *Mithilîyeh* (perhaps the *Bethuliah* of the Book of Judith, the site of which must be looked for in this neighbourhood). Opposite the latter, to the left, is *Jerbâ*.

The traveller who wishes to visit the ruins of **Dothân** diverges here to the left, so as to leave the village of Jerbâ on the right. Ascending at first towards the N.W., then descending to the W. we come in a narrow

ravine (22 min.) to a footpath on the right which leads to (1/4 hr.) **Tell Dôthân.** A few ruins only lie on the hill near some terebinths. At the S. foot of the hill is the spring *El-Ḥafîreh*. This is doubtless the site of the ancient *Dothan* (Gen. xxxvii. 17), for which reason it is still called *Jubb Yûsuf* ('Joseph's pit'). In the time of Elisha a village seems to have stood here (2 Kings vi. 13). From Dôthân the ordinary route to *Kubâṭîyeh* may be regained in 22 min.; or Jenîn may be reached by a direct road to it, passing a few hundred paces to the W. of Dôthân.

At the end of the plain we enter a small valley and riding to the N. cross (25 min.) a small elevation with a fine view (Carmel, Nazareth, the Great Hermon, etc.). On the right stands a sacred tree (p. lxxiv), hung with votive offerings and rags. The steep descent leads through the village of *Kubâṭîyeh* and in 1/2 hr. reaches the floor of the valley. We then follow the telegraph-wires and after crossing two other small valleys reach the (35 min.) *Wâdi Bel'ameh*, in which Jenîn lies. The brook is named after the ruin of *Khirbet Bel'ameh* (*Ibleam*, Joshua xvii. 11; 2 Kings ix. 27), at the foot of which it rises. Following its course, we come in 1/2 hr. to Jenîn. Tents may be pitched either to the N. or S. of the village. A guard is necessary.

Jenîn (*Hôtel Jenîn* of the Hamburg-American Line), more accurately *Jînîn*, a village of some importance, with about 1500 inhab., including a few Christians, is situated on the boundary between the mountains of Samaria and the plain of Jezreel. It is the seat of a Ḳâimmaḳâm (p. lvii), and possesses a bazaar, two Muslim schools, and two mosques, one of which may formerly have been a church. An excellent spring, rising to the E., is conducted through the village, which also contains a Turkish telegraph-office. It is supposed to be the *Ginea* of Josephus, which again seems to answer to the ancient *'Engannîm*, or garden-spring (Josh. xix. 21; xxi. 29), within the territory of Issachar, and may also be the *Beth Haggan* or 'garden house' of 2 Kings ix. 27.

The **Plain of Jezreel** (260 ft.), Greek *Esdraelon*, now *Merj ibn 'Âmir* (meadow of the son of 'Âmir), is properly only the low ground by the village of Jezreel (p. 239) and descending thence eastwards towards Beisân (p. 235). In a wider sense the name embraces also the plain to the W. of the Gilboa mountains, which is called the 'great plain', or plain of *Megiddo*, in the Old Testament. This plain is triangular in form, the base running from Jenîn towards the N.W. for a distance of 24 M., while the shortest side is the eastern, extending from Jenîn northwards to *Iksâl*. It also forms bays running up into the mountains at several points. The plain, though marshy at places, is on the whole remarkable for its fertility. The blackish soil consists chiefly of decomposed volcanic rock. In spring, when seen from the mountains, the plain resembles a vast green lake. Cranes and storks abound here, and gazelles are sometimes seen. The plain is drained by the *Nahr el-Muḳaṭṭa'*, the brook *Kishon* of the Bible (1 Kings xviii. 40, etc.), which, however, is very intermittent except in its lower course from the *Tell el-Ḳassîs* (p. 224) onwards, where it is fed by the springs of *Sa'dîjeh*.

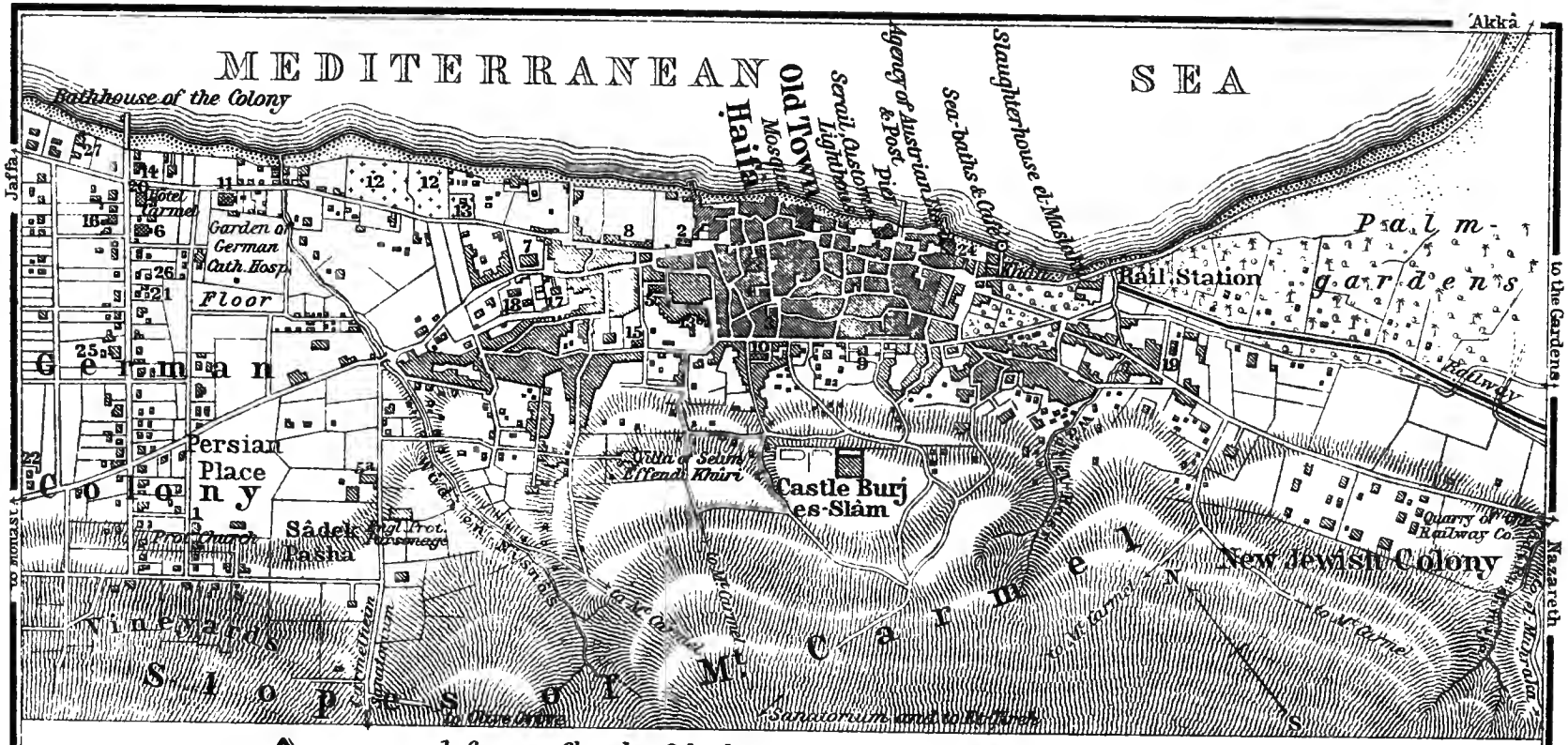
From Jenîn to Ḥaifâ. The carriage-road (p. 220) skirts the foot of the hills towards the N.W., passing *El-Yâmôn* (1 hr.; left), *Sîlî* (25 min.; left), and (35 min.) *Ta'annak*. The last-named village answers to the ancient *Taanach*, a Canaanitish town allotted to Manasseh, and mentioned in the song of Deborah (Judges v. 19).

The high antiquity of the town is confirmed by the recent excavations of Prof. Sellin in the hill adjoining the track, which brought to light the ancient sanctuary. In the interior were found, as in Gezer (p. 13), clay-vessels containing the bodies of children used in sacrifices, numerous objects in clay dating from the earliest times, and several tablets with cuneiform inscriptions, similar to those of Tell 'Amarna (p. lxxv). One of these, a letter from the Prince of Megiddo (see below), proves how predominant the influence of Babylonian culture was here in ancient times.

About 25 min. farther on we cross some low hilly ridges; to the right lies the village of *Zebûba*. 20 min. Spring used by the village of *Salîm*, which lies on the hill to the left; 1/4 hr. *Selefeh*, above us to the left; 25 min. mill and garden belonging to the village of *Khirbet el-Lejjûn*, which lies about 3/4 M. up the valley. In 5 min. more we reach the hill of *Tell el-Mutesellim*.

El-Lejjûn corresponds to the *Legio* of Eusebius, and also to the ancient *Megiddo*, which is often mentioned in connection with the neighbouring Taanach. The place lay on the military road leading from the East to Egypt, and, owing to its commanding situation, was strongly fortified by Egyptians, Canaanites, and Israelites (1 Kings iv. 12; ix. 15). The surrounding plain was often named after it, while the Kishon (p. 223) was known as the 'waters of Megiddo' (Judges v. 19). It was near Megiddo that Barak and Deborah signally defeated the Canaanites (Judges v), and it was here also that Josiah attacked the Egyptian army (2 Kings xxiii. 29). The excavations undertaken by the German Palestine Society on the *Tell el-Mutesellim* also show that the place was fortified in the most ancient times. The old castle or palace, dating from before the 20th cent. B.C., and the ancient brick enclosing-wall, 28 ft. thick, prove the importance of the place, while the influence of Babylon is evidenced by a number of gems and cylindrical seals found here. These include the oldest known Hebrew seal, which belonged to a high officer of King Jeroboam II. (p. lxxvii).

Our route skirts the hill and crosses (1/2 hr.) a valley opening to the W.; to the right is a spring. To the S. we see the volcanic hill of *Sheikh Iskander* (1700 ft.); in front of us the white chapel of the Muḥraḳa (p. 228) is visible high up on Mt. Carmel, while in our rear we observe the round summit of Mt. Tabor (p. 245) and the mountains to the E. of the Jordan. In 1/2 hr. more we cross the *Wâdi Abu Shûsheh*, beyond which lies the *Tell Abu Shûsheh*, with the village of that name above us to the left. In 20 min. we see a small brook to the left, flanked by oleanders. 1/4 hr. Spring and brook of *'Ain es-Sureik*; 20 min. bed of another small brook; 10 min. spring to the right of the road; 5 min. to the left, Beduin burial-place at the foot of the *Tell Ḳaimûn*, which probably corresponds to the ancient *Jokneam* (Josh. xii. 22, etc.). To the left opens the *Wâdi el-Milḥ* (p. 226; 'valley of salt'). About 25 min. farther on, immediately below the Muḥraḳa chapel, to the right, on the right bank of the Kishon, rises the *Tell el-Ḳassîs*, a barren hill bounding the plain towards the W. On the N. side of this hill runs the railway to Beisân. The road leads through (1/4 hr.) the Kishon (p. 223), and then follows the railway, reaching the Nazareth road below *El-Ḥârithîyeh* (p. 238). The bridle-path, which is somewhat shorter, keeps to the left side of the hill, and reaches the Nazareth road at (40 min.) the bridge over the Kishon. — From this point to (8 M.) *Ḥaifâ*, see pp. 238, 237.



ḤAIFÂ

from an original design by
Dr. G. Schumacher at Ḥaifâ

1 : 18.300

0 1000 2000
Feet

1 *German Church & School*
2 *Carmelite Church & Convent*
3 *United Greek Church*
4 *Orthod. Greek Church & Convent*
5 *Maronite Church*
5a *Engl. Church and Hospital*
6 *Templars' School & Meeting House*
7 *School of the Frères des Écoles chrétiennes*
8 *Convent of the Dames de Nazareth*
9 *Franciscan Convent*
10 *Convent of the United Greeks*
11 *German Catholic Hospice*
12 *Greek Cath. Cemeteries*
13 *Latin Cemetery*
13b *German School*
14 *German Consulate*
15 *Italian and Span. Consulate*
16 *American Consulate*
17 *British*
18 *French and Austrian Consulate*
19 *Russian*
20 *Hôtel Carmel*
21 *J. Pross's Restaur.*
22 *Brewery*
23 *Turkish Post & Telegr. Office*
24 *Agency of the Khedivial Co. & of the »Deutsche Levante-Linie«*
25 *O. Fischer's Shop*
26 *Kraiss's (saddlers)*
27 *Soap factory*

Wagner & Debes' Geog.l Estab.t Leipzig.

25. Ḥaifâ and its Environs.

Arrival. Austrian and Egyptian steamers (pp. 2, 3) touch at Ḥaifâ once a week in each direction; an Italian steamer leaves every fortnight for Jaffa. A small steamer plies twice a week (weather permitting) between Ḥaifâ and *Acre*, *Tyre*, *Sidon*, and *Beirût* (voyage to Beirût, 14 hrs.; fares 1st cl. 10, 2nd cl. 5 fr.). — The harbour of Ḥaifâ is fairly good, but steamers have to cast anchor at a considerable distance from shore. A larger harbour is contemplated in connection with the railway to Damascus (p. 235). Row-boats as at Beirût (p. 274).

Hotels. Hôtel Carmel (Pl. 20; proprietors, *Messrs. Kraft*), in the German colony (p. 226), pens. 8-10 fr. per day, wine extra; Grand New Hotel (kept by *A. Nassar*); German Catholic Hospice (Pl. 11), near the German colony. Accommodation on Mt. Carmel, see p. 227. — Wine and Beer Rooms. *Pross* (Pl. 21), *Wagner* (Pl. 22), in the German colony.

Post Offices. *Austrian*, in *Lloyd's Office; French*, near the Telegraph Office; *Turkish* (Pl. 23), in the *Telegraph Office.*

Consulates. British (Pl. 17), *Abela;* United States (Pl. 16), *Jon. Struve;* Austrian (Pl. 18), *A. Dück;* German (Pl. 14), *Fr. Keller* (in the German colony); French (Pl. 18), *H. Gaillardot;* Russian (Pl. 19), *Dr. Schmidt* (agent); Belgian, *Th. Lange.*

English Church (Pl. 5a; p. 226), service every Sunday at 10 a.m.

Physicians. *Dr. Coles*, physician of the English Hospital (p. 226); *Dr. Schmidt*, *Dr. Peters*, both in the German colony; *Dr. Fallscheer* (a woman). Sisters of the order of St. Charles Borromæus at the German Catholic Hospice (Pl. 11; see above). — **Chemist:** *H. Bulach*, near the Latin Church.

Tourist Agencies. *Cook and Son; Hamburg-American Line.*

Bankers. *German Bank of Palestine; A. Dück & Co.*, in the town (p. 226). *Rate of Exchange:* 1 mejîdi = 23.10 pi.; 1 beshlik = 3 pi. 2½ pa.; English sovereign = 137 pi.; 20-franc piece = 109 pi.; Turkish pound = 124 pi. 30 pa.; 1 franc = 5 pi. to 5 pi. 10 pa.; 1 shilling = 6 pi. 10 pa.; otherwise the same as in Beirût (comp. also the table facing the title-page).

European Shops for travellers' requisites. *A. Dück & Co.* (see above); *Struve & Beck*, *O. Fischer Jr.*, both in the town; *O. Fischer Sr.* (Pl. 25), *J. Bitzer*, both in the German colony. — **Saddlers.** *Kraiss* (Pl. 26), *G. Beck*, both in the German colony. — **Soap.** *Struve & Co.* (Pl. 27). — **Provisions.** *J. Beilharz*, *Joh. Ruff* (meat, etc.); *Münzenmay*, *J. Stoll* (bread, etc.); *A. Dück & Co.* (see above), *Vincenti & Co.*, *Germain* (preserves).

Carriages and **Horses** should be obtained through the hotel. The following are trustworthy carriage-hirers and coachmen, acquainted with the roads in the vicinity: *G. Sus*, *Unger & Hermann.* — Charges: to Mt. Carmel 7 fr.; to Nazareth and back 30-40 fr.; to Tiberias and back 90-100 fr.; to Acre and back 12-15 fr.; to Safed and back 90-100 fr.; to Jenîn (p. 223) 30, there and back 40 fr.; to Jaffa (p. 231; 1½-2 days) 100-140 fr. (according to the weather); to Zamînârîn (p. 232) and back (1½ day) 30-40 fr.

Ḥaifâ or *Khaifa*, a flourishing seaport with about 15,000 inhab., is the seat of a Ḳâimmaḳâm (p. lvii), and is prettily situated to the S. of the Bay of Acre, at the foot of Mt. Carmel. It corresponds to the *Sycaminum* of Greek and Roman writers. During the Crusades the town was captured by Tancred, but it reverted to Saladin (p. lxxxiii) in 1127. After its destruction by Ẓâhir el-'Omar (p. 230) in 1761, it was rebuilt to the E. of its old site. Under the stimulation of the colony of German Templars established here in 1869, Ḥaifâ has of late made very rapid advances and has absorbed most of the trade of Acre. Wheat, maize, sesame, and oil are its staples. In 1903 it exported 11,400 tons of goods, and imported 13,500 tons. In 1904 its harbour was entered and cleared by 263 steamers of

296,855 tons' and 974 sailing-vessels of 13,248 tons' burden. Half the natives are Muslims, about 400 Latins, 1000 Greeks, 1000 Jews, the remainder Maronites and United Greeks. Over 500 of the 650 Europeans are Germans. There are two mosques, several Christian churches (comp. Pl. 1, 2, 3, 4, 5, 5a), an institution belonging to the Dames de Nazareth (Pl. 8), a German Catholic Hospice and Sisters' Home (Congregation of St. Charles Borromæus; Pl. 11), a school of the Frères des Ecoles Chrétiennes (Pl. 7), a Franciscan convent (Pl. 9), on the hill to the S. of the old town, a convent of the Sœurs Carmélites (Pl. 2), to the N.W. of the colony, and an English church and hospital (Pl. 5a; see p. 225), and schools.

The old town contains a frequented Bazaar, and is adjoined on the E. by the newer quarters of the *Hâret esh-Sharḳîyeh*. Farther out is a Jewish colony. — On the slope of Mt. Carmel, to the S., are some old rock-tombs; above these is the castle of *Burj es-Slâm*.

The dwellings of the *German Colony* to the N.W. of the town, built in the European style, present a pleasing contrast to the dirty houses of the Orientals. The Templars (p. 10) number about 360 souls and possess a meeting-house and a school; the other Germans (about 160) in the colony also have a school and a church. Vineyards have been planted by the colonists on Mt. Carmel; the wine is excellent. The German cemetery contains the grave of Mrs. Laurence Oliphant (comp. p. 228; d. 1886). Near it are more old rock-tombs.

***Mount Carmel** *(Jebel Mâr Elyâs)*, the beauty of which has been extolled in the Bible (Isaiah xxxv. 2 and Song of Solomon vii. 5), stretches from Ḥaifâ towards the S.E. for about 12 M. and reaches its highest point (1810 ft.) to the S. of Esfîyeh (p. 228). On the S. it is separated by the *Wâdi el-Milḥ* (p. 224) from the mountains of Samaria. The mountain consists of limestone with an admixture of hornstone. Its rich vegetation includes oaks, wild almond and pear trees, and pines. Thanks to the heavy dew which falls every night, Mt. Carmel remains green throughout the whole year, a very unusual phenomenon in Palestine. Its fauna includes gazelles, partridges, a few roe-deer, and an occasional wild-cat (nimr). Carmel has been regarded as the 'mount of God' from the earliest period, and the miracle of Elijah (1 Kings xviii) has invested it with special sanctity for both Jews and Christians.

According to the Bible story, King Ahab of Israel had, under the influence of his wife Jezebel (p. lxxxvi), introduced the cult of Baal, and had in consequence been punished by Jehovah by three years of famine. The prophet Elijah then appeared before him and invited the priests of Baal to a test on Mt. Carmel. While these priests invoked their gods in vain, the burnt-offering of Elijah was licked up by fire descending from heaven. The people thereupon recognized the might of Jehovah, and at the command of Elijah slew the priests of Baal. Tacitus mentions an altar to the 'God of Carmel' which stood here without temple or image, and Vespasian caused the oracle of this god to be consulted. At an early period, many Christian hermits occupied the natural caverns which abound on the mountain, especially on its W. side; some of these still contain Greek inscriptions. About 1156 arose the order of the Carmelites, which

Northern Part of
MOUNT CARMEL
From the Ordnance Survey of Palestine
& Admiralty Charts
1 : 150.000
Engl. Miles
Abbreviations: R, R.s = Ruin, Ruins.
T, T.s = Tomb, Tombs. W. = Well. W. = Wady.
3 Depth-line of 3 Fathoms
Bay of Acre
MEDITERRANEAN SEA
Râs el-Krûm
Probable Site of SYCAMINUM
Haifâ el-Atîkah
Jewish Cemetery
German Colony
HAIFÂ
Custom Ho.
Tell es-Semak
Mâr Elias (Carmelite Convent)
Quarry
Carmelheim Sanatorium
Castle
Orange & Palm Plantations
Tell Abu Hawwam
Tell en-Nahel
Ain es-Siyâh
Ed-Dayr
Neuhardthof (Ger. Templar Colony)
Kefr es-Samir
Rushmiya
Abu Suweid
JEBEL MÂR ELIAS
Beled esh-Shêkh
Râs Zelakah
El-Yâgûr
Et-Tireh
Caves
Râs Mithilia
Khân Mithilia
El-Mogrukah
Bir el-Keniseh
Khân el-Keniseh
El-Khasirkah
Râs el-Khuwanik
Shejarât Abu Sakr
Ed-Dabbat
Râs el-Akra
Bir el-Bedawiyeh
Khân Shihah
Khân Yûnis
El-Miftejah
Cistern & Tomb
El-Hannâneh
Springs
Athlît
Castle of the Pilgrims
Ain Hôd
Râs Umm esh-Shukf
Dâliyeh
Umm esh-Shukf
Bir el-Yezek
Birket esh Shuwaikâneh
Aqued.
El-Mezâr
El-Hajeli
Dûbil
Râs el-Muhellel
Cisterns & Caves
Railway
Project. Railway
MOUNT CARMEL
Drawn, engraved & printed by
Wagner & Debes, Leipzig.

was confirmed by Pope Honorius III. in 1207 and spread to Europe after 1238. In 1252 the monastery was visited by St. Louis. In 1635 the church was converted into a mosque. Afterwards, however, the monks regained their footing on the mountain. In 1775 the church and monastery were plundered. When Napoleon besieged Acre in 1799 (p. 230) the monastery was used by the French as a hospital, but on their retreat the inmates were murdered by the Turks. The monastery was destroyed in 1821 by ʿAbdallâh Pasha, of Acre, but it was rebuilt in 1828.

Most travellers content themselves with a visit to the N.W. summit of the ridge, which is surrounded on three sides by the sea. The magnificent *View includes the sea, the encircling mountains, and the coast, extending on the N. to the lighthouse of Tyre (p. 267) and on the S. to Cæsarea (p. 232). Acre is visible on the N. side of the bay. The mountains, the most prominent of which is Mt. Hermon (p. 289), extend on the E. to Mt. Lebanon; in the extreme E. are the heights to the E. of the Jordan; in the foreground is Ḥaifâ, embedded in groves of olives and palms.

A road ascends the mountain from the German colony (p. 226; comp. Plan). On the ridge (1/2 hr.) the road divides. The branch to the left leads to (20 min.) the large German concession, on which stand a few dwelling-houses, the old *Hotel Carmelheim*, and the simple *Carmelheim Sanatorium* (pens. 4-5 fr., wine extra). The right branch leads to the monastery (3/4 hr. from Ḥaifâ), which may also be reached by a somewhat shorter bridle-path. — A second but much longer road leads round the promontory (p. 231).

The *Monastery* (560 ft. above the sea) is a large and airy building, occupied by 18 to 20 monks and containing numerous rooms for the accommodation of pilgrims. It is shown to visitors by a servant (fee 6 pi.). The church, with its conspicuous dome, is built in the Italian style. The wall at the back is covered with fine slabs of porcelain. On a side-altar is an old wood-carving, representing Elijah. Below the high-altar is a grotto in which Elijah is said once to have dwelt. The spot is revered by the Muslims also. The terrace of the monastery commands a delightful view. To the N. of the monastery stands the monument to the French soldiers (see above), and close by is a building now used for native pilgrims, and surmounted by a lighthouse, which is visible at a considerable distance. — An aromatic *Carmelite Spirit* (Eau de Mélisse) and a good liqueur are distilled by the monks and offered for sale.

Leaving the monastery-court, we turn to the left and skirt the wall round the monastery. The footpath on the right descends in 5 min. to a chapel in memory of St. Simon Stock, an Englishman, who in the 13th cent. became general of the Carmelite order. Descending hence, and keeping to the right, we reach a Muslim cemetery, beyond which we enter an enclosure. Passing through the house, which is usually open, we come to the door of the so-called *School of the Prophets*, a large cavern, partly artificial. The Holy Family is said to have reposed here in returning from Egypt. Fee to the Muslim keeper, 2 pi., parties more.

Numerous petrifactions and melon-shaped clusters of crystals are found on Mt. Carmel near *ʿAin Siyâḥ*, about 1½ M. to the S. of the monastery.

The fatiguing but interesting excursion to the top of Mt. Carmel takes one day (guide necessary). The good road leads from the old hotel (p. 227) along the ridge of Mt. Carmel to the E. We pass the ruins of *Rushmiya* (on the left) and in 1 hr. reach a beautiful group of trees (*Shejarât el-Arbaʿîn*, 'the trees of the 40' *i.e.* martyrs), formerly a sacred grove, beside the ruins of *Khirbet el-Khreibi*. After 35 min. the road divides: the branch to the right leads to Dâliyet (see below). We take the road to the left and reach (¾ hr.) the Druse village of *Esfîyeh*, near the highest point of Mt. Carmel (p. 226). Proceeding to the S.E., we reach (2 hrs.) **El-Muḥraḳa,** 'the place of burning', the S.E. point of Mt. Carmel (1685 ft.). On the summit is a chapel (with a room where the night may be spent; key kept by the Sheikh of Dâliyeh), and a little lower towards the E., hidden in the wood, are ruins, possibly the remains of an old castle. This spot is said to have been the scene of the slaughter of the priests of Baal (p. 226). The *View from the platform of the chapel is magnificent, especially to the N. and E. We look over the green and yellow plain of Jezreel with the brook Kishon; just below us is the *Tell el-Ḳassîs* (p. 224; steep descent, 1 hr.), behind it the mountains of Nazareth, Tabor, Great and Little Hermon, the region beyond Jordan, and the chalk cliffs of *Râs en-Nâḳûra* (p. 266) rising from the sea; to the S.W. we see the large village of *Iḳzim*, the Jewish settlement of *Zammârîn*, and the sea in the neighbourhood of Cæsarea.

The return-route may be chosen viâ the Druse village of *Dâliyet el-Karmal* (1 hr. W.N.W.). In the prettily situated village is a villa which belonged to Laurence Oliphant (d. 1888). There is a pretty view of the sea to the W. and of the ruins of *ʿAthlît* (p. 231). Hence to Ḥaifâ in 4-4½ hrs., along the ridge of Mt. Carmel, or viâ *El-Jôz*.

Another route is to ride from *Dâliyet* to (4-4½ hrs.) the Jewish colony of *Zammârîn* (p. 232), spend the night there, and return the next day by *Mâmâs* (*Miyamâs*, 50 min.), *Ṭanṭûra* (2½ hrs., p. 231), and *ʿAthlît* (¾ hr., p. 231) to *Ḥaifâ* (3 hrs.).

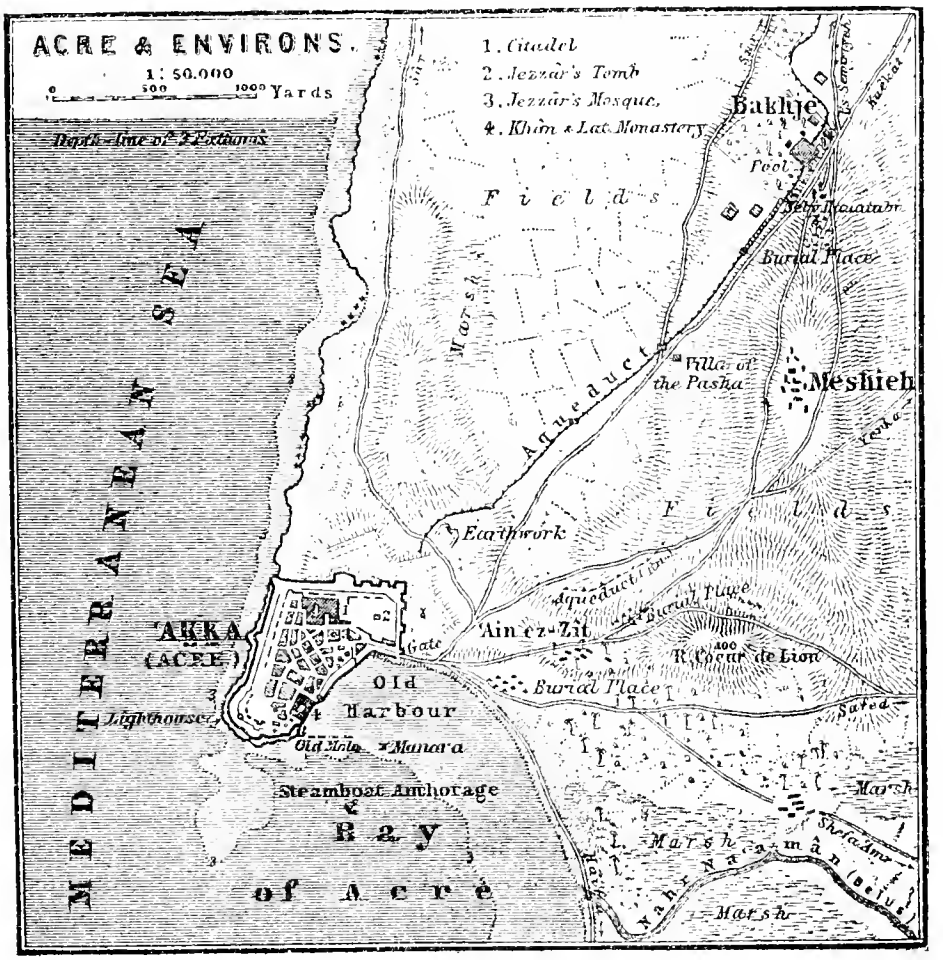
Excursion to Acre.

By Water across the bay, 1-1½ hr., according to the wind. By Land, 2½ hrs. to ride, or 1½ hr. to drive.

The road (good views) runs along the sea-coast, crosses (20 min.) a bridge at the mouth of the *Kishon* (p. 223), which is here about 100 ft. wide, and traverses the great plain of Acre. The beach is strewn with beautiful shells, and among them are still found the *murex brandaris* and *murex trunculus*, the spiny shells of the fish from which the Phœnicians in ancient times obtained the far-famed Tyrian purple. The place where these fish most abounded was the river *Belus*, now *Nahr Naʿmein*, which we reach in ca. 2 hrs. more. Pliny informs us that glass was made from the fine sand of this river, and, according to Josephus, on its bank once stood a large monument

of Memnon. Beyond the river, on the right, rises the *Tell el-Fukhâr*, on which Napoleon planted his batteries in 1799. On the harbour are the ruins of a tower of the Crusaders. In 1/4 hr. we reach the public garden and in 5 min. more the gate of —

Acre (*ʿAkkâ*). — Accommodation. The Franciscan Monastery (*Deir Laṭîn*; Pl. 4) affords unpretending accommodation; introduction from Ḥaifâ



desirable. The terrace commands a fine view. — Cafés. In the *Public Garden*, a popular resort on the road to Ḥaifâ (see above), and at the harbour. — Turkish Post Office. International Telegraph. — Physician. *Dr. Cropper* (English). — Hospital of the *English Mission.*

History. *Accho* (Judges i. 31) was not a town of the Israelites, although a Jewish colony was afterwards established in it. Accho was considered by the Greeks to belong to Phœnicia. It was afterwards called *Ptolemais* by one of the Ptolemies, perhaps Ptolemy Soter. By Roman authors, and on coins, the place is represented as a colony of the Emperor Claudius. It was of importance as a seaport. St. Paul once spent a day at Ptolemais (Acts xxi. 7), and during its later Christian period the place became an episcopal see, the names of several of the bishops being handed down to us. In 638 the town was captured by the Arabs, after which its Greek name was again lost. It was taken by Baldwin I. in 1104 with the aid of a Genoese fleet. **Acre then became very important** as the chief landing-

place of the Crusaders, and also as a commercial place; the fleets of the Genoese, Venetians, and Pisans frequented the harbour, and the fortifications were strengthened. At length, in 1187, after the battle of Ḥaṭṭîn (p. 246), Acre was reduced by Saladin. In 1189 King Guy of Lusignan encamped before Acre, while a Pisan fleet besieged it by sea. On June 5th 1191, Richard Cœur-de-Lion landed here, and with his aid the town, which Saladin had done his utmost to save, was taken on July 12th (comp. p. lxxxiii). As the sum which Saladin was to pay for the ransom of the prisoners was not forthcoming, Richard caused 2500 of them to be massacred in a meadow near Acre. Henceforward ʿAkkâ was the chief Christian stronghold in the Holy Land. The headquarters of the orders of knights were transferred thither, and the Knights of St. John named the town *St. Jean d'Acre*. In 1291 Sultan Melik el-Ashraf took the place, and thus put an end to the Frankish domination, though ʿAkkâ still remained the usual landing-place for pilgrims from the West. In the middle of the 18th century a certain Sheikh Ẓâhir el-ʿOmar made himself master of Central Palestine and chose Acre as his residence. The town now rapidly began to prosper. His successor was the infamous and cruel Jezzâr Pasha, who established for himself an extensive independent sovereignty, extending to the N. as far as the Dog River and Baʿalbek, and to the S. as far as Cæsarea. He was chiefly famous for his buildings, for which he caused ancient materials to be brought from Ascalon (p. 121), Cæsarea (p. 232), and other districts. In 1799 Acre was successfully defended against Napoleon by the garrison, aided by some British sailors under Sir Sidney Smith. Jezzâr Pasha died in 1804, and the country was now more peacefully governed by his son Soliman. In 1832 Ibrâhîm Pasha took and destroyed the town, but soon, as on former occasions, it sprang up anew. In 1840 Acre was bombarded for a short time by vessels of the united fleets of England, Austria, and Turkey. The town having thus so often been destroyed, it is almost destitute of antiquities.

Acre, a seaport with 11,000 inhab. (over 3000 Christians and Jews) and the seat of a Mutesarrif (p. lvii), is situated on a small promontory, at the S.E. end of which remains of a mole are still seen under water. The only gate is on the E. side. The ramparts date in part from the times of the Crusaders. The harbour of Acre was entered and cleared in 1904 by 121 steamers of 79,421 tons' and 1078 sailing-vessels of 17,037 tons' burden. The harbour is now much choked with sand. The English Mission has a station here, with a school and a small hospital. The town also contains numerous higher and elementary Muslim schools, and elementary schools of the Latins, the United and the Orthodox Greeks, and the Jews. — The spacious but tasteless *Mosque*, in the N. part of the town, was built by Jezzâr Pasha with ancient materials; the columns are from Cæsarea. Jezzâr himself is buried in the court. By the N. entrance is an elegant fountain. — The present military hospital is said once to have been the residence of the Knights of St. John. — Opposite the lighthouse are several interesting old vaults with apsidal recesses and ornamentations; above are the remains of a Crusaders' church, some columns of which may be seen in the house of the Latin Sisterhood. The church of the United Greeks retains traces of an ancient apse. — On the N.E. side of the town is a fine aqueduct constructed by Jezzâr Pasha.

From Acre to Safed, two days. The road, which is practicable for carriages (fares, p. 225) in summer, leads viâ *El-Berweh*, *Mejd el-Kerûm*, *Er-Râmeh*, and *Meirôn*. Comp. the Map, p. 220.

From Acre to *Nazareth*, see p. 238.

26. From Ḥaifâ to Jaffa viâ ʿAthlît and Cæsarea.

This is a fatiguing trip, taking 1½-2 days (ca. 20 hrs.) by carriage and 2-3 days on horseback. The times here given refer to riders.

ʿAthlît, 3 hrs.; *Ṭanṭûra*, 1¾ hr.; *Zammârîn*, 1¾ hr.; *Caesarea*, 2¼ hrs.; *El-Khudeira*, 1 hr.; *Jaffa*, 9 hrs. Accommodation for the night may be found at Zammârîn (p. 232) and *Kalansâweh* (p. 232), the former being preferable. It is advisable for riders to take a khayyâl as escort.

Starting from the German colony (p. 226), the road leads to the W. through the fields. To the right are the convent of the Sœurs Carmélites, churchyards, and the German windmills. After ½ hr. we skirt the base of Mt. Carmel. After ¼ hr. we reach *Tell es-Semek* (a hill with ruins); on our left is the road to the convent and a few minutes farther on a footpath to the 'Spring of Elijah'. 20 min. German Templar Colony of *Neuhardthof*, founded in 1898-99, and the ruins of *Kafr es-Sâmir*, at the foot of Mt. Carmel, both to the left. 40 min. *Eṭ-Ṭîreh* on our left, and on our right *Bîr el-Kenîseh*, so named from the ruins close by. 35 min. *Bîr el-Bedâwîyeh* on the right. After 25 min. we reach the ruins of *Dustrei* ('détroit'), a mediæval fort, belonging to the outer wall of ʿAthlît. The fort commands the pass (Petra Incisa? 'the hewn-out rock') which leads through the rocks here. Traversing this pass, we reach (¼ hr.) ʿAthlît.

ʿAthlît, celebrated in the period of the Crusaders under the name of *Castellum Peregrinorum*, or *Castle of the Pilgrims*, and also known as *Petra Incisa* (see above) at the beginning of the 13th cent., was strongly fortified by the Templars in 1218 and made chief seat of the order. In 1291 it was destroyed by Sultan Melik el-Ashraf (p. 230). It is now an insignificant village, belonging to Baron E. Rothschild, of Paris. ʿAthlît occupied a very strong position on a rocky mountain-spur between two bays. The outer wall had two towers and three gates to the E., and one gate to the S.; the moat could be filled from the sea. The inner wall had only one gate (on the E.), which was protected by bastions. In front of the gate was a moat, and then a wall with an outer moat. The principal ruins are on the N.E., where the remains of the tower *El-Karnifeh*, built of beautiful drafted blocks, and also large vaults are to be seen. Many of the stones used for the buildings, especially those of the decagonal Crusaders' church, have been transported to Acre.

Proceeding to the S.E. from ʿAthlît and passing by the ruins of the S. tower of the outer wall, we reach (25 min.) the village of *Jebaʿ* (left); after ½ hr. we pass *Ṣarafand* on our left; after 12 min. we see *Kafr Lâm* on our left, with the ruins of a Crusaders' fort, and farther up, on the hill, *ʿAin Ghazâl;* we then pass the ruins of *Haidara* and reach (40 min.) —

Ṭanṭûra, the ancient *Dor* (Josh. xvii. 11; Judg. i. 27) and the seat of one of Solomon's officers, now an unimportant village of a few hundred inhabitants.

Classical authors mention *Dora* as a Phœnician colony. On the rocky coast here the murex, or purple shell-fish, was captured in large quantities,

and was apparently the source of the prosperity of the place. In the inscription of Eshmunazar (p. 273) the epithet 'mighty' is applied to the town. During the wars of the Diadochi Dôr was destroyed. The Roman general, Gabinius, restored the town and harbour. In the time of St. Jerome the ruins of 'this once very great city' were still an object of admiration.

Opposite the little town are several small islands, and between it and the hills to the E. lies a swamp. To the N. rises a rocky eminence bearing the ruins of a high tower, *El-Burj* or *Khirbet Ṭanṭûra;* it formed part of a strong fort built by the Crusaders. On the S. side of the rock are several caverns. To the N. of the tower is the port of the ancient town; remains of the harbour buildings (a large structure with columns) are still visible on the shore below. Old tombs are also to be found. A road led from the ruins to *El-Ḥannâneh* (ancient cistern), where a few ancient columns are still standing.

The road now bends towards the mountains; after ca. 1¾ hr. we reach *Zammârîn*, a Jewish agricultural colony maintained by Baron Rothschild. Tolerable accommodation may be obtained in a small hotel here. Many of the colonists speak German.

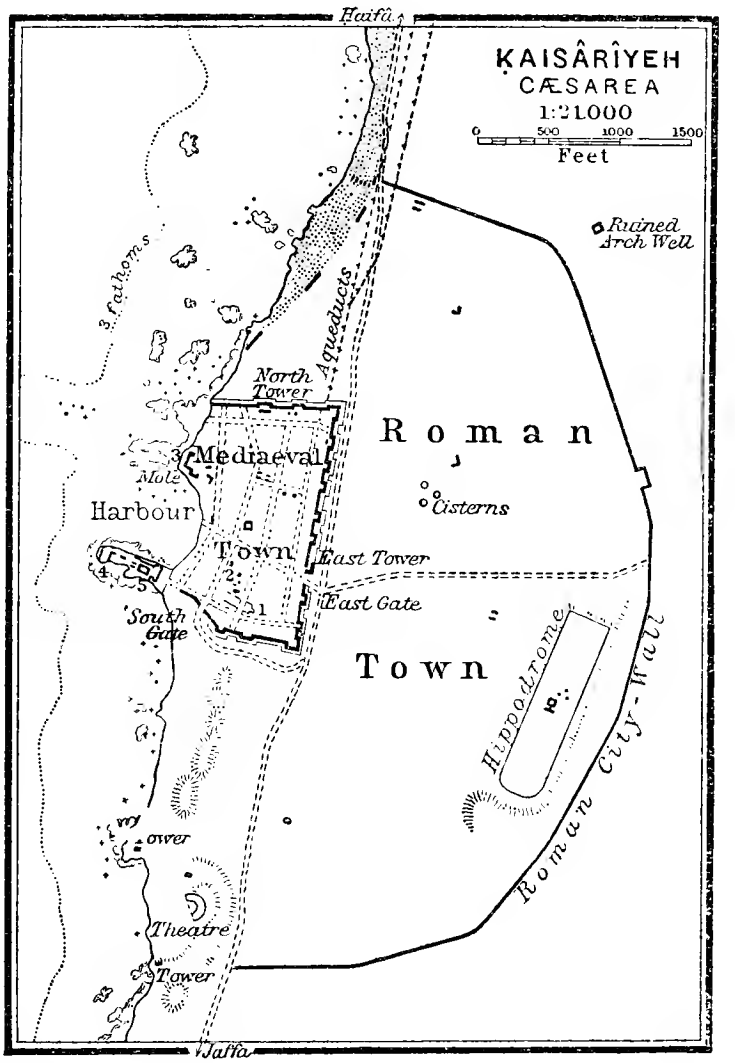
We descend hence in a S.E. direction (50 min.) *Mâmâs (Miyamâs)*, passing numerous remains of columns. On the right is a khân, which was formerly a fort and adjoins an ancient Roman theatre. Remains of the aqueduct are also visible: it ran along here from the springs of *Sindyâneh* (E.) to Cæsarea. — A little farther on we cross a bridge over the *Nahr ez-Zerḳâ* ('the blue river'), the *Crocodile River* of Pliny. Strabo also mentions a town named *Crocodilon*. As the climate of this region resembles that of the Delta of the Nile, there is nothing extraordinary in the appearance of crocodiles here; some German colonists from Ḥaifâ shot a female crocodile here in 1877.

After crossing the bridge the road divides: the branch to the right leads to Cæsarea (see below); the other leads to the S., viâ (11 M.) *Kâkûn*, (5 M.) *Ḳalansâweh* (nightquarters if necessary in the khân), with two Crusaders' castles, (4½ M.) *Et-Ṭîreh*, (4 M.) *Kafr Sâba*, and (2 M.) *Bîr ʿAdas*, to the (4 M.) *New Bridge* over the *Nahr el-ʿAujâ*, ¼ hr. below *Râs el-ʿAin* (p. 10). This point is 9½ M. from *Jaffa*.

The Digression to Cæsarea can be made only in dry weather. From the bridge over the Nahr ez-Zerḳâ (see above), we reach the ruins in 1½ hr. Circassians have been settled here since 1884 and can supply rough nightquarters in case of need.

Ruins of Cæsarea *(Ḳaisârîyeh).* — The history of the town begins with Herod the Great, who erected a magnificent seaport on the site of 'Strato's Tower', and named it *Caesarea* or *Kaisaria Sebaste*, in honour of Augustus (B.C. 13; Joseph. Bell. Jud. i. 21, 5-8; etc.). Cæsarea soon became the most important city in Palestine, and was appointed the residence of the Roman procurators. Vespasian and Titus bestowed upon it the privileges of a Roman colony. SS. Paul, Philip, and Peter visited the place, and St. Paul was a prisoner here for two years. About A.D. 200 Cæsarea became the residence of a bishop, who down to 451 was the metropolitan

of all the bishops of Palæstina Prima, including even the bishop of Jerusalem. As early as the 3rd cent. the city possessed a learned school at which Origen once taught, and where Eusebius (d. 340, afterwards bishop of Cæsarea, was educated). At a later period the town is said to have been besieged by the Muslims for seven years, and to have capitulated at last. In 1101, when it was besieged and taken by Baldwin I., it yielded a rich booty. Among other prizes was found a hexagonal vase of green crystal, supposed to have been used at the Last Supper. This vase plays an important part in mediæval poetry as the 'holy grail'. During the Crusaders' period the town was twice rebuilt by the Crusaders, but it was destroyed by Beibars in 1265. A great part of the ruins was carried away in the 19th cent. (comp. p. 230), and the work of destruction is still going on.



The *Mediaeval Town*, which occupied a part only of the area of the Roman town, was built in the form of a rectangle, measuring 600 yds. from N. to S. and 250 yds. from E. to W. The walls, which are scarped, are 8½ ft. thick and are enclosed by a moat, lined

with masonry, about 40 ft. wide. Bastions, 33-53 ft. wide and projecting 23-30 ft., occurred at intervals of 16 to 29 yds. along the wall; nine of them may still be counted along the E. side. The E. and N. walls had each a strong tower in the middle, and the E. and S. walls had each an entrance-gate. That in the S. wall is still in existence. The ruins are all of sandstone, with the exception of the fragments of columns of grey and reddish granite. — Within the wall on the S. side of the town are the remains of a large church of the Crusaders' period (Pl. 1), the three apses of which are still recognizable. A little to the N. of the church are the ruins of what has been supposed to be the temple (Pl. 2) erected by Herod in honour of Cæsar. Not far from the mole, which is almost entirely built of columns and encircles the harbour on the N., are the ruins of a smaller church (Pl. 3). — On the S.W. side a ridge of rock, bounding the small harbour, runs out into the sea for about 250 yds. This natural pier was enlarged by Herod, and on it stood his so-called Tower of Drusus. Large blocks of granite are still seen under water. The foundations only of the Temple of Cæsar are now extant, and their white stones confirm the statement of Josephus that the materials for it were brought from a great distance. The extremity of the reef was probably the site of the 'Tower of Strato' (Pl. 4). Adjacent are the remains of a mediæval castle (Pl. 5), within which a government building has been erected.

The *Roman Town* covered an area of some 370 acres. To the S. of the town, 5 min. beyond the gate of the mediæval wall, is traceable the vast amphitheatre of Herod, turned towards the sea. It was formed of earth and accommodated 20,000 spectators. The N. and S. walls are each furnished with a tower at the sea-end. The whole was afterwards converted into a fortress and surrounded by a moat. In the middle of it are remains of a semicircular building, probably a theatre, which could be filled with sea-water by means of canals and turned into a naumachia. — In the S.E. corner of the town (a little to the N.E. of the amphitheatre) are the remains of a hippodrome. — The town was supplied with water by two aqueducts. One of these is a tunnel coming from the Nahr ez-Zerḳâ (p. 232) on the N., and a wall was built for the purpose of directing the waters of the marshy land into this channel. The other aqueduct comes from Miyamâs (see p. 232).

Those travelling by carriage must return from Cæsarea to the carriage road (p. 232). Riders may proceed directly (to Jaffa about 10 hrs.) by the road to the S. to (3/4 hr.) the *Nahr el-Mefjîr* (or *Wâdi el-Khudeira*); 10 min. *El-Khudeira*, a village where nightquarters may be obtained; 1¼ hr. *Nahr Iskanderûneh (Abu Zabûra)*. After 10 min. the road bends inland; to the left; in 1¼ hr. we come to *Mukhâlid*, and in 1½ hr. more to *Nahr el-Fâlik* (with ruins of the same name), in the spring an extensive swamp with papyrus-plants. In 1½ hr. we reach the ruins of **Arsûf**. Arsûf is the *Apollonia* of the ancient geographers; the modern name seems to be connected with the god Reseph, who was identified with Apollo. In the middle ages this place was believed to be the ancient *Antipatris*. The ruins date from the period of the Crusaders and are gradually disappearing. In

the plain of Arsûf a great battle was fought on Sept. 7th, 1191, between the Crusaders (Richard Cœur-de-Lion) and the Saracens (Saladin). In 13 min. we reach the *Ḥaram ʿAli ibn ʿAleim (Sîdna ʿAli)*, a Muslim pilgrim-resort with ruins and the remains of a harbour. Hence along the sea-coast to (1 hr. 20 min.) the ford of the *Nahr el-ʿAujâ* (p. 10) and to (2 hrs.) *Jaffa*. In spring, however, when the river is very full of water and not fordable, it is better to ride into the country to *El-Jelîl* (1/2 hr.) and thence in 1 1/4 hr., passing the Sheikh Muʿannis, to the *Old Bridge* (comp. p. 232). From the bridge past the German colony *Sarona* to *Jaffa* in 2 hrs.; see p. 10.

27. From Ḥaifâ to Damascus by Railway.

The line from *Ḥaifâ* to *Derât* (100 M.) was constructed by the Turkish government to connect the Ḥejâz Railway (p. 151) with the coast, and was opened on Oct. 15th, 1905. — For the present, three trains ply weekly in both directions, leaving Ḥaifâ on Mon., Wed., and Sat. at 6 a. m. and stopping at numerous stations, including (36 1/2 M.) *Beisân*, (53 1/2 M.) *Samakh* and (100 M.) *Derʿât*. At Derʿât we connect with the line to Damascus (pp. 152, 151).

The *Railway Station* of Ḥaifâ lies to the E. of the town, near the sea, 11 ft. above sea-level. Carriage to or from the hotel in the German colony, 2 fr.

The railway skirts the N. edge of Mount Carmel and runs to the S.E., parallel with the carriage-road, through the plain of the *Kishon*. On the right are the villages of *Beled esh-Sheikh*, *El-Yâjûr*, and *El-Jelameh*. After 8 M. we cross the Kishon (p. 224). The line follows the N. bank of the stream, and to the N. of the *Tell el-Ḳassîs* (p. 224) enters the Plain of Jezreel (p. 223), which it crosses in an almost straight S.E. direction. After passing the station of (13 1/2 M.) *Tell esh-Shammân*, it reaches the foot of the *Nebi Daḥî* (p. 240) at (23 M.) *El-Fuleh*. It then descends the Nahr Jâlûd (p. 130), passing (31 1/2 M.) *Shaṭṭâ*.

36 1/2 M. **Beisân** (430 ft. below the level of the Mediterranean) is the capital of a Mudîrîyeh (p. lvii), contains about 2500 inhab., and lies in an expansion of the valley of the *Nahr Jâlûd*, which slopes down hence to the depression of the Ghôr (p. 130), upwards of 300 ft. below. The district belongs to the imperial domain (Jiftlik). The Old Testament *Beth-Shean* or *Beth-Shan* was much more extensive than the present village. During the reign of Saul it still belonged to the Canaanites (Judg. i. 27 et seq.; 1 Sam. xxxi. 10), though it lay in the territory of Manasseh (Josh. xvii. 11). David seems to have conquered Beth-Shean, and one of Solomon's officers resided here (1 Kings iv. 12), but it never became a Jewish town (2 Macc. xii. 30). In the Greek period the town was called *Scythopolis*, and belonged to the Decapolis (p. lxxix). In the Christian period Scythopolis was an episcopal see. In the time of the Crusades it was known by both its names. Numerous palms are said to have once flourished in the environs, but in the 13th cent. the Arab geographer Yâḳût saw two only.

The most important ruins are the following: 1. To the W. of the village a hippodrome, now almost concealed by vegetation. — 2. To the N.E. the foundation-walls of the mosque *Jâmiʿ el-Arbaʿîn Ghazâwi*,

finished in 1403-4. It was formerly a church; the apse is still distinctly traceable at the E. end. — 3. Proceeding N.W. from the mosque and passing some tombs, we come to the great amphitheatre (*El-ʿAḳûd*) in the bed of the valley, the best-preserved theatre in the country to the W. of the Jordan. It is 60 yds. in diameter and had 12 tiers of seats. The passages and outlets of the interior are still preserved. The remarkable recesses probably served to improve the acoustics of the theatre. — 4. A colonnade once led along the brook in a N.E. direction to an ancient bridge, *Jisr el-Maḳṭûʿ*, a little below the point where the brook flows into the Nahr Jâlûd. — 5. On the other side (N.) of the bridge are remains of an old street; to the left is *Tell el-Masṭaba* with the ruins of a fort; to the right, near some columns, is the reservoir *El-Ḥammâm*; close by are numerous rock-tombs and still farther to the S. a large rock-tomb called *Maghâret Abu Yâghi*. — 6. On the hill *Tell el-Ḥuṣn*, to the N. of the theatre, are traces of the thick wall which once enclosed the summit, and a partially preserved portal. The view extends to the W. up to Zerʿin in the valley of Jezreel. To the E. and S. we look down into the Ghôr, and beyond it, to the E., are Ḳalʿat er-Rubûd, etc. — 7. Interesting, too, is the upper bridge *Jisr el-Khân*, at the N.W. extremity of the territory of Beisân. From the bridge we obtain a pretty view of the valley with its numerous columns and other ruins. If we follow the old road from the bridge northwards, we reach (1/4 hr.) the large *Khân el-Aḥmar*, the greater part of which is built of ancient materials.

Leaving Beisân, the train first ascends the W. side valley of the Jordan, and then crosses the river close to the S. of the old bridge of *Jisr el-Mujâmiʿ* (47 1/2 M.; p. 220). The railway-bridge, 65 yds. in length, marks the lowest point of the line (816 ft. below the level of the sea). After crossing the (49 M.) *Yarmûk* close to its junction with the Jordan, we continue along the E. side of the valley, and reach the Lake of Tiberias at the unimportant village of —

53 1/2 M. *Samakh* (610 ft. below the level of the sea). The trip from Samakh to Tiberias (carriage-road under construction) must for the present still be made by boat (2 fr. each person).

The line now enters the mountains of the country E. of the Jordan, and commences to ascend the valley of the *Yarmûk*. This river, which derives its Arab name, *Sheriʿat el-Menâḍireh* from the Beduin tribe *ʿArab el-Menâḍireh*, was known to the Greeks as *Hieromyces*, a corruption of Yarmûk, the name given to it in the Talmud. It descends from the Ḥaurân and Jôlân, separating the latter from the Jebel ʿAjlûn to the S. Its volume is nearly as great as that of the Jordan. The deep valley through which it flows penetrates rocks of limestone; but, after the channel had been hollowed out, the valley must have been covered with a stream of volcanic rock, through which the river had to force a new passage.

After twice crossing the river the line reaches —

63 M. *El-Ḥammi*, with the famous hot springs of *Gadara* or *Amatha*. The sanatory properties of these springs are highly extolled by Eusebius and many other ancient writers, and they are to this day visited by many persons during the season (April). The principal springs are situated in a small open space on the right bank of the river. Around the large basin, which is partly artificial, are traces of vaulted bath-houses. The water smells and tastes of sulphur, and though clear in appearance, deposits on the stones a sediment which is used medicinally. The Beduins regard the bathing-place as neutral ground. The ancient *Gadara*, now named *Mukeis* (see p. 159), lies on the height to the S. of the river, 1 hr. distant from the springs.

The line continues to follow the Yarmûk valley, recrossing to its S. side. The passage of the narrow gorges, with their steep rocky sides and (in the rainy season) rushing torrents, presents a series of picturesque views. A number of similar deep wâdis debouch from both sides into the Yarmûk valley. Just before reaching the mouth of the *Wâdi ʿAin Ghazâl* (left; S.), the line crosses again to the N. side of the valley. It then threads several tunnels. The *Wâdi Ḳleit* then joins the valley from the left (S.).

66½ M. Station of *Wâdi Ḳleit*. The Yarmûk is now joined on the right (N.) side by the *Nahr er-Rukkâd*, which rises on the S. slopes of Mount Hermon. Though this is the chief river of the Jôlân, it is quite dry in summer. At the confluence of the two rivers we are still 157 ft. below the level of the sea.

74 M. *Esh-Shajara*. — 77 M. *Tell el-Makârim* lies at the junction of three important streams: the *Wâdi esh-Shellâleh* (p. 159), coming from the S.E.; the *Wâdi ez-Zeidi* (see below), from the E.; and the main source of the Yarmûk, from the N.E. The upper part of the last is known as the *Wâdi el-Ehreir*. The line now leaves the Yarmûk valley and ascends in wide and steep curves to —

84 M. *Zeizûn* (820 ft. above the level of the sea), on the N. side of the *Wâdi ez-Zeidi*, here named *Môyet Zeizûn*.

92½ M. *El-Muzeirîb*, also a station (2 M. distant) of the French Ḥaurân Railway (p. 157).

100 M. *Derʿât* (1735 ft.; buffet), situated on the S. slope of the Wâdi ez-Zeidi (see above), and also a station of the Ḥejâz Railway.

From Derʿât to (76½ M.) *Damascus* or to (208½ M.) *El-Maʿân*, see pp. 151-153.

28. From Ḥaifâ to Nazareth.

24 M. Carriage-road; carriage (p. 225) in about 5 hrs. — Bridle-path from Acre to Nazareth, see p. 238.

The road leads through the E. suburb, passes the Jewish colony, and crosses a bridge over the *Wâdi Rushmiya*. About ½ M. farther on we leave the gardens and traverse the plain of the Kishon, running parallel with the railway (p. 235) and crossing the waters of the brackish springs of *ʿAyûn es-Saʿdi* by an embankment. Beyond (3 M.)

the village of *Beled esh-Sheikh* we pass through a beautiful olive-grove with the *Bîr Maryam*, a spring of good water. 5 M. the poor village of *El-Yâjûr*, with extensive mulberry-plantations; 7 M. *Wâdi esh-Shômarîyeh;* 8 M. *Tell ʿOmar* (on the hill to the right is *El-Jelameh*). The road then crosses the Kishon (a road diverges here to the right to *Jenîn*, p. 224), and ascends past the village of *El-Ḥârithîyeh*, which is probably the ancient *Harosheth* (Judges iv. 2). At this point we have a pretty retrospect. The road then ascends through a pleasant valley, with groves of oaks, to the crest of the hill (about 575 feet) and descends into the marshy *Wâdi Jeida*. The unwholesome water of the springs should under no circumstances be drunk. 12½ M. the village of *Jeida*. 15 M. *Semûniyeh*, to the left on the hill, the first settlement in Palestine of the German Templars, is now almost entirely deserted. Not far from the road is an unwholesome spring. Farther on, on a hill at some distance to the right, is *Jebâta;* we skirt the foot of the hills till we have above us the village of *Maʿlûl*. The road next ascends to (18 M.) the large village of *Mujeidil*, which possesses a Greek chapel, a school of the Russian Palestine Society, and a Protestant community with a little church and a school. The road then strikes across the threshing-floor and leads up to the ridge of the mountains. From the point where the road bends to the E. we enjoy the finest view on the Nazareth road. To the right, below us, lies the village of *Jinjâr*. A little farther on are traces of a Roman road on the right. We cross the undulating plateau, till we reach (22 M.) the pretty village of *Yâfâ*, the *Japhia* of Joshua xix. 12. A tradition arose in the middle ages that the home of Zebedee and his sons James and John was situated here. Josephus fortified the place. Yâfâ has a Protestant school, two Latin churches, and a Greek church and school. After a short ascent, Nazareth suddenly comes into view. To the left, on the top of the hill, is Belloni's School (p. 242); to the right, on the edge of a precipice, is a Greek chapel in the form of a tower; in front, in the midst of a grove of cypresses, is the Latin chapel of *Maria del Tremore*, so-named from a legend of the 12th cent. according to which the Virgin was standing here when the Jews of Nazareth (p. 241) wanted to cast Jesus down headlong from the top of the hill (Luke iv. 28, 29). — *Nazareth*, see p. 241.

From Acre to Nazareth.

The bridle-path (6½ hrs.) traverses the plain towards the S.E., leaving the Ṣafed road (p. 230) to the left and the Ḥaifâ road (p. 228) to the right. It crosses (1¾ hr.) the *Nahr Naʿmein* (p. 228), leaving the *Tell el-Kurdâni* to the right, and reaches (2 hrs.) —

Shefâ ʿAmr, a village with 2700 inhab. of all confessions, a Latin nunnery, and an English Protestant school and chapel. According to the Arabian geographer Yaḳût, Saladin's camp was situated here whilst he harassed the Franks who were besieging Acre. The most interesting building is the ancient *Castle*, once a spacious stronghold with thick walls, said to have been built by a certain ʿAmr (or by Ẓâhir el-ʿOmar, p. 230). The ancient entrance was on the E. side, the present entrance is on the S. side; the N. front is the best preserved part. About ¼ hr. to the S.

of the village, on a hill whose slopes contain many cisterns and caverns, is situated *El-Burj* ('tower'), another mediæval ruined castle with thick walls. The top commands a fine view. To the S. of Shefâ ʿAmr are beautiful rock-tombs with ornaments, garlands, and figures of lions in Byzantine style.

From Shefâ ʿAmr we continue to follow the top of the hill towards the E., then (1/4 hr.) descend into a small valley, and (1/4 hr.) avoid a path to the right. To the left, at (1/2 hr.) the *Bîr el-Bedâwîyeh*, we obtain a fine view of the fertile plain called *Sahel el-Baṭṭôf* (basalt formation), which answers to the *Plain of Zebulon*. The Greeks and Romans called it *Asochis*. We now enter a small valley to the right. After 3/4 hr. we turn to the left and in 10 min. reach the hill of —

Ṣaffûriyeh. The village, which lies on the S.W. side of the hill, corresponds with the *Sepphoris* of Josephus, the *Sippori* of the rabbis, and the *Diocaesarea* of the Romans. It was the seat of one of the five synedria into which Gabinius divided this region. Herod the Great took it by storm, and after his death it was destroyed by Varus. Subsequently, however, it was splendidly rebuilt by Herod Antipas and became the capital and largest town in Galilee. About the year A. D. 180 the Great Sanhedrim was transferred hither by the rabbi Juda Nasi, but Sepphoris was destroyed in 339, as the numerous Jews who resided here had revolted against the Romans.

To the N. of the village, beside a modern Franciscan chapel, are the ruins of the *Crusaders' Church*, on the traditional site of the dwelling of the parents of the Virgin (p. 48). The principal apse and that of the N. aisle are preserved. As early as the end of the 6th cent. a chapel stood on the spot where the Virgin is said to have been hailed by the angel. — The *Castle*, which also dates from the Crusaders' time, has a round-arched portal adorned with rosettes. The walls are of great thickness. In the interior a damaged stair ascends to a chamber with pointed vaulting and small windows. The top commands a charming view of the green environs. Large ancient reservoirs and a conduit exist in the neighbourhood of Ṣaffûriyeh.

The road to Nazareth leads to the S. and (1/4 hr.) enters a small valley. To the left we observe (1/2 hr.) the village of *Er-Reineh*, and by the *Weli Nebi Saʿîn* we reach the height. In 20 min. more we are at *Nazareth* (p. 241).

29. From Jenîn to Nazareth viâ Zerʿîn and Sûlem.

A carriage-road is under construction from Jenîn to *El-Fûleh* (railway-station, see p. 235) and thence to Nazareth (ca. 6 hrs.). The route described below, viâ *Sûlem* and *Nain*, is slightly longer (7 hrs.), but more interesting.

On quitting *Jenîn* (p. 223), we leave the mosque to the left and ride towards the spurs of the *Jebel Fuḳûʿa* (1700 ft.), running from E.S.E. to W.N.W., with a precipitous face towards the plain of Jezreel, and answering to the ancient *Gilboa Mountains*. It now presents a bare appearance, except towards the S., but was once wooded. On the chain of hills to the right are the villages of *Jelbôn* (preserving the name of Gilboa) and *Fuḳûʿa*, in front of which lies *Beit Kâd*. To the W., at the foot of the hills, are the villages of *El-Yâmôn* and *Sîlî* (p. 223). About 50 min. from Jenîn *ʿArâneh* is seen, 1/4 hr. to the right, and *ʿArrabôneh* farther up. To the left (10 min.) is *El-Jelemeh*, beyond which rises the hill of *Mukeibeleh*.

On a hill to the right, after 3/4 hr., is seen the *Nebi Mezâr*, a Muslim place of pilgrimage. We next reach (25 min.) —

Zerʿîn, situated on a N.W. spur of the Gilboa mountains. Zerʿîn is the ancient *Jezreel*, a town of Issachar.

Close by was the scene of the great battle fought by Saul against the Philistines (1 Sam. xxix. 1). Saul himself fell here, whence David in his lament says 'Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you' (2 Sam. i. 21). After Saul's death Jezreel remained for a time in possession of his son Ishbosheth (2 Sam. ii. 8, 9). It was afterwards the residence of King Ahab and Jezebel (1 Kings xviii. 45 et seq.; 1 Kings xxi.; 2 Kings ix). In the book of Judith Jezreel is called *Esdraelon* or *Esdrelom*. In the time of the Crusaders it is mentioned as *Parvum Gerinum*.

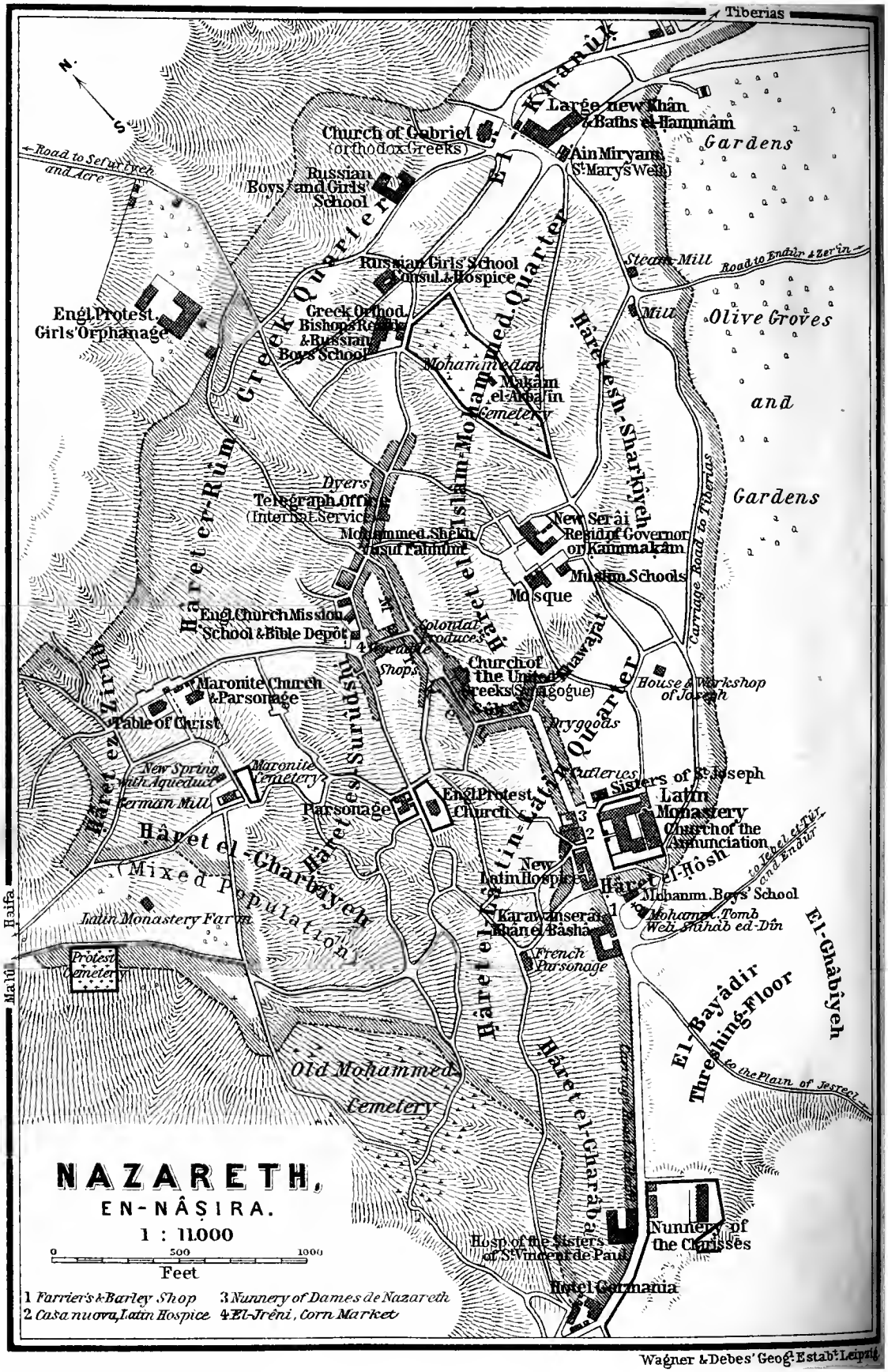
We now stand on the watershed; the hill, partly artificial, gradually slopes down on almost every side. There are old wine-presses on the E. and S.E. slopes. The mediæval tower affords a good view of the valley as far as Beisân (p. 235), of the mountains to the E. of Jordan, and of the plain of Jezreel as far as Mt. Carmel. To the N., through an opening in the hills, is seen Nazareth.

Beyond Zer'în our route leads to the N., across the bottom of the valley, to the heights of the *Nebi Daḥî*, which derives its name from a maḳâm or sanctuary and a village situated near the top (1690 ft.). It is also known as *Little Hermon*, a name due to St. Jerome's mistaken reference to Ps. lxxxix. 12. The hill *Moreh* (Judges vii. 1) is also to be looked for in this vicinity. Our route passes (1/4 hr.) the cistern *Bîr es-Sweid*, and (1/4 hr.) crosses a water-course. A path diverging here to the left also leads to Nazareth. Our road, which leads more to the N.E., next reaches the small village of Sûlem, situated on the S.W. slope of the Nebi Daḥî.

Sûlem is the ancient *Sunem* or *Shunem*, a town of the tribe of Issachar. The form *Sûlem* is found in the word Shulamite (Song of Sol. vi. 13). Here, too, probably stood the house of the Shunammite woman (2 Kings iv. 8). The view from the summit is extensive.

The road to (1 1/3 hr.) Nazareth skirts the W. slope of the hills until it reaches an arm of the great plain. We obtain (1/2 hr.) a view of Mt. Tabor to the N.E., and cross the great caravan route from Egypt to Damascus. Several water-courses are crossed in the plain. On the right (20 min.) lies *Iksâl* (*Chesulloth*, Joshua xix. 18, on the frontiers of Zebulon and Issachar). There are numerous ancient tombs here. On the N. side the rocks descend precipitously, and it is here that tradition has since the 12th cent. localized the 'Saltus Domini', where the Nazarenes attempted to cast Christ down headlong (p. 238). To the E. of this hill is the mouth of a precipitous wâdi, which, however, we do not ascend. We turn more to the left, following the slope of the hill, and then mount (10 min.) by a steep path. This leads to (1/4 hr.) a small valley which we follow towards the N., past a spring called *Bîr Abu Yeiseh*, to (10 min.) *Yâfâ*, a village on the road from Ḥaifâ to Nazareth (p. 238).

The village of *Nain* may be visited by making a slight digression (40 min.) from Sûlem. We follow at first the direct road to Nazareth above described, and then, after 35 min., diverge from it to the left. The road skirts the base of the hill and soon reaches (1/2 hr.) **Nain**, a small village famed as the scene of the raising of the widow's son (Luke vii. 11-15). The village consists of wretched clay huts. Near it are rock-tombs and a Franciscan chapel. Farther on we leave (1/2 hr.) *Iksâl* on the



NAZARETH,

EN-NÂṢIRA.

1 : 11.000

0 500 1000

Feet

1 *Farrier's & Barley Shop* 3 *Nunnery of Dames de Nazareth*
2 *Casa nuova, Latin Hospice* 4 *El-Jrêni, Corn Market*

Wagner & Debes' Geog. Estab. Leipzig

right, and soon reach (25 min.) the hill from which his enemies attempted to throw the Saviour (p. 240).

The digression may be prolonged from Nain to (1 hr.) **Endûr**, the road to which also skirts the foot of the hill. The small and dirty village contains no antiquities except a few caverns. This was the ancient *Endor*, a town of Manasseh, where the shade of Samuel was raised by the witch and consulted by Saul on the eve of the disastrous battle of Gilboa (1 Sam. xxviii. 7-20). In the time of Eusebius Endor was still a large village. — In returning from Endûr we cross the valley again, this time towards the N.W.; and after 1½ hr. we reach the Nain road near Iksâl.

30. Nazareth.

Accommodation. HÔTEL GERMANIA (landlord, *Heselschwert*), at the S. entrance to the town, plain but good and clean, pension (without wine) 8-10 fr.; HOSPICE (*Casa Nuova*) of the Franciscan monastery, similar charges. — The best camping-ground is among the orchards to the N. or on the threshing-floor.

Horses: *Khalil Sem'ân* and *Shahdût Doteri* are recommended as Mukâris.

Physicians. *Dr. Scrimgeour* (English); *Dr. Vartan*, who has studied in England; *Dr. O. Mayr*, a German. — *Scottish Protestant Hospital* (Dr. Scrimgeour); *Austro-German Hospital* of the Order of *Fate bene Fratelli* (Brothers of Mercy of St. John of God); *Hospital* of the Sisters of St. Vincent de Paul.

Turkish **Post Office**; international **Telegraph.**

Agency of the *German Bank of Palestine.*

History. Nazareth, where the Saviour spent his early youth and afterwards taught in the synagogue, is not mentioned in the Old Testament or by Josephus. In the time of Our Lord it was a small and unimportant town (John i. 46). The name of Nazarene was applied as an epithet of derision, first to Christ himself, and then to his disciples (Matth. ii. 23; Acts xxiv. 5); the Oriental Christians call themselves *naṣâra* (sing. *nuṣrâni*). The name of the place is also preserved in the modern name of *En-Nâṣira*. Down to the time of Constantine Samaritan Jews (p. 218) only occupied the village. About the year 600 a large basilica stood here. In consequence of the Muslim conquest Nazareth again dwindled down to a mere village. In 970 it was taken by the Greek emperor Zimisces. The Crusaders afterwards erected churches here and transferred hither the bishopric of Scythopolis (p. 235). In 1229 the Emperor Frederick II. rebuilt the place, and in 1250 it was visited by Louis IX. of France. When the Franks were finally driven out of Palestine Nazareth lost much of its importance. After the conquest of Palestine by the Turks in 1517 the Christians were compelled to leave the place. At length, in 1620, the Franciscans, aided by Fakhreddîn (p. 278), established themselves at Nazareth. Under the Arab Sheikh Ẓâhir el-'Omar (p. 230) the place recovered a share of its former prosperity.

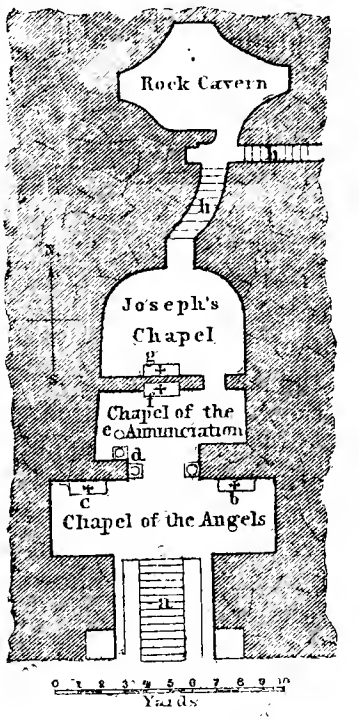
Nazareth, Arab. *En-Nâṣira*, the capital of a district (Ḳaḍâ) in the Mutesarriflik of Acre, is situated in a basin on the S. slope of the *Jebel es-Sîkh* (p. 243), perhaps a little lower than the earlier town. The appearance of the little town, especially in spring, when its dazzling white walls are embosomed in a green framework of cactus-hedges, fig-trees, and olive-trees, is very pleasing. The population amounts to about 11,000, *viz.* 4000 Muslims, 4000 Orthodox Greeks, 1000 United Greeks, 1500 Latins, 200 Maronites, and 250 Protestants. Most of the inhabitants are engaged in farming and gardening, and some of them in handicrafts, and in the cotton and grain trade. The inhabitants are noted for their turbulent disposition. Many pretty female figures are to be seen. The district is

comparatively rich, and the Christian farmers have retained many peculiarities of costume, which are best observed at weddings. On festivals the women wear gay, embroidered jackets, and have their foreheads and breasts laden with coins, while the riding-camel which forms an indispensable feature in such a procession is smartly caparisoned with shawls and strings of coins.

The various confessions have their own quarters. On the S. side is the Latin *Ḥâret el-Lâṭîn*, on the N. the Greek *Ḥâret er-Rûm*, and in the centre the Moḥammedan *Ḥâret el-Islâm*, with a mosque and new government-buildings (Serâi). The other quarters contain a mixed population. — The CHRISTIANS are under the government of special heads. The *Orthodox Greeks* have a bishop and a church dedicated to the Angel Gabriel, connected with which are a school and convent. They also possess a Russian boys' and girls' school, a Russian teachers' college, and a Russian hospice, in a large new building. The *United Greeks* have a new church. The *Latins* have a Franciscan monastery with a church and school, a new hospice, a school for Muslim boys, an orphanage and school of the Dames de Nazareth, a nunnery of the Clarisses, a new Sisters' Home, hospital, and school of the Sisters of St. Joseph, a Sisters' Home and hospital of the Sœurs de Charité, a school of the Frères des Ecoles Chrétiennes, and Belloni's boys' school. The *Maronites* have erected a church. The *Protestants* have a hospital of the Edinburgh Medical Mission (mentioned at p. 241), and a church, mission-school, and bible-depôt of the Church Missionary Society. The English Female Education Society has also erected a handsome institution for orphan girls on the hill (p. 244).

The *Latin Monastery* (see the Plan) is the best starting-point for a walk through Nazareth. The **Church of the Annunciation** *(Ecclesia Annunciationis)*, situated within the monastery, was in its present form completed in the year 1730. It is 23 yds. long, 16 yds. wide, and has a nave and two aisles. The vaulting of the nave rests on four large arches, borne by four massive pillars. On each side are two altars. The high-altar is dedicated to the Angel Gabriel. The church contains several paintings, including an Annunciation and a Mater Dolorosa, attributed to *Terallio*, a Spanish painter. The *Crypt* is below the high-altar. A handsome flight of marble steps (Pl. a) descends to a vestibule called the *Angel's Chapel;* on the right (E.) is the altar of St. Joachim (Pl. b), on the left that of the Angel Gabriel (Pl. c). Between the two altars is the entrance to the *Chapel of the Annunciation*, which contains the Altar of the Annunciation (Pl. f; inscribed 'Hic verbum caro factum est', here the Word was made flesh), the round upright Column of Gabriel (Pl. d), marking the place where the angel stood, and the *Column of Mary* (Pl. e), a fragment of a red granite column depending from the ceiling, and said to be miraculously supported, above the spot where the Virgin received the angel's message. This

fragment, which was formerly revered even by the Muslims, has been very variously described by pilgrims. It probably belonged originally to an older building. On the rock here, which is now richly overlaid with marble, is said to have stood the House of the Virgin, which, according to a tradition of the 15th cent., was miraculously transported in 1291 to Loretto (Loreto), near Ancona, in order to prevent its desecration by the Muslims. Adjoining the Chapel of the Annunciation is a second dark chamber, called the *Chapel of St. Joseph*, which contains the 'Altar of the Flight into Egypt', with the inscription: 'Hic erat subditus illis' (here he became subject to them; Pl. g). — From this chamber a staircase (Pl. h) leads into the monastery. On our way out by this egress we may examine an old cistern called the *Kitchen of the Virgin*, the mouth of which is said to be the chimney. — At the monastery we obtain the keys of the Workshop of Joseph and the Church of the Mensa Christi.



To the N.E. of the monastery is the **Workshop of Joseph,** situated in a small enclosed court. The chapel was built in 1858. The tradition dates from the beginning of the 17th century. On the open space immediately adjoining are the foundations of a church with three apses, dating from the time of the Crusaders. — The history of the **Synagogue,** in which Christ is said to have preached (Luke iv. 16 et seq.)is traceable as far back as the year 570. The building experienced many vicissitudes. In the 13th cent. it was converted into a church, and it has had different situations at different periods. At the present day the 'Synagogue' is in possession of the United Greeks. — Before we reach the synagogue a path on the left leads to the *Protestant Church* and parsonage; from the open space in front of it we gain a good view of the town. — We now cross the market and proceed to the *Kenîset el-Balâta* or **Mensa Christi** *(Table of Christ)*, on the W. side of the town; the present chapel was erected in 1861 and belongs to the Latins. The table is a block of hard chalk, $11\frac{1}{2}$ ft. long and $9\frac{1}{2}$ ft. broad, on which Christ is said to have dined with his disciples both before and after the Resurrection. The tradition is not traceable farther back than the 17th century.

The view from the **Jebel es-Sikh** (1600 ft.), a hill to the N.W. of Nazareth, amply repays the ascent. The roof of the English

Protestant Girls' Orphanage, which stands on this height, commands a fine survey of the valley of Nazareth. Over the lower mountains to the E. peeps the green and cultivated Mt. Tabor, to the S. of which are the Nebi Daḥî, Endûr, Nain, Zer'în, and a great part of the plain of Esdraelon (as far as Jenîn). To the W. Mt. Carmel projects into the sea. To the N. stretches the beautiful plain of El-Baṭṭôf, at the S. end of which rises the ruin of Ṣaffûriyeh (p. 239); to the N. also, farther distant, is seen Ṣafed (p. 254), on an eminence beyond which rises Mt. Hermon. To the E., beyond the basin of Tiberias, are the distant blue hills of Jôlân. — Not far from the orphanage stands the *Weli Nebi Sa'în* (or *Weli Sim'ân*).

Descending to the E., we may visit **Mary's Well** (*'Ain Miryam*), situated near the *Church of Gabriel*, or the *Church of the Annunciation* of the Orthodox Greeks. This church was built about the end of the 18th cent. and is half under ground. The spring is situated to the N. of the church, and is conducted past the altar on the left side. There is an opening here for drawing water, and the Greek pilgrims use the sacred stream for bathing their eyes and heads. Through this conduit the water runs to 'Mary's Well', where women are constantly to be seen drawing water in pitchers of graceful form. The spring is also known as *Jesus' Spring* and *Gabriel's Spring*, and a number of different traditions are connected with it. As this is the only spring which the town possesses, it is all but certain that the Child Jesus and his mother were once among its regular frequenters. The motley throng collected around the spring, especially towards evening, presents a very picturesque appearance.

31. From Nazareth to Tiberias.

a. Viâ Mount Tabor.

Tabor, 2½ hrs.; *Tiberias*, 4½ hrs. Luggage may be sent on to Tiberias by the direct route. — Accommodation on *Tabor*, in the Greek or Latin monastery. The latter has the finer view. Travellers intending to stay for the night should bring letters of recommendation from the guardian of the Franciscan monastery in Nazareth.

Leaving Mary's Well (see above), we first ride along the carriage road to Tiberias, but leave it at the end of the town, at the point where it turns to the left, and go straight on up the hill past the Austrian hospital (p. 241). After ¾ hr. we descend to the N.E. into a valley, the slopes of which are overgrown with oak-bushes, and (20 min.) enter a valley in front of Mt. Tabor; in 20 min. more we reach the base of the hill. The ascent begins by a narrow path. To the right (¼ hr.) in the valley below we see *Dabûriyeh* (the ancient *Daberath*, on the frontier of Zebulon and Issachar, Josh. xix. 12). It contains the ruins of a church. The path winds gradually upwards in zigzags. On the (50 min.) top of the plateau it divides. Turning to the left, we pass an Arabic inscription of the period of

COUNTRY BETWEEN NAZARETH & TIBERIAS

Scale 1 : 400.000

Kilomètres

Engl. Miles

Heights and Depths in Feet

Dr. H. Fischer del. Geogr. Estabt. Wagner & Debes, Leipzig

Saladin and the so-called *Grotto of Melchizedek* and reach the *Greek Monastery* on the N.; turning to the right, we pass under a pointed archway (restored) of the mediæval Arabian period, now called *Bâb el-Hawâ*, and enter the precincts of the *Latin Monastery*.

Mount Tabor, Arab. *Jebel eṭ-Ṭôr* (1846 ft.), has, when seen from the S.W., the form of a dome, but from the W.N.W. that of a truncated cone. The slopes of the hill are wooded. The soil is fertile, yielding luxuriant pasture. Oaks *(Quercus ilex* and *aegilops)* and buṭm *(Pistacia terebinthus)* formerly covered the summit, but most of them have been felled by the peasants. The monks, however, are again endeavouring to propagate them. Partridges, hares, foxes, and various other kinds of game abound.

Mt. Tabor was situated on the frontier of Issachar and Zebulon. In the Psalms, Tabor and Hermon are extolled together (lxxxix. 12). The hill was afterwards called *Itabyrion* or *Atabyrion*. In B.C. 218 Antiochus the Great found a town of the same name on the top of the hill. Josephus afterwards caused the place to be fortified. Origen and St. Jerome speak of Mt. Tabor as the scene of the Transfiguration (Mark ix. 2-10), but this can hardly have been the case, as the top was covered with houses in the time of Christ. The legend, however, attached itself to this, the most conspicuous mountain in Galilee, and so early as the end of the 6th cent. three churches had been erected here in memory of the three tabernacles which St. Peter proposed to make. — The Crusaders also erected a church and a monastery on Mt. Tabor. In 1212 Mt. Tabor was fortified by Melik el-ʿAdil (p. lxxxiv), the brother and successor of Saladin. Five years later this fortress was unsuccessfully besieged by the Christians. It was afterwards dismantled by the Muslims themselves, and the church was destroyed.

The Ruins on Mt. Tabor belong to several different periods. The substructions of the wall surrounding the summit, and enclosing a plateau of about 4 sq. M. in area, consist of large blocks, some of which are drafted, and are probably of the Roman period. The castle, which occupied the highest part of the plateau, dates from the middle ages and is now a mere heap of stones. Within the Latin monastery (see above) are still to be seen the ruins of a *Crusaders' Church* of the 12th cent., consisting of a nave and aisles and three chapels in memory of the three tabernacles which St. Peter wished to build. There is also a large subterranean crypt. The *Greek Church* also stands on the site of a very ancient church of the 4th or 5th century, of which the two apses and a portion of the mosaic pavement of black and white stone have been carefully preserved. The Greeks and Latins differ as to the actual spot where the Transfiguration took place, each claiming it to be within their own church. Excavations are being continued. To the E. of the Latin monastery and to the W. of the Greek monastery several other ancient buildings have been discovered.

The *View from Mt. Tabor is very extensive. To the E. the N. end of the Lake of Tiberias is visible, and in the extreme distance the blue chain of the mountains of the Ḥaurân. To the S. of the Lake of Tiberias is the deep gap of the Yarmûk valley (p. 236), then the Jebel ʿAjlûn. On the Nebi Daḥî (p. 240) lie Endûr,

Nain (p. 240), and other villages. Towards the S.W. we survey the battlefield of Barak and Sisera (Judges iv) as far as Megiddo and Taanakh; to the W. rises Mt. Carmel. To the N. rise the hills of Zebûd and Jermaḳ (p. 255), near which is the town of Ṣafed (p. 254). Above all presides the majestic Hermon. Below us, to the N., lie the Khân et-Tudjâr (see below), Lûbiyeh (see below), and the Circassian village of Kafr Kamâ.

We descend on foot by the path by which we came up, and after 40 min. take a path to the right. On the right (4 min.) we observe a cistern with vaulting, beyond which we enter a beautiful green valley. Here we cross two other paths, and after 25 min. leave the valley, continuing to follow the broad road. In 20 min. we reach *Khân et-Tudjâr*, a ruinous khân of 1487, with a spring. On a height to the N.W. of the khân are the ruins of an Arab castle. Farther on, to the left, are seen some houses belonging to the Jewish colony *Es-Sajara.* In $^3/_4$ hr. we come to *Kafr Sabt*, a village inhabited by Algerian peasants. A fine view soon opens out to the right over the valley of the Jordan and the mountains beyond. Straight in front of us we see the *Ḳarn Ḥaṭṭîn* (1035 ft.), a rocky hill with two peaks.

On the plain near the hill, on July 3rd-4th, 1187, Saladin signally defeated the Franks, thereby giving a death-blow to their power in Palestine. During the latter part of the Crusaders' period the Latins gave currency to a tradition that Ḳarn Ḥaṭṭîn was the *Mountain of the Beatitudes*, or scene of the Sermon on the Mount, and also the place where the five thousand were fed. Here the Jews show the grave of *Jethro*, Exod. iii. 1 *(Nebi Shu'aib).*

After 40 min. we reach the carriage-road near the *Khân Lûbiyeh.* Thence to *Tiberias*, see p. 247.

b. Viâ Kafr Kennâ.

16 M. (5 hrs. 20 min.). Road practicable for carriages. Carriages, etc., see p. 218. The scenery is uninteresting.

From Mary's Well (p. 244) we ascend to the N. to the ($^1/_4$ hr.) top of the hill of *El-Khanûḳ* (fine retrospect); below, in front, appears Er-Reineh and, beyond it, El-Meshhed, with the weli of Nebi Yûnus (Jonah) on the hill (see below). In 20 min. we reach *Er-Reineh.* In 9 min. more the road passes a small spring, perhaps the 'cress spring' near which the Franks gained a victory over the Muslims in 1187. After 10 min. we pass, on the left, the village of *El-Meshhed*, the ancient *Gath-Hepher*, a town in the territory of Zebulon, and the birthplace of the prophet Jonah (2 Kings xiv. 25), whose tomb is shown here (see above). Descending, we reach (20 min.) the spring of *Kafr Kennâ* (with a sarcophagus used as a trough) and (5 min.) the village itself.

Kafr Kennâ is, according to ecclesiastical tradition, the *Cana* of the Bible (John ii. 1-11). The village contains ca. 800 inhab., half Muslims, and the remainder mostly Greek Christians with 150 Latins and a few Protestants. The children run after the traveller

with shouts of 'ḥajji, ḥajji' (pilgrim), and offer him water. The Franciscans have a school for girls and boys, the Greeks one for boys. The Latin chapel occupies the site of a church of the Crusaders, as was recently discovered during its enlargement, which in its turn had succeeded a still more ancient church. A Hebrew mosaic inscription (3rd or 4th cent.) in front of the altar of the latter names a certain Joseph as its founder. This may possibly have been Count Joseph of Tiberias, a converted Jew, who was created a count by Constantine the Great, and built several churches. Some still earlier remains seem to have belonged to a synagogue, traditionally said to occupy the spot where the water was made wine (John ii). In the Greek church stone jars are shown which are said to have been used on the occasion of the miracle. Tradition also points out the house of Nathaniel (John i. 45).

From Kafr Kennâ the route leads to the N.E. through the broad and well-cultivated *Wâdi Rummâneh*, a side-valley of the plain of *Sahel el-Baṭṭôf* (p. 239). After $^3/_4$ hr. *Ṭur'ân* is seen to the left. In 35 min. we pass the ruins and water-basin of *Birket Meskana* and in 20 min. more reach the foot of the hill on which lies the village of *Lûbiyeh*. In 1799 the French under Junot fought heroically against the superior forces of the Turks near Lûbiyeh. We now cross a low saddle, whence a fine view is obtained of the trough-shaped plain of *Sahel el-Aḥmâ* and of the mountains beyond Jordan. The road is here joined on the right by that from Tabor (comp. p. 244). In about 23 min. we reach the ruins of the *Khân Lûbiyeh*. The *Ḳarn Ḥaṭṭîn* (p. 246) becomes visible to the N. We ride along the base of the hill and after 50 min. approach the edge of the plateau, whence we have our first view of the lake. Ṣafed (p. 254) lies to the N., high up on the mountain, and *Tiberias* itself becomes visible in $^1/_2$ hr. It takes $^3/_4$ hr. more to descend in windings to the town.

Tiberias (Ṭabarîyeh).

Accommodation. Hotel Tiberias (landlord, *Grossmann*), in a picturesque and lofty situation, pens., without wine, 8-10 fr. — Latin Monastery (Franciscans), pens. incl. wine 10 fr., previous notice necessary in the season. — The Greek Monastery, at the S. end of the town, is perhaps not quite so good, pens. 6-8 fr., wine extra. — Tents had better be pitched on the bank of the lake, to the S. of the town. — Tiberias is notorious throughout Syria for its fleas; the Arabs say the king of the fleas resides here.

Turkish **Post Office**; international **Telegraph**.

Physician. *Dr. Torrance* (Edin.), physician-in-chief of the Hospital of the Scottish Medical Mission (p. 249). — There are several chemists and two Jewish physicians.

Boats are obtained through the hotel or the monastery. An exact bargain as to voyage and price advisable. Charges for a boat and 6-8 travellers: to *Tell Ḥûm* (p. 252; about 3 hrs.), in summer 15-20 fr., in winter 25-30 fr.; round trip (to the mouth of the Jordan on the N. and back, 1 day) 30 fr., in bad weather 40 fr.; to Samakh (p. 236) 1-2 fr. each person.

Ṭabarîyeh, the ancient *Tiberias*, lies on the W. bank of the Lake of Gennesaret (p. 249), on a narrow strip of plain between the lake

and the hills to the W., while the original town extended more southwards. Tiberias has improved considerably of late years. It is the chief town of a Ḳaḍâ of the Liwa of Acre. Of the 5000 inhabitants about two-thirds are Jews (with 10 synagogues), about 1400 are Muslims, and 200 Christians (Orthodox Greeks, United Greeks, Latins, and Protestants). Many of the Jews are immigrants from Poland, speak German, and live on alms sent from Europe. They wear large black hats and fur-caps (even in summer).

Tiberias was the capital of Galilee ('district of the heathens'; Isaiah ix. 1; Matth. iv. 15), a name originally applied to the highlands only which extend from the N. of the Lake of Gennesaret to the W. The tribes of Asher, Zebulon, and Issachar dwelt here, but the land was colonized anew after the captivity by Jews from the South. The population, however, retained its mixed character, and the name of Galilee was extended to the whole province lying between the plain of Jezreel and the river Lîṭâni. The N. part was called Upper Galilee, to the S. of which was Lower Galilee. The country was famed for its fertility, rich pastures and luxuriant forest-trees being its chief features. The tract situated to the W. of the lake was the most beautiful part of the country. In the Roman period Galilee formed a separate province and was densely peopled (see p. lxxix). The Jewish element still continued predominant, but was more affected by foreign influences than in Judæa. The language also varied from that spoken in Judæa (Matth. xxvi. 73). The Jews of this district seem to have been less strict and less acquainted with the law than those of Judæa, by whom they were consequently despised. Their revolt against the Romans in A.D. 67 proved, however, that their national spirit was still strong.

Galilee attained the height of its prosperity about the time of Christ, when Herod Antipas (p. lxxx) was the ruler of the land. This prince founded *Tiberias* (named in honour of the Emp. Tiberius) and made it his capital in the place of Sepphoris (p. 239). Tiberias is said by the rabbinical writers to occupy the site of a place called *Rakkath*, but there is no authority for this statement. According to Josephus the building of the city began between 16 and 19 A.D. and was finished in 22 A.D. In the construction of the foundations a burial-place was disturbed. As, according to the Jewish law, contact with graves defiled the person for seven days, but few Jews could be persuaded to live in the place; and Herod was, therefore, obliged to people it chiefly with foreigners, adventurers, and beggars, so that the population was of a very mixed character. The town was, moreover, constructed in entire accordance with Græco-Roman taste, and even its municipal constitution was Roman. It possessed a racecourse, and a palace adorned with figures of animals, probably resembling that of 'Arâḳ el-Emîr (p. 145). These foreign works of art were an abomination to the Jews, who were for the most part rigidly conservative; and thus it happens that the new city is only once or twice mentioned in the New Testament (John vi. 1, 23; xxi. 1). It is possible, too, that it was never visited by Christ. During the Jewish war, when Josephus became commander-in-chief of Galilee, he fortified Tiberias. The inhabitants, however, voluntarily surrendered to Vespasian, and the Jews were therefore afterwards allowed to live here. After the destruction of Jerusalem, Tiberias became the chief seat of the Jewish nation. The Sanhedrim (or Sanhedrin) was transferred from Sepphoris (p. 239) to Tiberias, and the school of the Talmud was brought here from Yamnia (p. 123). Here, too, about A.D. 200, the famous Jewish scholar Rabbi Jehuda ha-Nasi published the ancient traditional law known as the Mishna. In the first half of the 4th cent. the Palestinian Gemara (the so-called Jerusalem Talmud) came into existence here, and between the 6th and 7th cent. the 'Western' or 'Tiberian' pointing of the Hebrew Bible, which is now universally accepted. It was from a rabbi of Tiberias that St. Jerome (p. 106) learned Hebrew. The study of the Talmud still flourishes in the region. Christianity seems to have made slow progress here, but bishops of Tiberias are mentioned

as early as the 5th century. In 637 the Arabs conquered the town without difficulty. Under the Crusaders the bishopric was re-established, and subordinated to the archbishopric of Nazareth. It was an attack by Saladin on Tiberias which gave rise to the disastrous battle of Ḥaṭṭîn, on the day after which the Countess of Tripoli was obliged to surrender the castle of Tiberias. About the middle of the 18th century it was again fortified by Zâhir el-ʿOmar.

The **Lake of Tiberias**, through which the Jordan (p. 130) flows, was anciently called *Kinneret* or *Kinnerôt*, a name commonly derived from the supposed resemblance of the irregular oval form of the lake to a lute *(kinnor)*. In the time of the Maccabees it was called the *Lake of Gennezar*, or *Gennesaret*, from the plain of that name at its N.W. end. Its surface is 681 ft. below that of the Mediterranean; its greatest depth is 137-157 feet. The height of the water, however, varies with the seasons. The lake is 13 M. long, its greatest width nearly 6 M. The hills surrounding the blue lake are of moderate height, and the scenery, enlivened by a few villages, is of a smiling and peaceful character without pretension to grandeur. The bottom is for the most part covered with fragments of basalt of various sizes, and near the bank with ancient building-material. The water is drunk by all the dwellers on its banks; but near the hot springs (p. 250) it has an unpleasant taste. We learn from the Gospels that the lake was once navigated by numerous vessels, but there are now a few miserable fishing-boats only.

The lake still contains many good kinds of fish. Several do not occur elsewhere except in the tropics. Of particular interest are the *Chromis Simonis*, the male of which carries the eggs and the young about in its mouth, and the *Clarias macracanthus*, the *Coracinus* of Josephus and the *barbûr* of the Arabs, which emits a sound.

The banks of the lake form a veritable paradise in spring. The lava soil of the basaltic formations is very fertile; and the great heat† consequent on the low situation of the lake produces a subtropical vegetation, although for a short period only. Fever is very prevalent after the first rains of autumn, but otherwise Tiberias is not unhealthy.

On the S. side the town is unenclosed, but on the rest of the land side it is protected by a massive wall and towers. Here, for the first time, we encounter buildings of the black basalt which is the material generally used beyond Jordan. As we approach by the carriage-road from Nazareth, we first observe the *Serâi* with its numerous domes, to the left, and the recently restored *Mosque* with its handsome minaret, to the right. Below the Serâi, at the N. town-gate, are the large hospital and the physician's and pastor's dwellings, belonging to the *Mission Station of the United Free Church of Scotland.* — The church and monastery (with school) of the Orthodox Greeks adjoin the town-wall at the S.E. end of

† The mean annual temperature (74° Fahr.) is ca. 7° higher than that of Jerusalem; on about 163 days it exceeds 90°, and on 45 of these it is upwards of 100°.

the town, near the lake, and were built in 1869 among ruins, said to date from the Crusades. — The small church and parsonage of the United Greeks are built against the town-wall in the S.W. part of the town. — *St. Peter's Church* and the Franciscan hospice and monastery (with school) lie close to the lake on the N. side of the town. The tradition that the miraculous draught of fishes (John xxi. 6-11) took place here is comparatively modern. There are two *Synagogues* on the bank of the lake. The Frank synagogue, built on a square ground-plan, has ornamentation in the Arabian style. The synagogue of the German Jews is a long rectangle with ancient columns and round arches; there is an ancient Greek inscription on the exterior. — The extensive ruins of the *Castle* lie to the N. Near it is a mosque with a few palms. The top of the ruins commands a beautiful view.

About 5 min. to the N. of the town, below the new road to Nazareth, is shown the tomb of the famous Jewish philosopher *Maimonides* (Rambam, d. 1204); near to it are the tombs of Rabbi Ami and Rabbi Jochanan Ben Sakai; 1/4 hr. farther up the hill, the tomb of the celebrated *Rabbi Akîba* (p. lxxx).

About 1/2 hr. to the S. of Tiberias lie the celebrated **Hot Baths,** reached by a good road (seat in a carriage 1/2 fr.). On our way we pass numerous ruins of the ancient city, including the remains of a thick wall, fragments of buildings and of a fine aqueduct towards the hill on the right, and many broken columns. Nearest the town is the new bath-house, with private baths; farther to the S. lies another bath-house, with several dirty general rooms and also two private baths. Still farther to the S. is the oldest bath-house of all, close to the chief spring. The general bathroom in the N. bath should be avoided. The charge for a private bath (which should be cleaned and freshly filled for each bather) is 1 1/2-2 fr. (in April and May, during the season, 3-4 fr.). Bathers are recommended to douche themselves with lake-water after the warm bath, as otherwise the strongly saline spring-water is apt to induce an uncomfortable irritation of the skin. The water is much extolled as a cure for rheumatism and cutaneous diseases. The principal spring has a temperature of 143° Fahr.; other similar springs flow into the lake unutilized, leaving a greenish deposit on the stones. The water has a disagreeable sulphureous smell, and a salt, bitter taste. It contains sulphur and chloride of magnesium.

Beyond the baths is a *Synagogue* of the Sephardim, and close by a school of the Ashkenazim, with the graves of the celebrated Talmudist Rabbi *Meîr* and two of his pupils.

A Sail on the Lake (see p. 247) should not be omitted, but voyagers should keep close to the shore, on account of the sudden squalls. An expedition to *Et-Ṭâbigha* (p. 252) and *Tell Ḥûm* (p. 252) is recommended to those who do not make the tour to Ṣafed (R. 32).

Excursions to the E. Bank of the Lake are unsafe, owing to the Beduins, and must, therefore, either be made by boat, or with an escort. The price of a boat is 20-30 fr., according to the length of the excursion. Crossing the lake obliquely from Tiberias, we may land near the ruin of —

Ḳal'at el-Ḥuṣn. Ḳal'at el-Ḥuṣn is most probably the ancient *Gamala*. The situation of the town was very secure, and Josephus compares the hill on which it stood to the back of a camel (Heb. 'gâmâl'). Herod was defeated here by his father-in-law Aretas. Gamala was taken and destroyed by Vespasian. It seems, however, to have been still occupied at a later period.

The plateau on which the town and castle stood is precipitous on three sides, and is accessible from the E. only. The walls ran round the brink of the plateau. Caves, columns, and other interesting remains may be seen. — About ½ hr. to the S.E. of Ḳal'at el-Ḥuṣn is *Sûsiyeh*, the ancient *Hippos* of the Decapolis.

From this point we proceed to the N. to *Kursi*, lying on the left bank of the *Wâdi es-Samak*. The extensive ruins are enclosed by a wall. An attempt has been made to identify Kursi with *Gergesa* (Matth. viii. 28), although Mark v. 1 and other passages read *Gadara*. In the vicinity there are many 'steep places' descending into the lake. — We may next proceed to the plain of *El-Baṭîḥa (El-Ebṭeiḥa)*, at the N. end of the lake. At the N. end of this plain, on the slope of the hill, and ¾ hr. from the lake, lie the ruins of *Et-Tell*, the ancient *Bethsaida* (Luke ix. 10; John i. 44), the birthplace of Peter, John, and Philip, which was rebuilt by Philip, the son of Herod, in the Roman style, and named *Julias* in honour of the daughter of Augustus (but comp. p. 252). The ruins consist only of a few ancient fragments, the building material used being basalt. — From this point we may skirt the W. bank of the lake to Tell Ḥûm (p. 252).

From Tiberias to *Beisân*, see p. 220.

32. From Tiberias to Tell Ḥûm and Ṣafed.

6½ hrs. To *Khân Minyeh*, 2 hrs. 10 min.; *Tell Ḥûm*, 55 min.; *Ṣafed*, 3½ hrs. The start should be made early, as the ride along the bank of the lake is very hot. — Travellers who intend to accomplish the journey from Tiberias to *Bâniyâs* (p. 259) in two days had better ride to a point beyond Ṣafed on the first day, else the second day's ride will be too exhausting (R. 33).

The road at first runs 30-40 ft. above the level of the water, commanding a fine view. After 35 min., the *Wâdi 'Ameis* descends from the left; we perceive below us attractive gardens and several springs *('Ain el-Bârideh)*, the water of which is warm and brackish. Some of the springs have an enclosure of stone, forcing the water to ascend. On the hill to the left are several rock-tombs. — The miserable village of *Mejdel* (25 min.) is identical with *Magdala*, the birthplace of Mary Magdalen, and perhaps also with *Migdal-El* of the tribe of Naphthali (Joshua xix. 38). Here, too, we may perhaps place *Taricheae* (comp. p. 159), which played an important part in the war with Rome.

About ½ hr. to the W. of Mejdel, on the left side of the Wâdi el-Ḥamâm (p. 252), lie the ruins of the castle of *Ḳal'at Ibn Ma'ân*, reached by a stiff ascent of 1 hr. The cliffs here are about 1180 ft. in height. The castle consists of caverns in the rock, connected by passages and protected by walls. This inaccessible fastness was once the haunt of robbers. Herod the Great besieged them here, and only succeeded in reaching and destroying them by letting down soldiers in cages by ropes to the mouths of the caverns. The caverns were afterwards occupied by hermits. — Opposite,

on the right side of the Wâdi el-Ḥamâm, lies *Irbid*, the ancient *Arbela*, with the ruins of an old synagogue mentioned in the Talmud.

Near Mejdel the hills recede from the lake towards the W., and here begins the plain of *El-Ghuweir*, the ancient *Gennesar*, about 3 M. long and 1 M. wide.

The soil is extremely fertile (comp. p. 249). The banks of the lake and the brooks are fringed with oleanders *(difleh)* and nebk. The brooks contain numerous tortoises and crayfish, and shells abound on the shores of the lake. The principal spring is the *'Ain el-Mudawwara* ('round spring'), which lies 25 min. to the N.W. of Mejdel. The basin, enclosed by a round wall, and about 30 yds. in diameter, is concealed among the bushes. The water, 2 ft. deep, is clear and good, and bursts forth in considerable volume. From 'Ain el-Mudawwara we return to the bank of the lake by crossing the plain obliquely (1/2 hr.).

Leaving Mejdel, we cross (1/4 hr.) the *Wâdi el-Ḥamâm*, through which runs the caravan road from Nazareth to Damascus. We next reach the (10 min.) brook of the *'Ain el-Mudawwara* (see above), the (10 min.) brook *Er-Rabadîyeh*, and the (1/4 hr.) mouth of the *Wâdi el-'Amûd*. In 20 min. more we arrive at **Khân Minyeh**, lying a short distance from the shore of the lake, the ruins of which, dating from the time of Saladin, show that it was once a place of some importance. Attempts have been made to identify this spot with the *Bethsaida* of the New Testament, but it is doubtful whether there ever was another village of this name except Bethsaida Julias (p. 251).

From Khân Minyeh the baggage-horses may be sent by the caravan route (which is also the ancient Roman road) direct towards the N. to (1 hr. 25 min.) Khân Jubb Yûsuf (p. 253) and Ṣafed.

The narrow path skirts the rocky slope of the hills, to the right (E.) at some height above the lake. The ruins of a (modern) aqueduct, which ran from *'Ain et-Ṭâbigha* to *Khân Minyeh*, serve as a bridle-path. On the right we soon observe the *'Ain et-Tîn*, or fig-spring, below us (much papyrus), and beyond it (20 min.) reach the copious **'Ain et-Ṭâbigha** (= *Heptapegon*, 'seven springs'), which was formerly supposed to be the scene of the miracle of feeding the five thousand (Mark vi. 30-44). The water is brackish and has a temp. of 89.6° Fahr. On the left, about 2 min. from the road, is the large octagonal enclosure of the spring. A little to the S. of the spring the German Catholic Palestine Society has established a small colony with a *Hospice* (kind reception but limited space, pens. incl. wine 10 fr.), near a few ruins. Some authorities locate Bethsaida here (comp. p. 251 and above), which is possible; others seek to identify the spot with the ancient spring of Capernaum (comp. below).

The path from 'Ain et-Ṭâbigha continues to skirt the bank, on which several springs and remains of buildings are observed, and reaches (35 min.) the ruins of —

Tell Ḥûm. — History. The identification of *Tell Ḥûm* with *Capernaum* is as good as certain. Jewish authors mention a place here called *Kafar Tankhûm* or *Nakhûm*. Whether 'Tell Ḥûm' was corrupted from

‚Tankhûm', or whether the Arabic 'Tell' (hill) was substituted for 'Kaphar' (village) and Nakhûm shortened to Ḥûm, is very questionable. The extent of the ruins of Tell Ḥûm points to an ancient place of considerable importance, as indeed the town, with its custom-house and garrison, must have been.

The ruins are surrounded by a wall and belong to the Franciscans, who own a small *Hospice* (no beds) and a farm here. Permission to inspect the ruins should be brought from the guardian at Tiberias. Excavations are being made.

On the bank of the lake lies a *Church*, built with ancient materials. In the midst of the mass of black ruins we can trace the remains of a beautiful ancient building of white limestone resembling marble. This structure, about 25 yds. long and 18 yds. wide, was partly composed of very large blocks of stone. On the S. side there were three entrances. In the interior are still seen the bases of the columns, while beautiful fragments of Corinthian capitals and richly-ornamented lintels lie scattered about. These, as some think, must have formed part of a synagogue (perhaps the one mentioned in Luke vii. 5 et seq.), and the ruins are certainly older than some others adjacent, which perhaps belonged to the basilica that stood here about the year 600 on the site of St. Peter's house. At the N. end of the town are two tombs, one of which, lined with limestone, is subterranean, while the other is a square building, which must have been capable of containing many bodies. From the ruins of the deeply humiliated city (Matth. xi. 23) the eye gladly turns to the lake, bounded by gentle hills and stretching far to the S.

We follow the water-course from Tell Ḥûm along a very bad, steep path. On the left bank (1 hr.) lie the ruins of *Kerâzeh*, the ancient *Chorazin*, once apparently an important place (Matth. xi. 21). The ruins lie partly in the channel of the brook, and partly on an eminence above the valley. Many walls of houses are preserved. In the centre are one or two columns for the support of the roof, which seems to have been flat. In the middle of the town are the ruins of a floridly ornamented synagogue. The rocky eminence commands a fine view of the lake. To the N. of the town are the remains of a street running northwards. From Kerâzeh our route leads to (1 hr.) the ruined —

Khân Jubb Yûsuf. — This khân derives its name from a tradition current among old Arabian geographers to the effect that the pit into which Joseph was thrown by his brethren was situated here, and the pit is actually shown. The tradition was probably based on the assumption that the neighbouring Ṣafed was identical with the Dothan of Scripture, but this is erroneous: comp. Gen. xxxvii. 17 (see p. 223).

From Khân Jubb Yûsuf to Bâniyâs, direct, 10 hrs. We first proceed N. along the direct caravan route from Acre to Damascus. After crossing the *Wâdi Nâshîf* we turn to the left (18 min. from the khân) and skirt the mountains of Ṣafed on the left. This tract is called *Arḍ el-Khaiṭ*. In 1½ hr. we reach the floor of the upper Ghôr. To the left on the hill lies the village of *Jaʿûneh*. We cross the *Wâdi Firʿim*, and presently see (½ hr.) *El-Mughar* on the left. We next reach (25 min.) the village of *El-Wakḳâs* and (¾ hr.) the brook *Nahr Hendâj*. On the slopes to the left above us lie the ruins of *Kaṣyûn*. In 1 hr. more we arrive at *ʿAin Mellâḥa*, a beautiful spring. The night is best spent at *Kebâʿa* or *Marûs*, villages on the hill to the left, from which we obtain a view of Lake Ḥûleh.

Lake Ḥûleh. Josephus (Antiq. xv. 10, 3) calls the whole district *Ulatha*, and the lake *Samachonitis*. It is hardly possible that it can be

the *Waters of Merom* (Josh. xi. 5, 7). — The lake is a triangular basin of the Jordan (p. 130), 10-16 ft. in depth, and lying about 6 ft. above the sea-level. It abounds in pelicans, wild duck, and other water-fowl, but swamps render it difficult or impossible of access on the N. side, on which rises a dense jungle of papyrus (Arab. *babîr*). The other banks are devoid of vegetation. The lake has been carefully explored by Macgregor ('The Rob Roy on the Jordan').

The plain to the N. of Lake Ḥûleh forms a basin of tolerably regular form, and about 5 M. in width. The E. hills are less abrupt, though higher than the W. The broad bed of the valley is for the most part a mere swamp, in which the buffaloes belonging to the Beduins wallow. These Beduins (Ghawârineh) are generally peaceable; their occupations are hunting, fishing, and cattle-breeding. The soil of the sides of the valley is good. Travellers should be on their guard against malaria.

In order to avoid the marshes, the road skirts the W. hills (guide necessary). On the left, after about 1 hr. 10 min., lies *ʿAin el-Belâṭa;* after 2¼ hrs. the road crosses, below the fortress of Hunîn (p. 258), on the left, the *Nahr Derdâra*, a tributary of the Jordan descending from Merj ʿAyûn (p. 287). Near the ruin of *Khirbet el-Khân*, on the right, some authorities place the site of ancient *Hazor*. We now turn towards the N.E., and in 1 hr. reach *Jisr el-Ghajar* (p. 258). Hence to *Bâniyâs*, see pp. 258, 259.

The Roman road leads to the N. past the Khân Jubb Yûsuf, and limestone rocks now take the place of basalt. Ascending towards the N.W. by a poor road, we pass some ruins (55 min.) at the summit, and then descend (¼ hr.) to the beautiful spring of *ʿAin el-Ḥamrâ* with its surrounding gardens. The road now bends to the right and leads up the valley, soon reaching the first houses of (10 min.) —

Ṣafed. — Accommodation in the house of Herr Maass, a cabinet-maker, or in some other respectable house indicated by him.

Turkish Post Office; international Telegraph.

Consulates. Britain (vice-consul) and Austria (consular agent), *Miklosewicz;* France, *Hai* (consular agent).

Physicians. *Dr. Wilson*, of the Scottish Mission; *Dr. Anderson*, of the London Mission to the Jews. — Both Missions have *Hospitals.*

History. The name of 'Ṣafet' occurs in the Talmud of Jerusalem, and the place is also known to Arabian geographers under that name. In 1140 a castle was erected here by Fulke. Saladin had great difficulty in reducing the fortress. In 1220 the castle was demolished by the Sultan of Damascus, but it was afterwards restored by the Templars. In 1266 the garrison surrendered to Beibars. In 1759 it was destroyed by an earthquake, and in 1799 it was occupied by the French for a short period. The town sustained a terrible blow from the earthquake of 1st Jan., 1837. — The Jewish colony now settled at Ṣafed was not founded earlier than the 16th cent. A.D., and soon after that period a learned rabbinical school sprang up here. The most famous teachers were originally Spanish Jews. Besides the schools there were eighteen synagogues and a printing-office here. Cabbalistic lore was also much studied in Ṣafed.

Ṣafed is the seat of a Ḳâimmaḳâm (under Acre) and contains some 30,000 inhab., mostly Jews, with about 7000 Muslims, 400 Greeks (with a church), and a few Protestants. There are stations here of the English Mission to the Jews and of the Scottish Mission. Most of the Jews now at Ṣafed are Polish immigrants (Ashkenazim), under Austrian protection. The Jews regard this town also as holy, for, according to their tradition, the Messiah is to come from Ṣafed. Among the Sephardim Jews (pp. lxii, lxiii) settled here polygamy

is still practised. The Muslim inhabitants are fanatical. The climate, owing to the lofty situation of the town (2749 ft.), the highest in Galilee, is very healthy.

The town surrounds the castle-hill on the W., S., and E. It is very hilly and extraordinarily dirty, especially in the Jewish quarter on the W. side. There are two mosques and an attractive Serâi with a tower. — The *Ruined Castle* commands a fine view. To the W. rise the beautifully wooded *Jebel Zebûd* (3655 ft.) and *Jebel Jermaḳ* (3933 ft.); the ascent of the latter, the highest mountain in Palestine on this side of the Jordan, is said to be interesting. Below, the *Wâdi eṭ-Ṭawâḥîn* (mill valley) descends to the E. to the plain. To the S. rises Mt. Tabor, and to the S.W., in the distance, the ridge of Mt. Carmel; to the S.E. the mountains to the E. of Lake Tiberias are visible, while in the distance to the E. rise the ranges of Jôlân and the Ḥaurân with the summit of the Ḳuleib (p. 164).

From Ṣafed to Meirôn and Kafr Bir'im (3½-4 hrs.).

Meirôn lies 1½-2 hrs. to the W.N.W. of Ṣafed. The village, which is mentioned in the Talmud, is the most famous and highly revered pilgrimage-shrine of the Jews. There is situated here the ruin of an old *Synagogue*, of which the S. wall with its large hewn stones is the part best preserved. The two door-posts are monoliths, nearly 10 ft. high. Near this synagogue is situated the tomb of *Rabbi Jochanan Sandelar* ('shoemaker'), and in the enclosed burial-ground are those of *Rabbi Simeon ben Jochai*, who is said to have written the book Zohar, and of his son *Rabbi Eleazar*. On the pillars are small basins in which offerings are burned, especially on the great annual festival on the 30th April. A little lower down the hill is the tomb of *Rabbi Hillel* and his 'thirty-six pupils', in a large rock-chamber with seven vaults. The grave of the *Rabbi Shammai* is also shown. These rabbis, who flourished in the first centuries of the Christian era, were among the oldest and most distinguished Jewish teachers, and their *dicta* preserved in the Talmud are considered of the highest authority.

From Meirôn we descend into the valley by a steep road, and in ½ hr. pass the small village of *Safṣâf* on the right. We then reach (10 min.) a low ridge, descend into the *Wâdi Khilâl*, avoid the road to Sa'sa' (p. 256) on the left, and cross the *Wâdi Nâṣir* (¾ hr.). Again ascending, we come to (35 min.) the Maronite village of —

Kafr Bir'im. This was formerly another important Jewish place of pilgrimage (at the feast of Purim), and was famous as the burial-place of the judge Barak and the prophet Obadiah. The ruin of a *Synagogue*, likewise dating from the first centuries of the Christian era, lies in the N.E. part of the village. In front of the façade stood a colonnade of two rows of columns. The capitals are in the form of superimposed rings diminishing in girth towards the shaft of the column. The central portal is richly decorated; over the cornice is an arch embellished with a frieze of grapevines. On each side of the portal are smaller doors, and over each is a window. Among the fields, 5 min. to the N.E., are traces of another synagogue. The Hebrew inscription belonging to it has been built into the wall of a private house.

From Kafr Bir'im to *Tyre*, see below.

From Ṣafed to Tyre.

1. Direct Route (ca. 11 hrs.). — This route leads to the N.W. to (1¾ hr.) *Safṣâf*, whence it goes on direct to (1⅓ hr.) *Kafr Bir'im* (see above), leaving *El-Jîsh* above on the right. We then descend through a

beautiful valley to (1 hr. 10 min.) *Rumeish*, and in 50 min. more we pass below the village of *Dibl*. We continue to follow the windings of the deeply-cut valley for 3/4 hr. more, leaving it at a point where it makes a sharp bend to the S. A steep ascent of 40 min. brings us to *Ya'ter*, where we obtain a beautiful view of the sea and of the coast plain of Tyre. Our route now descends through the *Wâdi Ntâra*, passing (1/2 hr.) a grotto in the right wall of the valley. In 20 min. we ascend along the right side of the valley to a hill with the ruins of *'Aîyeh* (to the right), to the N. (right) of which lies the village of *Sedaḳîn*. In 50 min. more we come to the Christian village of *Kâna*.

From Kâna we may reach the Tomb of Hiram (see below) in 1 hr. viâ (3/4 hr.) *Ḥannâweh* in the *Wâdi Ab*, where large hewn blocks and broken sarcophagi lie scattered about. This appears to have been once an important place, perhaps the 'stronghold of Tyre', or frontier-fortress of the Tyrian district (2 Sam. xxiv. 7; Josh. xix. 29).

A somewhat longer route from Ḳâna leads at first to the ruins of *El-Khusneh* (cisterns, graves, etc.), which command a view of the hilly country of Tyre. The village of *Ḥammâm* lies to the left. Numerous other ruins in every direction indicate that this part of Phœnicia was once densely peopled. In 50 min. more we reach the so-called **Tomb of Hiram** *(Ḳabr Ḥairân)*, the tradition connected with which is not traceable farther back than 1833. The structure itself, however, is undoubtedly a Phœnician work, possibly of a pre-Hellenic period. It has an unfinished appearance and consists of a pedestal of huge stones, each 10 ft. long, about 8 ft. wide, and 3 ft. thick. On this lies a still thicker slab of rock, overhanging on every side, and bearing a massive sarcophagus, covered with a stone lid of irregular pyramidal form. The monument is about 20 ft. high. Behind the tomb is a rock-chamber, to which a stair descends. — The little valley to the S. of the road contains another small necropolis, where sarcophagi are hewn in the rock and have lids consisting of prismatic blocks. On the Tyre road, about 330 yds. from Ḳabr Ḥairân, are the remains of a Byzantine church, whence a fine mosaic pavement (5th cent.) has been carried to Paris.

As we proceed, we pass several cisterns and oil-presses. After 1/4 hr. the road forks, the left branch descending to the W. to (20 min.) Râs el-'Ain (p. 267). Our route (to the right) continues to follow the ridge for some time longer and reaches **Tyre** (p. 267) in 1 1/2 hr.

2. Viâ Tibnîn (ca. 12 hrs.). — To *'Ain ez-Zeitûn* (20 min.), see p. 257. We ascend to the N.W.; after 3/4 hr. we see the village of *Ḳadîta* on the left and *Ṭaiṭeba* (p. 257) on the right. We next reach (25 min.) a large, crater-like basin called *Birket el-Jîsh*, which sometimes contains water, beyond which (20 min.) we come to the end of the lofty plain. On the left lies *Sa'sa'* (p. 255). In 10 min. we reach the foot of a conical height, on which **El-Jîsh** is situated. This is the *Gush Halab* of the Talmud, and the *Giscala* of Josephus, by whom it was once fortified; it was the last fortress in Galilee to succumb to the Romans. St. Jerome informs us that the parents of St. Paul lived here before they removed to Tarsus.

Leaving El-Jîsh, we turn towards the E., and then descend the beautiful valley towards the N.W. for 1 hr. The village of *Yârûn* (probably the *Iron* of Joshua xix. 38) becomes visible on the slope of the hill. To the N.E. of Yârûn, on a small, isolated eminence, are the ruins of *Ed-Deir* (the monastery). The Greek cross on one of the Corinthian capitals shows that a monastery once stood here, but there is no doubt that the building was originally a synagogue, resembling that of Kafr Bir'im (p. 255). Here also a colonnade stood in front of the principal entrance on the S. side. The three gates, whose jambs, nearly 8 ft. in height, are monoliths, are on the W. side. In the interior a double row of columns ran from the gates towards the altar.

Here begins the district of *Bilâd Beshâra*, in which many Metâwileh live (p. lxxii). In 2 hrs. we reach the village *Bint Umm Jebeil*. A little farther on we obtain a striking view of the fortress of Tibnîn, which is still 2 hrs. distant. The road descends into a valley flanked with precipitous hills.

Tibnîn, a considerable village, inhabited by Metâwileh and Christians, lies upon a saddle opposite the fortress, which stands upon the abrupt N.E. peak of the hill. A steep path ascends to the CASTLE, which is now occupied by the Mudîr of the Nâḥiya Bilâd Beshâra. — Hewn stones of ancient workmanship on the E. side and the numerous cistern cavities prove that this was a fortified place at an earlier period than the middle ages. It may be the *Tafnit* of the Talmud. The fortress of *Toron* was erected in 1107 by Hugh of St. Omer, lord of Tiberias, for the purpose of making incursions hence into the territory of Tyre. After the battle of Ḥaṭṭîn the circumstances were reversed, and the Saracens made predatory attacks from the castle against the Christians of Tyre. The castle was besieged unsuccessfully by the Christians in 1197-98. Tibnîn was afterwards razed by Sultan El-Muʿaẓẓam. Its destruction was completed by Jezzâr Pasha (p. 230). — The castle commands a superb *VIEW, ranging over an extensive mountainous region with numerous gorges. Towards the W. the sea is visible as far as Tyre, and to the N.E. rise the snow mountains. To the E., near the village of *Baraʿshît*, stands a huge oak, known as the *Tree of the Messiah.* The tomb of Shamgar (Judges iii. 31) is shown near Tibnîn.

From Tibnîn we ride round the S. lateral valley and reach (1/2 hr.) the head of the *Wâdi el-Mâ*, where we enjoy a fine view. We descend the *Wâdi el-Jedûn* into the (25 min.) *Wâdi el-ʿAshûr*, which latter valley we follow. After 1 hr. the road leads to the small plateau of *Merj Ṣafrâ* to the left, after 1/4 hr. descends towards the W., and (5 min.) reaches the village of *Ḳâna* (p. 256), after crossing the *Wâdi esh-Shemâli.* From Ḳâna to Tyre, see p. 256.

33. From Ṣafed to Damascus viâ Bâniyâs.

24 1/2 hrs. *Meis*, 5 1/4 hrs.; *Bâniyâs*, 4 1/4 hrs.; *Kafr Ḥawar*, 8 hrs.; *Damascus*, 7 hrs. — NIGHTQUARTERS in Meis, Bâniyâs, and Kafr Ḥawar. — For the less-frequented route viâ El-Ḳuneiṭra, see p. 263.

The shortest route leads from Ṣafed down the valley and joins the direct road from Khân Jubb Yûsuf to Bâniyâs (p. 253).

The more interesting route crosses the mountains towards the N. We descend to the N.N.W. into the valley to (20 min.) *ʿAin ez-Zeitûn*, whence we have a beautiful retrospect. Beyond the village a path on the left leads to Meirôn (p. 255). Several small valleys are crossed, and (25 min.) the path to *Delâta* (visible to the N.E.) diverges on the right. We next come to (25 min.) *Ṭaiṭeba*, to the E. of which is a water-basin. The road first leads to the N.E. and then (25 min.) turns to the N. From the top of the hill we enjoy an admirable survey of the valley of Jordan and the basin of Lake Ḥûleh. Our road now (20 min.) traverses the *Wâdi el-Mesheirejeh.* On the left is the village of *Râs el-Aḥmar.* In 25 min. we reach *ʿAlmâ*, and perceive *Fâra* to the left. The route descends (25 min.) into the deep *Wâdi ʿAubâ*, and (1/4 hr.) again ascends. To the left, on the hill, lies *Deishûn*, picturesquely situated above the valley. We reach it in 20 min. The inhabitants are Moghrebins from Algiers. In 3/4 hr. we reach the village of —

Kades. — HISTORY. *Kedesh* was allotted to the tribe of Naphtali (Joshua xx. 7). It was the native place of Barak, Deborah's general (Judg. iv. 6). The town was taken and its inhabitants carried into captivity by Tiglath-Pileser. The tombs of Barak and Deborah, among others, were afterwards shown here.

By the spring below the village are several large sarcophagi, some of which are used as troughs. To the N.E. of the spring is a small building, a vaulted tomb, constructed of large blocks; two arches are preserved, and also part of the door, which looks southwards. Farther to the E. are several sarcophagi, standing together on a raised platform. On the sides are hewn rosettes. The lids, some of which cover two receptacles, are finely executed. Farther to the E. lie the ruins of a large building, named *El-ʿAmâra*, possibly a Roman temple. A piece of the E. wall, with a large portal flanked by two smaller ones, is still standing. The village contains an interesting octagonal column, many capitals, and other fragments.

The road leads direct to the N. across a small plain; after about 20 min. it leads to the N.W. up a valley; after 6 min., a reservoir; after 5 min. the valley divides (on the hill, the village of *Bleideh*). We now ascend the hill to the N.W. between the two valleys, passing (10 min.) some ruins, leave (10 min.) *Umm Ḥabîb* on the hill to the left, and (1/4 hr.) reach **Meis,** a large double village on two separate hills (quarters for the night in private houses).

A little farther on we come upon traces of a Roman road. After 3/4 hr. we see the ruined castle of *Menâra* on the hill to the right. We then come to the margin of the chain of hills and enjoy a fine view of the Jordan valley and Lake Ḥûleh, the grand range of Mt. Hermon, the fortress of Tibnîn to the W., and Hûnîn to the N. — In 35 min. we reach the ruins of the extensive fortress of **Hûnîn** (2953 ft. above the sea-level). It is unknown to what ancient place Hûnîn corresponds. In the middle ages it was a link between Bâniyâs and the coast. The castle was seriously damaged by the earthquake of 1837. The substructions (now used as stables) are certainly ancient, as is proved by the drafted blocks on the E. and S. sides. Similar stones are seen in a portal in the village. The castle was defended by a moat 19 ft. deep and of the same width. Hûnîn commands a beautiful *View, and Bâniyâs is visible in the distance.

From Hûnîn to *Tibnîn* (p. 257), 3 hrs.

The road now descends rapidly into the valley. In the plain below lies the Christian village of *Abil el-Ḳamḥ*, answering to the ancient *Abel of Beth Maachah* (2 Sam. xx. 14, 15); and farther to the N. is *Mutelleh*, a Druse village. Our route leaves both of these to the left, and (55 min.) reaches the low ground where all the sources of Jordan unite and empty themselves into Lake Ḥûleh (p. 253). After 8 min. we cross the *Derdâra* by a bridge of a single arch. On the left side are several ruins. The view down the valley is very fine. This tract was once richly cultivated, but is now chiefly used as grazing-land by the Beduins, who find excellent pastures here. After 10 min. we cross a dry water-course, and in 25 min. reach the dilapidated bridge of *Jisr el-Ghajar*, which crosses the *Nahr el-Ḥâṣbânî*, the chief source of the Jordan (comp. pp. 259, 287).

The entire district is well watered and frequently forms a great marsh in winter. The road now leads to the S.E.; before us, on the hill a little to the right, is the weli of *Nebi Seyyid Yehûda*. After $^3/_4$ hr. we see a little to the right (S.) of the road —

Tell el-Ḳâḍî, an extensive mound, 330 paces long, 270 paces wide, and 30-38 ft. above the plain. On the top is a Muslim tomb under an oak.

HISTORY. The words Ḳâḍî (Arabic for 'judge') and Dan (Hebrew) are synonymous. On the Tell el-Ḳâḍî doubtless stood the ancient city of *Dan*, the N. frontier-town of the Israelitish kingdom, whence arose the often recurring expression 'from Dan to Beersheba'. Before the place was conquered by the Danites (Judg. xviii. 27 et seq.) it was called *Laish*, and belonged to the territory of Sidon. It was afterwards conquered by Benhadad, King of Syria (1 Kings xv. 20).

On the W. side of the hill is a basin about 60 paces in width, from which a stream emerges (500 ft. above the sea-level). From the S.W. corner of the mound issues another stream, soon uniting with the first to form *El-Leddân*. This stream, which Josephus calls the *Little Jordan*, is popularly regarded as the chief source of the Jordan from its being the most copious. It contains twice as much water as the stream from Bâniyâs (p. 260), and thrice as much as the Ḥâṣbânî (p. 258). The three sources unite at *Sheikh Yûsuf*, about $1^1/_2$ M. farther to the S. At this last point the Jordan is 45 ft. wide, its bed being double that width, and it lies 13-20 ft. below the level of the plain.

The path gradually ascends through wood, passing several murmuring brooks; in about 40 min. we reach —

Bâniyâs, beautifully situated in a nook of the Hermon mountains, 1080 ft. above the sea-level and 575 ft. above Tell el-Ḳâḍî, between the *Wâdi Khashâbeh* (N.) and the *Wâdi Zaʿâreh* (S.), two valleys coming from the E. A third valley, the *Wâdi el-ʿAsal*, opens a little to the N., from a deep wooded ravine among the mountains. Water abounds in every direction, calling into life a teeming luxuriance of vegetation, and serving to irrigate the fields which extend hence down to the plain. The present village consists of about fifty houses, most of which are enclosed within the ancient castle-wall. On the S. side of this wall flows the brook of the Wâdi Zaʿâreh, which unites a little lower down with the copious stream of the infant Jordan. Remains of columns show that the ancient city extended far to the S. beyond the Wâdi Zaʿâreh.

The modern Bâniyâs was anciently the Greek *Paneas*, which, according to Josephus, appears also to have been the name of a district. A grotto above the source of the Jordan was a sanctuary of Pan (Paneion). Herod the Great erected a temple over the spring (p. 260) in honour of Augustus. Philip the Tetrarch, Herod's son, enlarged Paneas and gave it the name of *Caesarea Philippi*, to distinguish it from Cæsarea Palæstinæ (p. 232). This is probably the most northerly point ever visited by Christ (Matth. xvi. 13; Mark viii. 27). Herod Agrippa II. extended the town and called it *Neronias*, but the older name never entirely disappeared and in the 4th cent. was again revived. Titus here celebrated the capture of Jerusalem with gladiatorial combats. An early Christian tradition makes this the scene of the healing of the woman with the issue of blood (Matth. ix. 20 et seq.). In the 4th cent. a bishopric was founded here under the patriarchate of Antioch. During the Crusades Bâniyâs was in 1229 or 1230 surrendered, together with the lofty fortress of Eṣ-Ṣubeibeh (p. 260), to the Christians

after their unsuccessful attack on Damascus. In 1132 it was taken by Tâj el-Mulûk Bûri, Sultan of Damascus, but in 1139 it was recaptured by the Christians. A Latin bishopric, subordinate to the archbishopric of Tyre, was then founded here. Nûreddîn (p. lxxxiii) conquered the town in 1157, but could not reduce the fortress. The town was retaken by Baldwin III., but was finally occupied by Nûreddîn in 1165. Sultan el-Mu'aẓẓam caused the fortifications to be razed.

The massive CASTLE in the N. part of the town was protected on the N. side by the waters of the Bâniyâs spring. The corner-towers of the walls were round and constructed of large drafted blocks. Three of these towers are preserved. In the centre of the S. side of the castle stands a portal, which is antique, though bearing an Arabic inscription. A stone bridge, which is also partly ancient, crosses the wâdi from this point, and several columns of granite are observed in its walls.

The chief object of interest is the SOURCE OF THE JORDAN, which issues below the W. end of the lofty castle-hill. The mountain terminates here in a precipitous cliff of limestone (mingled with basalt), and appears to have been so broken away by convulsions of nature, that a large cavern which once existed here has been nearly destroyed. Beneath the mass of broken rocks that choke the entrance to the cavern (Arab. *Mughâret Râs en-Neba'*, 'the cavern of the spring') and almost conceal it, bursts forth an abundant stream of beautiful clear water. By this spring stood the *Paneion* and the *Temple of Herod* (p. 259). On the face of the cliff, to the right of the cavern, are four votive niches, partly hollowed out in the form of shells, which were once much higher above the ground than now. Over the small niche to the E. is the inscription in Greek: 'Priest of Pan'. — On the rock stands the small weli of *Sheikh Khiḍr* (St. George), which commands a good survey of Bâniyâs.

The huge castle above Bâniyâs, ***Ḳal'at eṣ-Ṣubeibeh** (a name now almost unused), however, commands a far finer prospect, and the ascent (1 hr.) is strongly recommended (guide desirable). Riding is practicable nearly all the way to the top. The castle, which is one of the best-preserved and largest in Syria, stands on the irregularly shaped summit of a narrow ridge, from 590 to 690 ft. high, separated from the flank of Mt. Hermon by the Wâdi Khashâbeh (p. 259). The edifice follows the irregularities of its site. From E. to W. it is 480 yds. long, at each end 120 yds. wide, but in the middle much narrower. The E. part of the building is higher than the W. part, and affords a survey of the whole fortress. This part was originally meant to form a distinct citadel, being separated from the W. part by a wall and moat. The N. side of the castle presents the most striking appearance.

The greater part of the castle was erected by the Franks, who held possession of it from 1139 to 1164. All the substructions consist of drafted blocks of beautiful workmanship. Part of the enclosing wall has fallen over the precipice. The entrance is on the S. side; a little to the E. is preserved a round tower called by the Arabs *El-Meḥkemeh*, or 'house of judgment'. Externally it possesses very handsome pointed niches, and

the thick wall is pierced with small arched apertures resembling loopholes. The vaulting is borne by a large pillar. The ear-shaped enrichments on the arches are curious. On the S. side of the castle several other buildings resembling towers are still standing. The Arabic inscriptions reach back to the beginning of the 13th cent., and probably have reference to the thorough restoration of the castle. The S.W. angle (2486 ft.) commands the best *View of Bâniyâs, the Ḥûleh Lake (p. 253), and the hills beyond Jordan. To the N.W. Ḳal'at esh-Shaḳîf (p. 286), and to the W. Hûnîn (p. 258) serve as it were to balance the picture. To the S. 'Anfit is visible, and above it, Za'âreh. To the S.E. is 'Ain Ḳanya (see below); to the E., the village of Jubbâta. The view is one of the finest in Syria.

Leaving the castle towards the E.S.E., we may descend by a steep path into the valley, ascend a little on the opposite side, and thus regain the Damascus road at (1/2 hr.) *'Ain er-Rîḥân* (see below).

In order to visit the Birket Râm from Bâniyâs (2 hrs.; guide necessary), we proceed past the Wâdi Za'âreh (p. 259) and viâ (1 hr.) *'Ain Ḳanya*. The **Birket Râm** is the lake of *Phiala*, mentioned by Josephus. It was at one time believed that the spring of Bâniyâs was fed from this lake, but the impossibility of this theory has long been recognized. The lake of Phiala, named after its shape ('cup'), obviously occupies an extinct crater, situated 150-200 ft. below the surrounding tableland, and about 3000 paces in circumference. The water is impure. According to tradition, the lake occupies the site of a village, which was submerged to punish the inhabitants for their inhospitable treatment of travellers. — Riding hence to the N.N.E. towards Mejdel, we regain the Damascus road in 1 hr. (p. 262).

From Bâniyâs to Ḥâṣbeiyâ (4 3/4 hrs.). — The road leads to (20 min.) the W. margin of the terrace. After 1/4 hr. it crosses the *Wâdi el-'Asal*, and after 1/2 hr. more turns more to the N., towards the *Wâdi et-Teim*. It then passes (25 min.) a spring on the left, and reaches (1/4 hr.) *'Ain el-Khirwa'a*, near a small village, where there is a fine view. About 40 min. beyond 'Ain Khirwa'a we begin to ascend the hills on the E. side of the Wâdi et-Teim, reach the (1/4 hr.) *Wâdi Serayib*, cross a hill, and gradually descend thence into the *Wâdi Khureibeh*. The village remains on the left. The direct route hence leads to Ḥâṣbeiyâ (p. 287) in 2 hrs. We may, however, follow the more interesting route (1/2 hr. longer) which ascends to (35 min.) the large village of *Râsheiyat el-Fukhâr*, where, as the name imports, there are numerous potteries. After 25 min. we begin to descend into the *Wâdi Shib'a*. In 40 min. we reach **Ḥibbâriyeh**. The views are beautiful. Among the fields below the village stands a tolerably well-preserved Temple, part of which has now been built into a house. The building stands on a basement 7 1/2 ft. high, with a cornice running round it. On the N. and W. sides are entrances, probably once leading into vaults whence the cella could be reached. The temple is 'in antis', and faces the E. It is 56 ft. long, 29 ft. wide, and from the platform to the cornice 26 ft. high. At the corners are pilasters in the wall with Ionic capitals, between which on the E. side the portico was formed by two columns. On each side of the portal (15 ft. in height) are two niches, the lower being shell-shaped. The arch above is borne by pilasters. The upper niches are crowned with pediments. The interior of the temple is buried in rubbish. At the S.W. corner of the cella a staircase leads through the wall. In the interior of the pronaos and the cella a moulding runs round the whole building. On the outside the stones are drafted. — In 1/4 hr. from this point we cross the brook of the *Wâdi Shib'a*, and in 1/2 hr. more reach the village of *'Ain Jurfa*. We then ascend to the (1/4 hr.) tableland, which is planted with vineyards. After 20 min. we reach **Ḥâṣbeiyâ** (p. 287).

From Bâniyâs we ride to *'Ain er-Rîḥân*, 1 hr.; near this spring is the weli of *Sheikh 'Othmân el-Hazûri*. The slopes of Hermon abound with water, but the paths are bad, being covered with blocks of basalt. In ascending we keep the castle in view until (55 min.), beyond the top of the hill, we descend into a valley. We then cross

(18 min.) a small valley where there is a mill in a plantation of silver poplars. This belongs to the Druse village of *Mejdel esh-Shems*, which lies behind the hill to the left and soon comes in sight (18 min.).

The road now becomes fatiguing, for volcanic rocks begin to predominate. Myrtles appear for the first time. The road ascends to the (55 min.) lofty plain of *Merj el-Ḥaḍr*, which is partly cultivated, and in May yields a beautiful flora. On the left rises the bare Mt. Hermon, where fields of snow of some extent, particularly in the clefts of the rocks, are seen as late as the end of May. We (40 min.) reach a point commanding the first view of the great plain bounded by Anti-Libanus on the W., which on sunny days appears like a vast blue sea. The plain of Damascus is separated from that of the Ḥaurân by the *Jebel el-Aswad* (black mountain), which rises to the E. of our standpoint. The extensive mountain-range of the Ḥaurân rises before us. In the plain below is seen the village of El-Kuneiṭra (p. 263). After 1 hr. we leave the basalt district and in 20 min. reach the large village of *Beit Jenn*, situated between steep rocky slopes, in which are several rock-tombs. We follow the course of the beautiful *Nahr el-Jennâni* (a tributary of the Nahr el-Aʿwaj, p. 151), past the mills and through plantations of the silver poplar, a tree which forms a characteristic feature of the environs of Damascus, and is largely used for building purposes. After 25 min. we leave the valley and ride across an undulating country more to the N.; to the right, below, lies *El-Mezraʿa*, while the snowy summit of Hermon presides over the scene on the left. The road passes (48 min.) the village of *Ḥîneh* on the left, and (1½ hr.) reaches **Kafr Ḥawar**, the usual halting-place between Bâniyâs and Damascus. The village is inhabited by Muslims and contains (on the W. side) the ruins of a small square temple of the Roman period. The interior (which is empty) must be approached through the hut in front. By the house above the waterfall on the hill we obtain a fine view of the plain, particularly of the region of Saʿsaʿ (p. 263).

We next cross the *Wâdi ʿArnî* (10 min.) and pass (10 min.) *Beitîma*, which lies on the hill to the left. The watch-tower near Beitîma was, perhaps, originally a temple of the Druses. Our route crosses (1 hr.) the *Nahr Barbar* (p. 151) and next reaches (1¾ hr.) *El-Ḳaṭanâ*, a Turkish telegraph-station and village surrounded by orchards (not to be confounded with the Ḳaṭanâ mentioned at p. 263). There is a carriage-road from this point to Damascus. The road passes (2 hrs.) *Muʿaḍḍamîyeh*, which lies to the right, and enters vineyards. The capabilities of the soil of the plain of Damascus, when properly irrigated, are already apparent here. To the left are the hills of *Ḳalabât el-Mezzeh*. The road soon reaches (½ hr.) the orchards (p. 296), then (1 hr.) *Kafr Sûsa*, and (20 min.) the gate of *Damascus* (p. 294).

From Ṣafed to Damascus viâ El-Ḳuneitṛa.

20-21 hrs.; *Jordan Bridge*, 3 hrs.; *El-Ḳuneitṛa*, 5 hrs.; *Damascus*, 12½ hrs.

From *Ṣafed* (p. 254) the route descends to the N.E., and enters the *Wâdi Fir'îm*. After 1½ hr. we cross the road leading from *Khân Jubb Yûsuf* (p. 253) to *Bâniyâs*. In ¼ hr. we reach the ruins of *El-Ḳaṭanâ* (not the same as that mentioned at p. 262), in 1 hr. the point where the descent into the deeper part of the Jordan valley begins, and in ¼ hr. more the —

Jisr Benât Ya'ḳûb (*Khân*, with café), which crosses the Jordan, here about 80 ft. in width and 42 ft. below the level of the Mediterranean, in three arches. It is constructed of basalt and probably antedates the middle of the 15th century. — The name, 'Bridge of the Daughters of Jacob', probably dates from the time when the Jews were doing their utmost to fix the scenes of their sacred history in Galilee, *viz.* during the later period of the prosperity of Tiberias. Jacob is said to have once crossed the Jordan here (Gen. xxxii. 22). Another explanation asserts that some Jacobin nuns were killed here during the Crusades. From time immemorial a ford across the Jordan has been here on the great caravan route, the *Via Maris* of the middle ages, connecting Egypt with Damascus and the regions of the Euphrates. The point was, moreover, of strategical importance. King Baldwin III. was defeated here by Nûreddîn. In 1178 Baldwin IV. built a castle to defend the bridge, and committed it to the custody of the Templars, but it was taken by storm by Saladin in the following year. The slight remains of this castle are to be seen ¼ hr. below the bridge. In 1799 the French penetrated as far as this point. — The present bridge was last repaired by Jezzâr Pasha (p. 230).

The banks are bordered with oleanders, zaḳḳûm (p. 128), papyrus, and other kinds of bushes and reeds. Beyond the Jordan begins the district of *Jôlân*, the ancient *Gaulanitis*, named after the city of *Golan*, which belonged to Manasseh (Josh. xx. 8; 1 Chron. vi. 71). This region, which extended to the Hieromyces (Sheri'at el-Menâdireh, p. 159), and formed part of Peræa, belonged to the tetrarchy of Philip. — On *Jôlân*, compare *Schumacher*, 'The Jaulân' (London, 1888).

Arrived at the top of the steep left bank of the Jordan (20 min.), we enjoy a fine view; on the left is the village of *Dabûra*. After 1¼ hr. we pass the ruined village of *Nu'arân*. Here the Ḥaurân road diverges to the right. The Damascus road brings us (1 hr. 5 min.) to the ruins of *Kafr Naffâkh*, where oak-shrubs begin. In 40 min. we reach the *Tell Abu'l-Khanzîr* (boar hill), which we leave to the right. On the right (40 min.) we observe a cistern, and farther on, the *Tell Abu Yûsuf* and several Circassian villages; to the left is the *Tell Abu'n-Nedâ*. In a little more than 1 hr. we reach —

El-Ḳuneitṛa, a neatly and regularly built little town, situated 3300 ft. above the sea-level. The village is the seat of the government of *Jôlân* (see above; a Ḳaḍâ of the Liwa of the Ḥaurân) and has 1300 inhabitants, mostly Circassians. *International Telegraph*. Little is left of the ancient village. This is the best place on the route for spending the night. Travellers are cautioned against sleeping in the open air, as heavy dews fall here. An ancient Roman road leads hence to Bâniyâs.

Beyond El-Ḳuneitṛa we travel towards the N.E. Here begins the district of *Jeidûr*, strictly so called, which is also noted for its pastures; to the right, in the distance, rises the isolated *Tell Ḥâra*. The khân of *El-Khureibeh* is passed on the left, ca. 2½ hrs. farther on; the *Tell Dubbeh* (25 min.) also remains to the left, and we now enter the forest of *Shaḳḳâra*. We next cross (2 hrs.) the brook *Mughanniyeh* by a bridge, and descend to (1 hr.) *Sa'sa'*, situated on the water-course of the *Wâdi el-Jennâni* (p. 262), at the foot of an isolated hill. We cross (½ hr.) the *'Arni*, pass (1½ hr.) a khân, and reach (1½ hr.) the village of *Kôkab*, which lies between two hills of the *Jebel el-Aswad*. We next reach (1½ hr.) *Dârciya* (railway station, see p. 156) and (1 hr.) *El-Kadem*, 20 min. beyond which is the S. end of the Meidân Suburb (p. 309) of Damascus.

34. From Ḥaifâ to Beirût by Land viâ Tyre and Sidon.

From Haifâ to *Tyre*, a ride of about 10 hrs.; from Tyre to *Sidon*, about 7 hrs. (carriage-road under construction); from Sidon to *Beirût*, 7½ hrs. on horseback, 5 hrs. by carriage, including stop at *Sa'dîyeh* (p. 274), where simple refreshments are to be had at the coffee-houses. CARRIAGES stand in front of the hotel at Sidon (p. 271). Regular carriage-service, starting twice daily (fare, 1 mejîdi each person).

History. The ancient **Phœnicia** extended from the Eleutheros (*Nahr el-Kebîr*, p. 351) on the N. to Jaffa (later to *Dôr*, p. 231) on the S. It was a narrow but fertile strip of land, with some ports suitable for small vessels, promontories, and islands such as the Phœnicians were fond of colonizing. Farther inland the Phœnicians had but few possessions. Laish (p. 259) was one of these. The origin of the name *Phoenician*, used by the later Greeks, is uncertain. Both Homer and the Old Testament (Gen. x. 19) style the Phœnicians 'Sidonians' from the name of their most important town. They were among the first immigrants of Canaanitish stock to enter the country from Arabia (p. lxxv). Classical authors state that the Phœnicians migrated from the Erythræan Sea (according to Herodotus = Persian Gulf) to the E. coast of the Mediterranean. They were in the highest degree skilful and able merchants; the commercial intercourse between the East and the countries on the coasts of the Mediterranean was in their hands (comp. Ezekiel xxvii). All along the Mediterranean, and even beyond Gibraltar, they established commercial agencies and colonies. The principal articles of their commerce were precious stones, metals, glass-ware, costly textiles, and especially purple robes and artistic objects of daily use. They were also slave-dealers. They taught other nations the art of ship-building, and even ventured to circumnavigate Africa. To them is due not the invention, but the dissemination of the Semitic alphabet, the mother of all our western alphabets. They also transmitted a knowledge of Babylonian art and religion, mathematics, weights, and measures to other nations. They thus exerted a great influence on the intellectual culture of the West, though in art they were noted for technical skill rather than for depth or originality.

The religion of the Phœnicians was a pronounced polytheism. The general appellation of a male deity was *El* (god), *Ba'al* (lord; Greek, *Belos*), or *Melek* (king; the Biblical *Moloch*), while a female deity was termed *Ba'alat* (Greek, *Beltis*) or *Astart*. These terms were misunderstood by the Greeks as applying to individual gods. One series of Phœnician deities are 'nature-gods', such as *Ba'al-Shaman*, the 'Lord of the Sky', who had numerous temples, and his feminine counterpart 'Astarte of the Sky'. The symbolic representation of the latter with cow's horns and the solar disk led the Greeks to confuse her with the goddess of the moon, while they also regarded Ba'al-Shaman as the sun-god. Another nature-god was *Eshmun*, the god of vitalizing warmth, whom the Greeks called Asklepios (Æsculapius) as the god of life and healing. The most widely known cult of the Phœnicians was that of Adonis (Adoni = lord), which spread over the whole of Asia Minor but had its chief home in Byblos. Philo of Byblos (see p. 334), who professed to have drawn his information from an old Phœnician writer Sanchuniathon, narrates the myth as follows: *El*, the supreme god, wanders over the earth and leaves Byblos to his wife *Ba'altis*. *Eliun (Adonis)* becomes her companion and is killed by El, or, according to another version, by a boar (comp. p. 336). The mourning for the slain Adonis was one of the principal religious ceremonies in Byblos. It was paramountly with this cult that orgies were connected. Astarte-Ba'altis is the goddess of fertility, her lover is the god of spring; hence the myth symbolizes the alternation of life and death in nature. It goes back as far as Babylon (Istar and Thammuz) and is also adopted by Greek mythology (Venus and Adonis). — In details the worship of the Phœnicians had many points of similarity with that of the Hebrews, particularly as regards sacrifices. The Phœnician

language and alphabet were closely allied to those of the Hebrews. The language was gradually supplanted by the Greek, although it maintained its ground in North Africa till the 4th or 5th cent. A.D. — Nothing of the Phœnician literature has been handed down to us except a few fragments translated into Greek (Sanchuniathon). Many Phœnician inscriptions and coins, however, are still extant, although, curiously enough, Phœnicia itself has hitherto yielded much fewer inscriptions than the Phœnician colonies, especially those of N. Africa, Athens, Marseilles, etc.

With regard to the earliest *History of the Phoenician Towns* we possess only fragmentary accounts from Menander. Their kings, who professed to be descended from the gods, had a council, probably from the noble families, to advise them; and the voice of the ordinary citizen was also not devoid of influence. It would seem that Tyre and Sidon originally formed one community, and the Tyrians called themselves by the name of the old metropolis Sidon. The Phœnicians strove by repeated rebellions to protect themselves from incorporation with the Babylonian-Assyrian empire. The Phœnician towns were raised to a high degree of prosperity by the alliance which united Tyre, Sidon, and Aradus, with a federal seat in 'Tripolis' under the suzerainty of Persia. They furnished a powerful contingent to the fleet of the Persian monarchs. But at that time, too, they more than once gave evidence of their love of independence. After the conquest of Phœnicia by Alexander the Phœnician towns still enjoyed a certain amount of prosperity; but the foundation of Alexandria did much to guide the commerce of the world into fresh channels.

Literature: *Kenrick*, 'History and Antiquities of Phœnicia', 1855; *Renan*, 'Mission de Phénicie', 1864-74; *E. Meyer's* 'Phœnicia', in Cheyne & Black's Encyclopædia Biblica, 1899-1903; *Rawlinson*, 'History of Phœnicia', 1889; *Landau*, 'Die Phönizier', Leipzig, 1901; *Perrot & Chipiez*, 'Histoire de l'Art dans l'Antiquité' (Vol. III; 1885); 'Corpus Inscriptionum Semiticarum', Paris, 1881-90 (Vol. I). For the inscriptions, comp. *Lidzbarski's* 'Handbuch der nordsemitischen Epigraphik'.

From Ḥaifâ to Tyre. From Ḥaifâ to *Acre* (2½ hrs.), see p. 228. Outside the gate of Acre, and beyond the fortifications, we turn to the left and ascend slightly; to the right, in the direction of the mountains, are the villages of *El-Judeideh*, *El-Mekr*, and *Kafr Yâsîf*. We leave (20 min.) the village of *Bakhjeh* on the right and pass under an arch of the aqueduct. After ½ hr. the road crosses the *Wâdi es-Semîrîyeh* by a bridge and in 20 min. more reaches the village of that name, probably the ancient *Shimron-Meron* (Josh. xii. 20), and the *Casale Somelaria Templi* of the Crusaders. The country is richly cultivated. On the right lie the villages of *El-Kuweikât*, *ʿAmḳa*, *Sheikh Damûn*, *Sheikh Dâûd*, *El-Ḳahweh*, and *El-Kabîreh*, at the last of which the aqueduct begins. Towards the N. the white rocks of Râs en-Nâḳûra (p. 266) become more conspicuous. We cross (4 min.) a water-course and pass the (12 min.) *Wâdi el-Mejûneh*. The village of *El-Mezraʿa* remains on the right. After 18 min. we reach the bridge over the *Nahr Mefshûḥ*. After 37 min. we turn to the left and in ¼ hr. (2½ hrs. from Acre) reach *Ez-Zîb*. The village, which stands on a heap of débris, was the ancient *Achzib* (Josh. xix. 29; Judges i. 31) and the classical *Ecdippa* (interesting ruins). To the N. of Ez-Zîb we cross the *Wâdi el-Ḳarn (Herdawîl)* and (35 min.) the *Wâdi Karkara*. After 10 min. we see (on the right) *ʿAin Mesherfeh*, perhaps the ancient *Misrephoth-Maim* (Josh. xi. 8). To the right

lies the village of *El-Baṣṣa*. The chain of the *Jebel el-Mushaḳḳaḥ* here approaches the coast.

We now ascend the steep rocks of the **Râs en-Nâḳûra**, a spur of this range, by a fair road. According to Josephus (Bell. Jud., ii. 10, 2), it is identical with the *Scala Tyriorum*. Its extremity (13 min.) affords an excellent view. Towards the S. we obtain a last glimpse of the great plain of Acre and of Carmel. On the coast to the left, below us, are remains of an old watch-tower, or tower of customs. The road then crosses the cliff and leads inland. The hard rock contains numerous fossil starfish. We next cross (35 min.) a valley, beyond which Tyre, 4 hrs. distant, comes in sight. To the right on the hill is *Ḳal'at Shem'a*, a castle probably of recent origin. After 1/2 hr. more we perceive the *Khân en-Nâḳûra*, where there is a good spring (Arabian fare may also be obtained). By the spring are Arabic inscriptions of Melîk eẓ-Ẓâhir, who had the road repaired in 1294. By a water-course on the right we pass (22 min.) the ruins of *Umm el-'Amûd* (or *'Awâmîd*), where there is a kind of acropolis with remains of columns, the Ionic capitals of which belong to a good Greek period of art. The older name of the place seems to have been *Turân*. Phœnician inscriptions, sphinxes, and rudely executed figures have also been discovered here. The brook which falls into the sea here comes from *Ḥâmûl*, which is supposed by some to be the ancient *Hammon* (Josh. xix. 28). After 10 min. a column is passed on the roadside, and on the right are rock-tombs. After 32 min., on the right, are the ruins and spring of *Iskanderûneh*. On the hills to the E. lies Ḳal'at Shem'a (see above), about 1 hr. distant; nearer are *Tell ed-Ḍaba'* and *Tell Irmid*, forming a complete girdle of ancient fortifications.

Iskanderûneh is the ancient *Alexandroskene*, so named from Alexander Severus, in whose and Caracalla's reigns the road was constructed. At a later time the work was attributed to Alexander the Great. In 1116 Baldwin I. restored the fortifications, with a view to attack Tyre from this point. The place was then called *Scandarium* or *Scandalium*.

Beyond Iskanderûneh the path, which is partly hewn in the rock, crosses the **Râs el-Abyaḍ**, the *Promontorium Album* of Pliny, so called from its hard white clay, containing a few streaks only of dark pebbles. Halfway up we see on the right the *Burj el-Beyâḍeh* (a modern watch-tower); on the left is a precipice of nearly 200 ft. At the top (40 min.) stands the *Khân el-Ḥamrâ*, probably an ancient watch-tower. The descent is difficult. The road is ancient, and waggon-ruts in the stone are still traceable. At the end of the pass are some artificial grottoes on a level with the sea. On a hill to the right are the ruins of *Shiberîyeh*. Farther distant are *Biyûd es-Seid* and *El-'Ezzîyeh*. After 1/2 hr. we cross the *Wâdi el-'Ezzîyeh* near an ancient bridge, beyond which we see the village of Kleileh (p. 269) on the right. We next cross (20 min.) the *Nahr el-Manṣûra* near the village of *Deir Ḳânûn* (p. 269), and pass (25 min.) *Râs el-'Ain* (p. 267), from which Tyre is reached in 1 hr.

ENVIRONS OF SÛR (TYRE)

From Gaillardot (Renan) & Mansell.

1:50.000

0 500 1000 1500 Paces.

0 500 1000 Yards.

3 Depth-line of 3 Fathoms.

Drawn, engraved & printed by Wagner & Debes, Leipzig

The octagonal chief reservoir of **Râs el-'Ain** is situated 10 min. from the sea. In order to raise the water to the height of the aqueduct, thick walls over 24 ft. high have been constructed around the spring. The sides are of unequal length, and of different ages. In the interior it is lined with cement. The sugar-cane was grown in the vicinity, and mulberry-trees are now planted in considerable numbers. This reservoir was connected by an aqueduct with three smaller pools situated 10 min. to the N., close to the *Tell er-Reshidiyeh*. The reservoirs are probably all of the Roman period. In the middle ages they were ascribed to Solomon (on the authority of Song of Sol. iv. 15). An Arabian aqueduct with pointed arches runs towards the sea. The main body of water was carried to the *Tell el-Ma'shûk* (p. 269).

Tyre. — Accommodation at the LATIN MONASTERY (see pp. xvi, xvii). TURKISH POST AND TELEGRAPH OFFICE.

Tyre, now called *Sûr*, is an unimportant town, with about 6000 inhab., ca. 2700 of whom are Muslims and 2500 Latin Christians and United Catholics. It is the seat of a Kâimmakâm and of a United Greek archbishop. The Muslims have primary and secondary schools for boys here. The Franciscans and the Sisters of St. Joseph have convents and schools; the United and the Orthodox Greeks also maintain schools. The 'British Syrian Mission' has schools for boys and girls, one for the blind, and Sunday-schools. The trade of Tyre has been almost entirely diverted to Beirût, but it still exports cotton, tobacco, and mill-stones from the Ḥaurân.

According to Phœnician and Greek tradition, Tyre is a very ancient city, and with it are associated many interesting old myths. Astarte is said to have been born, and Melkart to have reigned here; and the Tyrians are credited with the development of agriculture, the production of wine, and many important inventions. The ancient and the present name is *Ṣûr*, after which the Romans sometimes called the purple-shell 'Sarranus murex'. The oldest part *(Palaetyrus)* of the town lay on the mainland. On two bare rocky islands off the coast lay the seaport with its warehouses. Hiram (see below) extended the E. part of the island next to the mainland, and conducted water to it; he also connected the smaller, more westerly, island with the larger by means of an embankment. Excavations made here tend to show that the smaller island, on which stood a temple to a god called Zeus by the Greeks, lay at the S.W. end of the larger, and still exists in connection with it, as in ancient times. On the larger island lay the so-called old town, with the royal palace, the shrine of Agenor Baal, the temple of Astarte, the forum, and the bazaar. On the highest ground (behind the modern Serâi erected by Ibrâhîm Pasha) probably stood the temple of Melkart, the central sanctuary. This island was, therefore, Tyre's most cherished possession (comp. Ezek. xxviii. 2). The dominions of the princes of Tyre extended as far as Lebanon. *Hiram*, the son of Abibaal, furnished Solomon with cedar and fir wood for the building of the Temple (1 Kings v. 8), as he had already sent carpenters and masons to assist in the building of David's palace (2 Sam. v. 11), and for this service Solomon ceded to him the Galilæan district of Cabul with twenty cities (1 Kings ix. 11). The luxury of the great mercantile city contrasted strongly with the simple habits of the Israelites (comp. Ezekiel xxvi-xxviii and Isaiah xxiii). After a siege of thirteen years Nebuchadnezzar made a treaty with *Ithobaal* of Tyre about the year B.C. 576. The Tyrians furnished the Persians with a large fleet, and *Alexander* was, therefore, especially anxious to destroy the power of the city. Palætyrus was still a very large town at that period, and some authorities state that it extended 6 M., from the present Nahr el-Kâsimîyeh on the N. to Râs el-'Ain on the S. Alexander is said to have destroyed Palætyrus entirely, and to have used the building materials in the construction of his celebrated embankment, 65 yds. wide and 1/4 M. long, by means of which

he was enabled to approach the island-city (see below). The siege lasted seven months. The island-city was not entirely destroyed, and 17 years later, in the time of the Ptolemies, it resisted the attacks of Antigonus for 15 months. — The district of Tyre and Sidon was afterwards visited by Christ (Mark vii. 24). A Christian community sprang up here at an early period, and St. Paul spent seven days at Tyre (Acts xxi. 3, 4). The town then became the seat of a bishop, and it is called by St. Jerome the first and greatest city of Phœnicia. Even in the middle ages Tyre was a place of some consequence, and was regarded as well-nigh impregnable. In 1124 the Crusaders, favoured by the dissensions of the Arabian governors of the city, succeeded in capturing the place. Saladin besieged the city unsuccessfully. In 1190 Frederick Barbarossa was buried here (p. 269). After the fall of Acre in 1291 (p. 230) the Franks, who had been in possession of the town for 167 years, were at last compelled to surrender it. It was then destroyed by the Muslims. Since that period Tyre has never recovered any of its ancient importance, although Fakhreddîn (p. 278) endeavoured to restore it.

The present town lies at the N. end of the former island (p. 267), which lay in a long line parallel with the mainland. A few palms and the view of the mountain-slopes lend some picturesqueness to the scene. The island still has an area of about 125 acres, being almost as extensive as in ancient times, when it afforded space for about 25,000 inhabitants. The W. and S. sides of the island are now used as arable land and burial-grounds. The large *Embankment of Alexander* (see p. 267), which probably started from a natural promontory and crossed a shallow strait, has been widened by deposits of sand, and the long neck of land is now, at the point where it leaves the coast, upwards of 1 M., and where it reaches the old ramparts on the island, 650 yds. in width. — The course of an old *Town Wall* is traceable from the former S.E. end of the island as far as a cliff to the W.S.W. The still partly distinguishable fortifications of the Crusaders followed the S. bank; among their remains are the so-called *Algerian Tower*, situated in a garden. The rocky conglomerate of the bank contains fragments of glass which have been consolidated with the sand into a hard mass. Here, on the S. side of the island, are a number of cells, lined with very hard stucco, which may have been tombs, workshops, or chambers for the preparation of the purple dye obtained by crushing the shell of the murex. Along the W. side we can follow the ruins of the mediæval fortifications, of which fragments of columns and other remains are visible under water.

Few other antiquities have been preserved, and many of the old architectural fragments have been removed to Acre and Beirût. — The most interesting of the old buildings is the Crusaders' Church (see Plan). The E. part only is preserved, and the three apses are built into the modern walls of the town. The windows are enriched outside with a kind of moulding in rectangular zigzags. The church was about 71 yds. long and 27 yds. wide, and the transepts projected 5 yds. from each of the aisles. In the interior handsome columns of rose-coloured granite lie scattered about; these were used in the decoration of the piers, and were perhaps taken from some older building.

The church, founded by the Venetians and dedicated to St. Mark, was begun in 1125 and completed at the beginning of the 13th century. It possibly occupies the site of the basilica of Paulinus, which was consecrated by Bishop Eusebius in 323. The church is said to contain the remains of the German emperor Frederick Barbarossa (d. 1190), but the excavations have led to no definite result as to the position of his tomb. Conrad of Montferrat, who was murdered in the church in 1192, was also interred here. The assertion that Origen is buried here rests on a baseless modern tradition.

The present HARBOUR occupies the site of the '*Sidonian*' or *Northern Harbour* of Tyre, and is only slightly choked with sand; traces of ancient harbour structures are still seen here. The so-called '*Egyptian*' *Harbour*, on the S. side of the island, is now entirely filled with sand.

The chief water-supply of Tyre was derived from the *Tell el-Ma'shûḳ*, about $1^1/_2$ M. to the E. At the foot of the rock towards the S. and S.E. are remains of large reservoirs. The water was conducted to the hill from Râs el-'Ain (p. 267) and other places and then conducted to the island-city. The conduits above ground are less ancient than those under ground. The site of the present *Weli el-Ma'shûḳ* was probably once occupied by a temple. The slopes of the hill are covered with ancient ruins, sarcophagi, and oil-presses. At the back of the hill lies a small necropolis, but the chief burial-place of Tyre extends over the whole chain of hills to the E., and is most interesting at *El-'Awwâtîn*. Many of the rock-tombs have fallen in, and are empty and destitute of inscriptions.

The environs of Tyre towards the S.E. also abound with antiquities. Near the village of *Deir Ḳânûn*, about $^1/_2$ hr. to the S.E. of Râs el-'Ain, are curious figures hewn in the rock. This neighbourhood is full of rock-caverns, and farther on, towards *Kleileh*, are numerous burial-places and sarcophagi. No remains of temples are to be found here. This is accounted for by the fact that the whole of the environs of Tyre were inhabited by wealthy villagers only, whose rock-cisterns, olive-presses, and tombs were in keeping with the condition of their owners.

FROM ACRE TO TYRE VIÂ ḲAL'AT ḲARN, 2 days. From Acre we ride to the N.E. in about 2 hrs. to *'Amḳa*, whence *Ḳal'at Ḳarn* may be reached in about 3 hrs. (guide necessary; this part of the journey also makes pleasant walking). The road passes the insignificant ruin of *Ḳal'at Jiddîn*, called *Judin* in the Crusaders' time. **Ḳal'at Ḳarn**, the *Mons Fortis* of the Crusaders, was begun in 1229 by Hermann von Salza, Grand Master of the Teutonic Order. This 'Montfort', the chief possession of the order in Syria, was destroyed by Beibars. The situation is imposing. The castle stands on a rocky neck of land between two valleys, which are nearly 600 ft. in depth. The rock is artificially separated from the hill towards the E. by a moat, out of which the building material was quarried. The rocky slopes are rendered inaccessible in many places by buttresses of masonry. Along the N.E. side run several vaults. On the N.W. side a large gateway is preserved, and on the S.E. side another. Near the latter is a kind of crypt or cistern. The arches are all pointed. To the N.W. stands an octagonal pier, 6 ft. in diameter, once connected with the walls by a series of eight arches, the remains of a former chapel or hall. — The road now descends the *Wâdi el-Ḳarn* to the ($2^1/_2$-3 hrs.) Christian village of *El-Baṣṣa*, near the *Râs en-Nâḳûra*, on the road to Tyre (p. 266).

FROM TYRE TO SIDON. — The road skirts the coast, but turns inland after ½ hr. On the right are the villages of *Tûra* and *Bidyâs*. We pass (5 min.) *'Ain Babûk*, an excellent spring on the left, and reach (55 min.) the khân near the bridge over the *Nahr el-Lîṭânî* (p. 286), which is here called *Nahr el-Ḳâsimîyeh*. The river is of considerable depth at this point, and flows hence to the sea in a very serpentine course. On the heights above the khân are the ruins of *Burj el-Hawâ*. About ¼ hr. farther inland are the tombs called *Ḳubûr el-Mulûk* ('Tombs of the Kings'). By a very ancient building here lies a huge, richly-decorated sarcophagus, near which are others, one of them being still undetached from the rock.

After 25 min., near a ruined khân (l.), two white rocks become visible to the right of the road. Here are two curious grottoes. The walls of the smaller are enriched with crosses, and the other contains a Greek inscription. On the wall adjoining the caverns are triangles and figures, some of them of childish rudeness, with inscriptions in Greek and Phœnician. (The triangles and palms were probably emblems of the worship of Astarte.) After 20 min. we cross the brook *Abu'l-Aswad*, leaving a ruined old bridge on our right, and soon reach a series of ruins. On the right, after 22 min., we see the *Weli Nebi Seïr*, and on the left several columns near some rock-tombs. We next reach, on the right, (¼ hr.) the village of *'Adlûn*, probably the *Ornithopolis* of Strabo.

In the shelving side of the projecting hill is a large NECROPOLIS, extending to the sea, and consisting chiefly of chambers, 6 ft. square, with tombs on three sides, of the post-Christian period. On the left of the road is a larger cavern, called the *Mughâret el-Bezeiz*, and a little to the N. of it an Egyptian 'stele'. There is a handsome rock-hewn basin near the sea. Alongside of the road lie tombs, cisterns, and oil-presses.

On the right we soon see the village of *El-Anṣârîyeh*, and then cross (38 min.) the *Nahr Ḥaiṣarânî*. Near the village of *Es-Seksekîyeh* are caverns with paintings and other antiquities. To the left, after 22 min., we see more ruins, and to the right, on the hill, the village of **Ṣarafand**, the ancient *Zarephath* (1 Kings xvii. 9), the *Sarepta* of the New Testament (Luke iv. 26). The Crusaders founded an episcopal see here. A chapel once stood on the spot where Elijah is said to have lived, but has been displaced by the *Weli el-Khiḍr*. On the old harbour are traces of ancient buildings, and to the N. of this point are numerous rock-tombs.

Sidon now soon comes in sight. We pass (¼ hr.) the spring *'Ain el-Ḳanṭara*, and cross (18 min.) the *Wâdi el-'Akbîyeh*. Below us, on the coast, stands the old tower of *Burj el-Khiḍr*. We next cross (13 min.) the *Nahr el-Jesarîyeh*, near a ruined bridge. The water-courses are overgrown with oleanders. Near the (9 min.) *Nahr el-'Adasîyeh* are the *Tell* and *Khân el-Burâḳ*, with a good spring and gardens. Traversing sand, we next come to (18 min.) the brook of *Ez-Zaherânî* (the bridge is modern and in ruins). Beyond the (25 min.) *Wâdi et-Teish*, on the right, lies the village

Drawn, engraved & printed by Wagner & Debes, Leipzig

of *El-Ghâzîyeh*. The plain expands. We then cross (40 min.) the broad *Nahr Senîk* (p. 273), near a khân with a Roman milestone built into its wall. On the right are the villages of *Deir Besîn* and *Miyûmîyeh*. We soon reach the gardens of Sidon, cross (20 min.) the brook *Nahr el-Barghût*, and (5 min.) arrive at the first houses of Sidon.

Sidon. — Accommodation. The Arab HÔTEL DES FLEURS provides lodging only and not food. The best accommodation may be obtained at the houses of the consular agents and those of other Christians, and in case of necessity at the large French khân (Pl. 4). — TENTS may be pitched in the Egyptian cemetery in the S.E. part of the town.

VICE-CONSULATES. Great Britain and the United States, *Dr. Shibli Abeila;* Austria, *Catafago;* France, *Portalis;* Russia, *Faḍûl Rizḳallâh.*

TURKISH POST & TELEGRAPH OFFICE, at the Serâi.

STEAMERS. For steamboat connection with Beirût and Haifâ, see p. 225.

PHYSICIANS. *Dr. Joseph Abeila* (of the American School in Beirût); *Dr. Shibli Abeila* (of New York University). — CHEMIST, *Dr. Joseph Abeila.*

Sidon, now called *Ṣaidâ*, stands, like most of the Phœnician towns, on a promontory, in front of which lies an island. On the landward side, particularly on the N., it is surrounded by luxuriant orchards and gardens, in which are grown oranges, lemons, almonds, apricots, bananas, and palms. Beyond the green plain, above the lower spurs, tower the snowy peaks of Lebanon, the Jebel er-Rîḥân and the Tômât Nîḥâ (p. 292).

The town now contains about 11,500 inhab., of whom 8000 are Muslims, 2500 Latins (including the United Churches), 800 Jews, and 200 Protestants. It is the chief town of a Ḳaḍâ and the residence of a Maronite and two Greek Orthodox bishops. It possesses Muslim schools for boys and girls. The American Mission (p. 276) maintains a boys' and girls' school; the Franciscans have a monastery, church, and boys' school; the Sisters of St. Joseph have a school and orphanage; the Jesuits have a mission-station, with a church and school. The Maronites, the United Greeks, and the Orthodox Greeks also maintain schools and churches. The Alliance Israélite has also established a school. The trade of the place, which is chiefly concerned with the export of oranges and lemons, has somewhat improved of late years. In 1898 the harbour was entered by 218 steamers, of 38,253 tons' burden, and 781 sailing ships, of 7831 tons.

In the Homeric poems Sidon is spoken of as rich in ore, and the Sidonians as experienced in art. Although Sidon had sent out colonies at an earlier period than Tyre (*e.g.* Hippo, Carthage, etc.), it afterwards became less enterprising in this respect than the sister-city, and even seems to have acknowledged her supremacy (1 Kings v. 6; Ezek. xxvii. 8), while always retaining a certain degree of independence, as kings of Sidon are spoken of (1 Kings xvi. 31; Jerem. xxv. 22). The Sidonians are said to have been versed in astronomy, arithmetic, and nocturnal navigation. During its dependency on the Asiatic empire Sidon continued to be an important commercial town. In consequence of a revolt against Artaxerxes III. Ochus it was destroyed in the year 351. Afterwards Sidon willingly opened her gates to the Greeks. Even in the Roman period

the city had its own archons, senate, and national council. It was sometimes dignified with the title of *Nauarchis* (mistress of ships), and was also called *Colonia Augusta* and *Metropolis*. Christianity was introduced here at an early period (Acts xxvii. 3), and a bishop of Sidon attended the Council of Nicæa in 325. In 637-638 Sidon surrendered to the Muslims without resistance, as it was then in an enfeebled condition. In the Crusaders' period the town experienced terrible vicissitudes. In 1107 it purchased immunity from a threatened siege, but owing to a breach of faith was in 1111 besieged and taken by Baldwin I. In 1187, after the battle of Ḥaṭṭîn, Saladin caused the town and its fortifications to be razed. In 1197 the Crusaders again obtained possession of the place, but it was once more destroyed by Melik el-ʿÂdil the same year. The town was rebuilt by the Franks in 1228, again razed by Eyyûb in 1249, and refortified by Louis IX. in 1253. It was then purchased by the Templars, but in 1260 it was devastated by the Mongols. In 1291 Sidon at length came permanently into the possession of the Muslims, and was razed by Sultan Ashraf. At the beginning of the 17th cent. it gradually regained importance as the residence of the Druse Emîr *Fakhreddîn* (p. 278). The Europeans were favoured, and trade revived. Fakhreddîn erected a handsome palace for himself and khâns for the merchants, and the silk-trade became a source of great profit. Sidon was at that period the seaport of Damascus. Even after the fall of the Druse prince the commerce of Sidon continued to thrive, until about the end of the 18th century. Under the Egyptian supremacy Sidon again revived, and was enclosed by a wall. In 1840 the harbour-fortress was destroyed by the allied European fleet.

The present town contains few attractions. The largest of the nine mosques, the *Jâmiʿ el-Kebîr* (Pl. 12), was formerly a church of the Knights of St. John. In the space in front of the mosque once stood the palace of Fakhreddîn (see above), and it is now occupied by a Muslim school. To the S.E. of the principal square stands the *Serâi* (Pl. 14), and to the S.W. of it the mosque of *Abu Nakhleh* (Pl. 13), formerly a church of St. Michael. To the N. of this is the *Khân Fransâwi* (Pl. 4), erected by Fakhreddîn. — To the S.E. of the town rises the citadel of *Ḳalʿat el-Muʿezzeh* (no admission), standing on a heap of rubbish, in which layers of the purple-shell are visible.

By the *Khân ed-Debbâgh* (Pl. 1), at the N.E. end of the town, a bridge with 8 arches crosses to the small island of Ḳalʿat el-Baḥr, where there are ruins of a *Castle* (no admission). The style of the present walls, with the inserted fragments of columns, as well as the pointed arches, seems to point to the 13th cent. as the period of its erection. Around the island, particularly on the S.W. side, are remains of quays built of large hewn stones. The old Northern Harbour still exists. It is protected by a ledge of rock, along which are strewn remains of quays. Fakhreddîn caused the entrance to be filled up in order to exclude the Turkish fleet. The blocks of which the quays had been constructed were then removed for building-purposes, the consequence of which is that the sea washes over the rocks into the harbour in stormy weather. The broad tongue of land which bounds the harbour on the W. also bears remains of ancient walls, and on the E. side are two artificial basins (comp. Plan). The old *Southern* or *'Egyptian' Harbour* was filled up by Fakhreddîn.

ENVIRONS of SAIDÂ (SIDON)
From Gaillardot's Survey in Renan's Mission de Phénicie.
Depth line of 3 Fathoms.
MEDITERRANEAN SEA
Beirût
Nahr el-Auwali
BOSTRENUS
N. el-Ghias
Anchorage for large Vessels
El-Jezîreh
Light
Kal'at el-Bahr
N. el-Kamleh
SAIDÂ
Beirût Gate
Neby Seidûn
Shekh Abarôn
Roman Milestone
Minat er-Rommân
Moghâret Abûn
Phoenician Necropolis
Mill
Nahr el-Barghût (ARDUPIA)
Jezzîn
Jebaa
Miumiyeh
Ain ez-Zeitûn
Moghâret ez-Zeitûn
Roman Milestone
Khân es-Senîk
Nahr es-Senîk
Khân
Derb es-Sîn
Ruined Castle
Neby Daûd
Stair
Saidet el-Mantara
Maghdusheh
Arable Land
Sur
Ain Abu Lâf
Tomb Caverns
El-Helâliyeh
Abra
Ain Helâliyeh
Tahûnet el-Merâh
Mill
El-Merâh
Hâret Saidâ
N. el-Kamleh
Ruined Castle
Neby Fahra
Mâr Eliâs
Maronit Chapel
Shekh Habib
Khân Abu Shaka
Tomb Caverns
El-Hebbabîyeh
Baramiyeh
Burying Grounds.
1. Foreigners' (Turbet el-Kuffâr)
2. Old Greek
3. New
4. Israelitish
5 Latin
6. Maronite
7. Metâwileh
8. Mohammedan
9. Bostân el-'Amûd
10. " el-Bobbu
11. " el-Kanâtir
12. " Mekhedeh
13. " Mohamm. Antar
14. Garden of the St. Joseph Sisters.
15. Roman Milestone
16. Spinning Mills
17. Tahônet Mekhedeh (Mill)
18. Remains of unc.t quay and mosaic pavement
Drawn, engraved & printed by
1:50.000
Wagner & Debes, Leipzig
0 500 1000 1500 2000
Paces
0 500 1000 1500
Yards

The ancient city of Sidon, which has been sadly damaged by treasure-seekers, extended farther towards the E. than the present town. Here, situated in the limestone rocks, but slightly elevated above the plain, lies the NECROPOLIS OF SIDON.

There are several different kinds of TOMBS: — (1). Rectangular grottoes, entered from the surface of the earth by a perpendicular shaft of 10-13 ft. in depth and 3-7 ft. wide. The visitor descends by steps cut in the sides of the shaft, and reaches two doors leading into unadorned chambers which are rarely connected with each other. Similar tombs occur in Egypt, and Renan considers this kind the oldest. — (2). Vaulted grottoes with side-niches for the sarcophagi, or merely with square holes in the ground, and with round air-holes communicating with the surface of the ground above. These are entered by flights of steps, and they occur chiefly at the S.E. angle of the necropolis. — (3). Grottoes cemented with lime, painted in the Græco-Roman style, and generally furnished with Greek inscriptions. Some of these also have air-holes. — Grottoes of the earlier kinds have sometimes been remodelled in the later style. Several of the vaults have fallen in, while others have long been filled with earth.

The SARCOPHAGI are also in different styles. The grottoes of the first kind contain marble sarcophagi of the specifically Phœnician style, *i.e.* so-called 'anthropoid' receptacles, accurately fitted to the shape of the mummy, which the Phœnicians were in the habit of embalming. At a later period the receptacle assumed a more simple form, the position of the head only being indicated by a narrowing of the space at one end. Sarcophagi in lead, and others with simple three-edged lids, also occur. The sarcophagi in the second kind of grotto are generally of clay, while those in the third kind resemble baths in shape, and are highly decorated with garlands and other enrichments.

A visit to the Necropolis takes half-a-day (guide necessary). The principal tombs lie to the S.E. of the city. We quit Sidon by the Acre gate (Pl. 15), and in 3 min. reach the *Weli Nebi Seidûn*. The Jews make pilgrimages to this weli, which they call the *Tomb of Zebulon*. It is surrounded by a wall, and by it is a beautiful column. After 4 min. we cross the *Nahr el-Barghût* (p. 271). We next pass (2 min.) important burial-places on the right and left, named *Mughâret Ablûn*, which has been translated 'cavern of Apollo' and perhaps correctly, as figures of Apollo have been found here. The tomb-chambers here contain several sarcophagi and a few rude wall-paintings. The basalt sarcophagus of the Sidonian king Eshmunazar, now in Paris, was found in one of them in 1855. — Beyond the (20 min.) *Nahr Senîk* is a khân. In 10 min. more we reach *Seyyidet el-Manṭara* (view), with the ruins of a castle, perhaps the mediæval *Franche Garde*, the platform of which is reached by a flight of steps about 325 ft. in length and 10-13 ft. wide. A grotto a little to the S. of the ruins, now a chapel of St. Mary, was probably once a temple of Astarte. A similar temple is situated near the village of *Maghdûsheh*, 10 min. to the S.; the cavern here is called the *Mughâret el-Maḳdûra*, and contains an unpleasing female figure sculptured on the left side. Near *Mughâret ez-Zeitûn* is another grotto containing a medallion.

The tombs to the N.E. of Sidon, between the villages of *El-Helâlîyeh* and *Baramîyeh*, have all been covered with rubbish again. The sarcophagi discovered below El-Helâlîyeh in 1887 (among them that assigned by tradition to Alexander) are now in Constantinople.

FROM SIDON TO BEIRÛT. The road first leads to the E. and then bends to the N., soon reaching (25 min.) the *Nahr el-ʿAuwalî* (the ancient *Bostrenus*), which separates the district of *Teffâḥ* on the S. from that of *Kharnûb* on the N. The bridge overlooks a garden (*Bustân esh-Sheikh;* on the right), where the massive foundation-walls of the platform of a *Temple of Eshmun* or *Asklepeion*, along with inscriptions of King Bodastart and other Phœnician antiquities, were brought to light in 1903. An aqueduct diverges from the river at the point where it leaves the mountains. The road rounds a promontory affording a fine retrospect of Sidon. After 40 min., having regained the coast, we leave the village of *Er-Rumeileh* on the right (below which is a necropolis), and cross the *Nahr el-Burj* and (1/2 hr.) the *Wâdi es-Sekkeh* (with a khân and a few houses). The promontory here is called *Râs Jedra*. In 50 min. we reach the large village of *El-Jîya*, with beautiful gardens and the *Khân en-Nebi Yûnus;* to the right, on the hill, lies *Barja*. According to the Muslim tradition, Jonah (Arab. *Dhu'n-nûn*, 'fish man') was cast ashore here by the whale. Near this spot the city of *Porphyreon* must have stood in ancient times. In B.C. 218 Ptolemy IV. (Philopater) was defeated by Antiochus the Great here.

After 18 min. we cross a brook. On the hill to the right lies the village of *Maḳṣaba*. We have now to pass the spur of the **Râs ed-Dâmûr**. We return to the coast (35 min.) at *Saʿdîyeh*, the halting-place for carriages (comp. p. 264). In 9 min. we reach an iron bridge over the broad *Nahr ed-Dâmûr*, the *Tamyras* of the ancients, with banks fringed by oleanders. Beyond the river lies the (10 min.) straggling village of *El-Muʿallaḳa*. A few minutes beyond begin the houses of *En-Nâʿimeh*, with mulberry-plantations. In about 1 hr. the road again approaches the sea and in 1/2 hr. more it reaches the *Khân el-Khuldeh*, the *Heldua* of the 4th cent., a place with an extensive necropolis. After 1/4 hr. the road begins to quit the coast. The carriage-road makes a wide détour and leads through olive-groves to (50 min.) *Esh-Shuweifât* (p. 284). Thence it runs viâ (1 hr.) *Hadeth* to Beirût, 1 1/2 hr.

The bridle-path (2 1/2 hrs.) continues to follow the plain, crosses (35 min.) the *Wâdi Shuweifât*, and reaches (1/2 hr.) the *Nahr el-Ghadîr*. We soon enter the mulberry-plantations and gardens of Beirût. In 35 min. we pass the well *Bîr Ḥuseini* (chapel of St. Joseph). We now traverse pine-plantations (p. 279), and at length (1 hr.) reach Beirût (see below).

35. Beirût and its Environs.

Arrival and Departure. The steamers cast anchor in the HARBOUR (Pl. F, G, 1). The landing (boat 2 fr. each; cheaper, by arrangement, for a party) is conducted in a more orderly fashion than at Jaffa. The hotels and tourist-companies send their agents on board. The *Douane* (Pl. F, 1), where the passports and luggage are examined (comp. pp. xxiii, xxiv), is close to the landing-place of the steamers. The STEAMBOAT OFFICES are also close at hand: *Austrian*, in the street behind the house of Orosdi Beg; *Egyptian*, opposite the custom-house; *French* and *Russian*, in the

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Khân Antûn Beg (Pl. F, 1). — To the E. of the Douane lies the RAILWAY STATION (*Gare*, Pl. F, G, 1; to Damascus, see p. 291; to Ma'âmiltein, see p. 282).

Hotels. HÔTEL D'ORIENT (Pl. b, E 1; kept by *N. Bassoul & Sons*), with Cook's Agency; HÔTEL D'ALLEMAGNE (*Deutscher Hof*; Pl. a, E 1; J. & C. Blaich; well spoken of), these two near the sea, pens. 12-15 fr., wine extra; GASSMANN'S HOTEL (Pl. c; F, 1), near the Douane, comp. below. — HÔTEL-PENSION VICTORIA (*Nayoum*), less pretentious. — The following houses are chiefly frequented by Levantine merchants: HÔTEL DE L'EUROPE (*Darricarère*; Pl. e, F 1), pension without wine from 8 fr.; ORIENTAL PALACE HOTEL (*Mourad*; Pl. f, F 1); HÔTEL DE L'UNIVERS (Pl. g; E, 1).

Beer and Coffee Houses. *Gassmann* (see above), the seat of the *Schweizer Verein* or *Swiss Club*, to which strangers provided with an introduction are admitted; *Blaich*, near the Deutscher Hof, with garden and bowling-alley. At these German beer is sold (8 pi. a bottle). — On the beach and in the Place des Canons are a number of cafés, kept by Levantines, and frequently enlivened by Bohemian bands of music; these, like the Arab cafés in the Place des Canons (p. 279), are not recommended for ladies.

Post Offices. Turkish (*Poste Ottomane*), in the Sûḳ el-Jemîl. British, French, German, Austrian, and Russian, in the Khân Antûn Beg, near the harbour (Pl. 4). The Russian post is used only for local letters. The offices are closed 1/2 hr. or, for registered letters, 1 hr. before the departure of the steamer, but letters may be carried on board the steamer even after the departure of the small post-boat. — **Telegraph** (internat.), in the main street (Derb el-Kebireh) from the Place des Canons to the barracks. Tariff viâ Constantinople, see p. xxv; viâ Egypt (Engl. telegr.) much dearer.

Provisions and Wine at the hotels or from *Gassmann* (see above); *G. Komnos*, *H. Nagear*, both in the Sûḳ Sayûr; *Letaif*, Sûḳ Ṭawîleh.

Tourist Agencies. *Cook & Son*, in the Hotel d'Orient; *Hamburg-American Line*, near the Hôtel d'Allemagne; *Agence Lubin*, near both the above hotels.

Dragomans (comp. p. xvii): *Michel Sha'ya*, *Naaman Abbas*, *Selim Dabed*, *Elyas Telhemi*, *'Abdulla Durzi*, *Melhem Ouardi*, *Khalil Teba*, *John Michel Janko*.

Carriages. *Tariff:* single trip 4 pi.; by time 7 1/2 pi. an hour within the town, 10 pi. outside the town; more on Sundays; longer trips by agreement; to the Dog River (p. 280) 10-12 fr. — **Horses**, generally good; charge 1 1/2 mej. for a day, 1 mej. for 1/2 day, but less for prolonged tours.

Baths. *Turkish Baths* (Pl. *B*; F, 2), price 1/2 mej., with fee of 1/4 mej. to attendant (comp. p. xxx). — *Sea Baths* (Pl. E, 1), to the W. of the Hôt. d'Orient (2 1/2 pi.). Towels, etc., had better be taken. There are several other inferior sea-baths. Sharks are not uncommon in the bay of Beirût, and swimmers should therefore not venture far from the shore.

Consulates (open 9 a.m.-12 noon). United States (Pl. 6; C, 2), *C. A. Bergholz*, consul-general. Great Britain (Pl. 2; G, 2), *R. Drummond Hay*, consul-general. Austria (Pl. 3; H, 2), *Count Khevenhüller-Metsch*, consul-general. Belgium (Pl. 4; D, 2), *J. Leithe*, consul. Denmark (Pl. 5; E, 2), *C. Sigrist Weber*, consul. France (Pl. 7; F, 1), *Fouques-Duparc*, consul-general. Germany (Pl. 1; E, 2), *Dr. Schroeder*, consul-general. Holland (Pl. 10; E, 2), *J. Hummel*, consul-general. Italy (Pl. 9; E, 2), *R. Motta*, consul-general. Russia (Pl. 11; E, 3), *Prince de Gagarine*. Spain and Portugal, *A. Parodi*, consul.

Bankers (comp. pp. xi, xxii). *R. Erny; Frankhänel & Schifner; F. Leithe; E. Lütticke & Co.; Ney & Co.; F. Wehner; Weber & Co.* — The *Banque Ottomane* (see p. xi) has a branch in the Place des Canons. For rate of exchange, see table facing the title-page. The railways (pp. 282, 291) have a special rate of exchange: 1*l.* sterling = 110 pi., 1 nap. = 87 1/2 pi., 1 mejîdi = 18 1/2 pi., 3 neṣfi = 5 pa., 1 baghût = 37 pa.; otherwise like the official rate.

Physicians. *Dr. Brigstocke*, *Dr. Wortabet*, *Dr. Post*, *Dr. Graham* (all English), physicians at St. John's Hospital, p. 276; *Dr. Van Dyck* (American); *Dr. Loytved* and *Dr. König* (German); *Dr. de Brun*, *Dr. Rouvier* (French). — Dentists: *Mr. Williams*, *Mr. Dray* (English); *Gladrow* (German); *Bellos* (Greek). — *Prussian Pharmacy* in the Turkish military hospital (Pl. F, 2).

Shops. EUROPEAN ARTICLES at various places in the Sûḳ et-Ṭawîleh (Pl. F, 2, 1). — TAILORS: *Aramân*, in the Sûḳ et-Ṭawîleh; *Paulo Morsello*, in the Sûḳ el-Jamîl (Pl. F, 1). — SADDLERS: *Stephanski*, *Fröschle*, *Althans*, *Fr. Laufer & Son.* — ARABIAN WARES. Silk keffîyehs (p. lxiii), quilted table-covers, slippers, cushions, carpets, and tobacco-pouches may be advantageously purchased at Beirût. The filigree work of Beirût, a celebrated and not expensive specialty, is largely exported. All these may be procured from *Tarasi*, *Habis*, *Omar Lausi*, and other Arab dealers in the city. Bargaining and caution are necessary (p. xxviii), both in the bazaar and with traders who come to the hotels (p. 275).

Booksellers. European books at *Charles Beziès Fils*, in the Sûḳ et-Ṭawîleh (Pl. F, 2, 1); at the *Jesuits' Bookshop*, in the University of St. Joseph (Pl. G, 3); and at the *Book Store of the American Mission*, near the American Church (Pl. F, 2). Arabic works at *Amîn Khûri's* or *Ibrâhîm Ṣâdir's*, both near the Place des Canons.

Photographers. *Bonfils*, *Dumas*, both in the street leading from the two principal hotels into the town (large stock of good photographs, price 7 fr. a dozen); *J. Lind* (portraits), near the barracks. Photographic requirements are also on sale at all the above.

Churches, Convents, Hospitals, and Schools. — THE AMERICAN MISSION (Presbyterian) has been labouring in Syria since 1821, and Beirût is the centre of its operations. It aims at elevating the people not only by religious but also by scientific training, and men like Eli Smith, Van Dyck, and Thomson have rendered eminent service in this latter field. Service is held in the *Mission Church* (Pl. F, 2) on Sundays, at 11 a.m. in English and at 9 a.m. in Arabic. Close by are a *Sunday School House*, a *Girls' School*, and a *Printing Office*, which has already issued a number of publications in Arabic, besides a weekly paper and a monthly magazine for children. There is also a *Female Seminary*. The *Syrian Protestant College* (*Collège Américain;* Pl. C, 1, 2) at Beirût, with its theological seminary, medical faculty, astronomical observatory, and training-college, shows that the mission rightly appreciates the requirements of the country. The pupils of the medical school receive a four years' training and are undoubtedly far superior to the native doctors. — The total number of schools of the American Mission is 111, with over 5550 pupils of both sexes; there are 106 mission-stations. The College had 736 students in 1905.

The CHURCH OF SCOTLAND JEWISH MISSION has been in existence since 1864 and devotes itself principally to the *Jews* and especially to the education of the young. It maintains a boys' and a girls' school, as well as a boarding-school for girls. — The *St. George's Institute* for Muslim and Druse girls is conducted by a Scottish lady, Miss Taylor.

THE BRITISH SYRIAN MISSION SCHOOLS AND BIBLE WORK was established for the reception of the orphans after the slaughter of the Christians in 1860 and has its headquarters in Beirût, where the institutions are presided over by Mr. and Mrs. Mott. They are admirably organized. There are in Beirût a training institute for female teachers (Pl. D, E, 3) and eight other schools, among them two for the blind. The total number of pupils is more than 700. The Mission has also a number of stations in Syria with 35 schools (3500 pupils) and missionary work.

GERMAN INSTITUTIONS. The *Hospital* of the Prussian Order of St. John (Pl. D, 2), founded in 1866, is beautifully situated on the Râs Beirût and is well equipped; its physicians are Dr. Post and Dr. Graham (polyclinic separate), and the nurses are deaconesses from Kaiserswerth. It has about 70 beds and private rooms for patients; 1st class 20 fr., 2nd class 10 fr. a day. — The beautiful *Orphanage* of the Kaiserswerth Deaconesses (*Orphelinat Allemand*, Pl. E, 1) accommodates 130 native orphans; the adjoining *Boarding School* is as good as a girls' high school in Europe. The building also contains the *Protestant Chapel:* service in German at 10 a.m. on Sundays. The *Asfûriyeh Insane Asylum* (Dr. Waldmeyer; physican, Dr. Wolf) is on the Damascus Road, 1/2 M. beyond El-Ḥâzmîyeh (p. 279).

FRENCH INSTITUTIONS. The large establishment of the *Soeurs de la Charité de St. Vincent de Paul* contains an orphanage, day-school, and board-

ing-school (2000 girls). — The large *Hospital of the Lazarists* (Pl. F, 2) is excellently equipped and managed by the Sœurs de la Charité. The Lazarists have also a boys' school (175 pupils) and a handicraft-school. — Boarding and day school of the *Dames de Nazareth* (Pl. G, H, 4, see p. 279), with 500 girls. — The *Jesuits* maintain the *Université de St. Joseph* (Pl. E, 3), a large institution (700 pupils), with medical, theological, and Oriental faculties, a seminary, a secondary school, and an admirable *Printing Office*, from which a whole series of valuable works has been issued. The Jesuits possess in all eight stations in Syria, with schools attended by 6800 boys (1000 in Beirût) and 4600 girls. — The *Franciscans* possess a monastery (Pl. G, 2) and a handsome church. — The *Capuchins* have a monastery and a school (150 boys; Pl. F, 2). — The *Frères des Ecoles Chrétiennes* maintain two schools, and the native *Religieuses du Sacré-Coeur* one. The *Soeurs de St. Joseph* (Pl. E, 3) have a convent.

The ITALIANS have founded several new schools in Syria.

The Greeks, Maronites, and other confessions are also well provided with schools.

Beirût or *Beyrout* is beautifully situated on the S. side of St. George's Bay, between the heights of Ràs Beirût (p. 280) and St. Dimitri (p. 279), in 30°50′ N. latitude and 35°30′ E. longitude. It is the chief commercial place in Syria, the capital of the Vilâyet (p. lvii) of the same name, and the residence of the Vâli *(Khalîl Pasha)*. It is also the seat of a Latin archbishop, who is Papal Delegate of Syria, a Greek Orthodox bishop, and a Maronite archbishop. The population is 120,000, including a garrison of 500 infantry and 250 cavalry. The plain is covered with luxuriant gardens. Beyond them the mountains rise rapidly, over-topped by the summits of the Ṣannîn and Keneiseh (snow-clad till early summer; comp. p. 283), and furrowed by several deep ravines, but cultivated to a considerable height. The climate of Beirût is very mild (comp. p. xlix). The crocus, cyclamen, and other flowers thrive even in winter, and palms are frequently seen in the gardens. The heat of summer is tempered by a fresh sea-breeze. August and September, however, are often very hot, owing to the absence of wind; and most of the European and wealthier native residents remove then to the heights of Lebanon (comp. pp. 282, 283). October and November are usually pleasant months; the first heavy rains generally occur at the end of September. Since the construction of the water-works in 1875 (p. 281) Beirût has been looked upon as the healthiest town on the Syrian coast.

The Muslim element of the population is in every way less important than the Christian. The 36,000 Muslims have 23 mosques, 23 schools for boys, with 2100 pupils, and 4 girls' schools, with 550 pupils. The Christian population includes 35,000 Orthodox Greeks, 28,000 Maronites, 9000 United Greeks, 1800 Latins, 2100 Protestants, 500 Syrian Catholics, 200 United Armenians, 400 Druses, and 4300 Europeans. There are 38 Christian churches, 42 boys' schools, and 25 girls' schools. The Jews number 2500. Italian was formerly the commonest language here, next to Arabic, but it is now being displaced by French, as many of the Roman Catholic Christians have their children educated in the Lazarist and other good French

schools. The percentage of persons at Beirût who cannot read or write is comparatively low for an Eastern town. As evidence of the intellectual activity of the people it may be added that 20 printing-offices (the best are the Jesuit and the American) exist in Beirût, and 12 Arabic newspapers find readers. Beirût is in fact the centre of the Oriental book-trade in Syria.

In 1904 the port of Beirût was entered by 2512 sailing-vessels of 63,814 tons and by 1001 steamers of 1,170,698 tons. The exports, to the value of 32 million fr. in the same year, consist chiefly of raw silk and cocoons, olive-oil, liquorice, cotton, fruit, sesame, raisins, figs, soap, sponges, cattle and goats, etc. The chief imports (75 million fr. in 1904) are textiles, timber, firewood, coffee, petroleum, rice, sugar, and manufactured goods. The native Christians of Beirût are very industrious, apparently possessing a share of the commercial enterprise of the ancient Phœnicians. Many of the firms have branches in England, Marseilles, and America and compete keenly with the European merchants settled in Syria. In spite of all impediments thrown in the way by government large numbers of the natives (especially Christians) emigrate from Beirût and Lebanon to America. These, however, live there with the utmost frugality, and return to Syria as soon as they have accumulated a little property.

History. In the Tell el-'Amarna letters (p. lxxv) the name of *Bērȳtus* occurs as the seat of the Egyptian vassal king Ammunira; but it is not to be identified with Berothai (2. Sam. viii. 8; Ezek. xlvii. 16). It lay in the territory of the Canaanitish 'Giblites', a N. branch of the Phœnicians. It is not named in the history of the campaigns of Alexander. In the second century after Christ Berytus is said to have been entirely destroyed in the course of the struggle for the crown between Tryphon and Antiochus VII., but the Romans afterwards rebuilt it and made it a colony, which they named *Julia Augusta Felix Berytus* after the daughter of the Emperor Augustus. On a coin of the reign of Caracalla the town is named *Antoniniana*. Herod the Great, Herod Agrippa I., and Herod Agrippa II. embellished Berytus with baths and theatres. An aqueduct supplied the town with water from the Magoras (p. 280). In the middle of the 3rd cent. a Roman school of law, which afterwards became very celebrated, began to flourish here. Berytus became famous for its silk manufacture, which was thence carried to Greece, and afterwards from Greece to Sicily. In 529 Berytus was destroyed by an earthquake, after which the town was never rebuilt in its ancient importance. In 635 it was taken by the Muslims. In 1125-87 and 1197-1291 it was almost continuously in the possession of the Crusaders. Beirût was the favourite residence of *Fakhreddîn* (1595-1634), an able Druse prince who succeeded in founding an independent kingdom for himself in alliance with the Venetians, the natural enemies of the Turks. He favoured the native Christians and promoted trade. He afterwards went to the court of the Medicis at Florence to beg for assistance against the Turks, and remained nine years in Italy. On his return he made many enemies by his innovations, and by erecting a number of buildings in the European style. His son 'Alî was defeated and slain by the Turks at Ṣafed, and Beirût was taken. Shortly afterwards Fakhreddîn himself was taken prisoner, and was strangled by order of Sultan Amurath at Stambul. During the 19th cent. Beirût gradually attained a new lease of prosperity. Under the Egyptian rule (p. lxxxv) its sea-borne commerce increased, while Sidon and Tripoli declined. In 1840 the town was bombarded by the British fleet and recaptured for the Turks, but sustained no great damage. Numerous Christians

have settled at Beirût, especially since the massacre of the Christians in 1860, and the place has since then greatly increased in extent.

Beirût contains few objects of interest. Some fragments of columns, mosaics, sarcophagi, and rock-tombs are the only evidences of antiquity, the last occurring mainly in the direction of the promontory of Râs Beirût. — The streets of the Old Town (Pl. F, 1, 2) are narrow and badly paved. The *Bazaar* is unattractive to visitors, as European influence has deprived it of many Oriental characteristics. The *Great Mosque* (Pl. F, 2), to which admission is not easily obtained, was originally a church of St. John of the Crusaders' period, and the inside walls have been adorned by the Muslims with rude arabesques. It has no dome. The so-called *Place des Canons* (Pl. F, 2), which has been adorned with flower-beds, is adjoined by the new *Serâi*, the barracks, and numerous coffee-houses, where the manners of the native population may be studied. — The New Quarters of the town, especially to the W. on the slopes of the Râs Beirût and to the E. on Mt. St. Dimitri, have broad and airy streets, with numerous pretty villas and pleasant gardens. Charming views of the heights encircling the town and of the ridge of the Ṣannin (p. 283) are framed in the green foliage of orange and lemon trees, sycamores, and palms.

The Damascus Road (Pl. G, 4, 5) leads past the Israelite and Protestant Cemeteries (with the castle-like building of the Dames de Nazareth above us to the left; see p. 277) to (1½ M.) the **Pines** *(Bois de Pins;* Pl. F, G, 6; Arabic *Hersh)*, a grove of pines (Pinus Halebensis) planted by Fakhreddîn (p. 278) as a protection against the encroachment of the sand from the S. Just short of the first group of pines, to the right, are some new cavalry barracks, adjoined by a beautiful garden. — On the Damascus Road, about 1½ M. beyond the Pines, lies *El-Ḥâzmîyeh*, with the tomb of the respected Franko Pasha, governor-general of the Lebanon. Close by is the tomb of the celebrated Beirût scholar Fâris esh-Shidyâk (continuation of the road, see p. 284). From El-Ḥâzmîyeh we may proceed to the S.W. and return to (1½ hr.) Beirût viâ *El-Ḥadeth*, passing a clean coffeehouse on the way, or we may proceed to the N.E. across the bridge over the Nahr Beirût (p. 280), passing near *Rustem Pasha's Garden* (now a pleasure-resort), and regain the town by the Tripoli road (ca. 1½ hr). Comp. the annexed Map. Another pleasant object for a walk is afforded by **Mt. St. Dimitri** (Demetrius; Pl. H, 5-3), about 1½ M. from the Place des Canons. We follow the Derb en-Nahr road to the E., passing the *Franciscan Convent*, and beyond the *Greek Orthodox Hospital* (Pl. H, 2) we ascend to the right. To the left lies the *Maronite College*. Shortly before reaching the *Israelitish College* (Pl. H, 3) we take the road diverging to the left, which leads to the lower *Reservoir* of the Beirût water-works. The hill is partly cultivated and overgrown with trees and shrubs. The northernmost point of the hill, where a more open space is reached (5 min.) near a cemetery and some pines, affords a delightful *View of the bay and town of

Beirût. To the E. rises Mt. Lebanon. The contrast between the rosy tint of the mountains and the deep blue of the sea is highly picturesque by evening-light. — We may return thence to Beirût by descending to the N.E. to the Tripoli road.

The **Râs Beirût** (Pl. A, 1) is reached by a road passing the *Hospital of the Knights of St. John* (Pl. D, 2; p. 276) and the *American College* (Pl. C, 1, 2; p. 276). In ½ hr. we reach the *Lighthouse (Phare*, Pl. A 2; Arabic *fanâr).* Thence the road decends in windings to the sea. On the coast here, opposite the two small rocky islands, are several beautiful caves, known as the *Pigeons' Grottoes.* These may be reached by boat from the lighthouse in 10 min. (12-15 pi.); from the harbour in ½ hr. with a favourable wind (1½ mej.). The colouring is finest just before sunset. The first and largest grotto is 130 ft. long, 50 ft. broad, and 65 ft. high; the second grotto is double and shows perhaps the finest colouring; the third grotto is more accurately a very narrow cleft in a projecting cliff. Opposite the third grotto is an arch of rock. When the sun stands behind the arch, the play of colours in the water beneath is magnificent.

Excursions from Beirût.

The Excursion to the Dog River is worth making, not only for its scenic beauty but also for the interesting inscriptions and sculptures on the promontory itself. It occupies about half-a-day: railway (½ hr.), see p. 282; carriage (ca. 1½ hr.), see p. 275; horse along the beach (ca. 2 hrs.) 3-5 fr.

The road (Derb en-Nahr, Pl. F, G, 2; Route de Tripoli, Pl. G, H, 2) leads at first along the N. foot of Mt. Dimitri, passing the ruins of a Chapel of St. George, marking the legendary site of his conflict with the dragon. To the left, on the beach, are the *Gas Works* and the *Quarantine Building.* Beyond the old railway-station (to the left) the road crosses (ca. 2 M. from the Place des Canons) the *Nahr Beirût*, the *Magoras* of the ancients, by a handsome bridge, either built or restored by Fakhreddîn. The river forms the boundary between the Beirût Vilâyet and the Liwa of Lebanon (p. lvii). On the right bank the road to Rustem Pasha's garden (p. 279) diverges to the right. In 14 min. we cross the bridge over the brook *ʿAdawîyeh.* From this point travellers on horseback may take the road along the beach. The road runs at a little distance from the beach through luxuriant gardens and plantations of mulberry-trees op. liii). A number of villages may be observed scattered along (he range of hills on the right. In 10 min. we reach the first houses tf the little village of *El-Jedeideh* (on the right is the bridle-path to Beit Meri, p. 282). In 5 min. we come to the *Nahr el-Môt* ('the river of death'). We then cross (35 min.) a bridge over the *Nahr Anṭelyâs* (probably *St. Elias*), so named from the village on the

Wagner & Debes' Geograph. Establ. Leipzig.

right bank; on the right is the road to Bekfeiyâ (p. 282). The road now skirts the coast and the railway. In 35 min. we reach *Debâyeh*, with the engine-house and filtering-beds of the water-works (Beyrout Water Works Company, Limited), which are fed by the Dog River.

The road crosses the railway, skirts the rocky promontory which here protrudes into the sea, and reaches (in 20 min.) the bridge over the Dog River, forming the goal of our excursion. This pass played a rôle in history, not only in antiquity but also in the first Crusade and during the Syrian and Egyptian wars of the 19th century. A Roman road crossed the mountain at a height of about 100 ft. above the present road; this was hewn in the rock in 177-180 A.D. during the reign of the Emperor Marcus Antoninus, and was formerly paved with slabs of stone. Still higher up are numerous Egyptian, Assyrian, and other inscriptions and sculptures, indicating the existence of a much more ancient road. The Egyptian inscriptions refer to the campaigns of Sesostris (Ramses II., B.C. 1324-1258). In the Assyrian inscriptions of Shalmaneser II. (B.C. 859-825) the promontory is named Ba'li-ras. The inscriptions are best seen from the bridge.

The inscriptions consist of panels hewn some 5 or 6 inches deep in the rocky wall. They are from $1^2/_3$ yd. to nearly 3 yds. in height and from about 2 ft. 4 in. to $1^1/_2$ yd. in breadth. No. 1, near the bridge, is an inscription of the French expedition of 1860 and 1861, for which the panel of an ancient *Egyptian* inscription (dedicated to Ptah) has been used. No. 2, about 6 yds. farther to the S., is an *Assyrian* inscription, with the figure of a king raising his right hand. No. 3, close by, is an *Assyrian* figure, of which the head alone is distinctly recognizable. About 22 yds. higher up and a little above the old road is No. 4, an indistinct *Assyrian* figure on a rather smaller panel, rounded at the top. Farther on along the old road are No. 5, a *Latin*, and No. 6, a *Greek* inscription. A little higher up is No. 7, a panel with rounded top, containing an *Assyrian* figure; close by it is No. 8, a large *Egyptian* tablet with a frieze (Pharaoh sacrificing to the Sun-god Ra). About 33 yds. farther on is No. 9, an *Assyrian* inscription, with rounded top; the figure of the king is well preserved. About 40 yds. farther we come to No. 10, *Egyptian*, a large panel with a fine frieze (Pharaoh and the Theban god Ammon of Upper Egypt). Near it is No. 11, *Assyrian* inscription, referring to the conquest of Egypt by the Assyrian King Esarhaddon and the expulsion of King Tirhaka (B.C. 670) Esarhaddon is represented with a curly beard, clad in a long robe and the Kidaris cap on his head; the left hand holds a sceptre and is placed against his breast; the right hand, as usual with such Assyrian figures, is extended as if in the act of offering something.

The **Nahr el-Kelb** or *Dog River*, known to the Greeks as the *Lykos* ('Wolf River') rises on the Ṣannîn (p. 283) and flows through a narrow green ravine into the sea, about $7^1/_2$ M. from Beirût. Tradition relates that on a cliff in the sea stood a gigantic stone dog, which barked on the approach of an enemy. The stream is crossed by a handsome bridge, with a café at each end of it. Below the bridge is the railway viaduct. Higher up is a smaller bridge, built, as an inscription records, by Emîr Beshîr (p. 288) in the year 1224 of the Hegira (1828-29).

A bridge has probably existed here since the earliest times. An Arabic inscription to the S. of the smaller bridge, states that a bridge was built here by Sultan Selîm (p. lxxxv); and a Latin inscription between

the two bridges records the construction of the Roman road under Marcus Antoninus (p. 281). An old aqueduct runs down the N. bank of the gorge towards the valley. Below is an almost illegible cuneiform inscription of four columns, mentioning King Nebuchadnezzar II. of Babylon (p. 395).

The Excursion to Jebeil (p. 334), with its interesting necropolis, requires a whole day. We proceed by railway (train every 3 hrs.) to Ma'âmiltein in 55 min. (fare 16 pi. 35 pa., 11 pi. 10 pa.; comp. note on the rate of exchange, p. 275), and go on thence by carriage (1¾ hr.; fare 8-10 fr.), which is always easily obtainable.

The railway leads along the sea below the road described at p. 280. 1 M. *Ed-Dôra;* 2 M. *Nahr el-Môt;* 3½ M. *Antelyâs;* 5 M. *Debâyeh.* The line now crosses the road and passes by a cutting through the spur to the S. of the *Nahr el-Kelb* (p. 281). Beyond (N.) the river we again run close to the sea and beyond (8 M.) *Antûra* we skirt the beautiful bay of *Jûneh.* 9½ M. *Sarbâ;* 10½ M. *Jûneh,* a village with a small harbour and a Turkish telegraph-office. The mountain-slopes are thickly studded with villages, the houses of which are picturesquely scattered among gardens. Above Jûneh lies *Ghadîr,* adjoining which is *Sarbâ* (with its railway-station to the S.E.), while at the very top of the hill is *Bkerki,* the residence of the Greek bishop, separated by a small valley from *Zûk Mikâyil.* — 12 M. *Ma'âmiltein,* on the N. side of the bay. Hence to *Jebeil,* see p. 335.

To Bekfeiyâ, ca. 15½ M., carriage-road (regular carriage-service during the summer). We take the Tripoli road as far as the *Nahr Antelyâs* (1½ hr.; see p. 280), where we diverge to the right by a road which at once begins to ascend the hill. In 1¾ hr. we reach *'Ain 'Ar,* about ¼ hr. above which lies the monastery *Kurnet esh-Shahwân,* the seat of the Maronite bishop of Cyprus. We reach **Bekfeiyâ** (Turkish telegraph) in another 1¼ hr. The Jesuits have a church, monastery, and schools here. Bekfeiyâ is a rather large place with silk-factories. It is beautifully situated high up on the mountain, directly above the deep ravine of the Dog River. — Farther on the road leads us along the crest of the hills to the E. (*Esh-Shuweir,* an English mission-station, with large silk-manufactories, lies ¼ hr. to our left) to *El-Mutein.*

The villages on the Slope of the Lebanon, such as Beit Meri, Brummâna, and 'Âleih, are favourite summer-resorts of the inhabitants of Beirût (p. 277) and are also frequented by the Europeans living in Egypt and Cyprus. The air is very healthy, the heat is moderate even in the height of summer, and there is a considerable fall of temperature at night.

To Beit Meri (10½ M.) and Brummâna (12 M.), carriage-road with daily carriage-service in 3½ or 4 hrs. Beyond the bridge across the Nahr Beirût (½ hr.; see p. 280) we diverge to the right from the Tripoli road, and in 20 min. more we take the road on the left across

the plain of *Sâhel* to the E. At the village of *Tekweini* (25 min.) the road begins to ascend the hill in curves. The higher we ascend the more beautiful is the view. In about 3 hrs. we reach the village of *ʿAin Seʿâdeh* (the summer-residence of the Maronite archbishop), and in 20 min. more the Maronite village of —

Beit Meri (2395 ft. above the sea-level), with 2000 inhab., which has two hotels in the season. A little pine-grown hill, to the S., offers a magnificent *View: to the S. *Deir el-Ḳalʿa* (see below); far beneath to the E. the *Wâdi Ṣalîmâ* unites with the *Wâdi Ḥammâna* to form the Beirût river. Between the two is the ridge of *El-Metn* with the village of *Râs el-Metn.*

From *Beit Meri* the Maronite monastery of **Deir el-Ḳalʿa** may be reached in 1/4 hr. It is situated 2200 ft. above the sea-level. There is a fine view from the roof of the monastery church. Many remains of antiquities and sarcophagi are found here. The foundations of an ancient temple, 35 yds. long by 18 yds. broad, are still preserved. The front looked towards the plain. Fragments of the columns of the portico are still to be seen. The large drafted stones testify to the great antiquity of the building, which, according to an inscription, was dedicated 'Jovi Balmarcodi', which has been translated 'Lord of the Dancing Festivals'. — Travellers on horseback may return by the monastery of *Mâr Rôḳus* and *Tekweini* (see above), or by Rustem Pasha's garden (p. 279).

From Beit Meri we take the road along the crest of the hills, enjoying a beautiful view of the deep *Wâdi Ṣalîmâ* on our right, and arrive in 35 min. at —

Brummâna (2360 ft.; *Lebanon Hotel*, kept by Saalmüller, a German, plain but good, fine view from the terrace; *Hôtel des Chênes*, kept by Bonfils, at both these, pens. with wine 8-10 fr.; *Turkish Telegraph*), which contains 2600 inhab. and is the seat of the Ḳâimmaḳâm of the district of *El-Metn.* It is the chief station of the Quakers, who have a church, boys' and girls' schools, and a hospital and dispensary. It also possesses a schools of the Lazarists. The name ('Beit rummâna') means 'house of the pomegranate'.

The carriage goes on, passing *Mârshaʿyâ*, an Orthodox and a Maronite monastery on the heights to the left, to (3/4 hr.) *Baʿabdât.*

From Brummâna an ascent of the **Ṣannin** (8560 ft.) may be made; 11-12 hrs. We follow the carriage-road to *Baʿabdât* (3/4 hr.; see above), whence a bad road leads past the monastery of *Mâr Mûsâ ed-Duwâr* to *Ḍahr esh-Shuweir* (1 hr.), where there is a café. We proceed thence by road to (3/4 hr.) *El-Mutein* (p. 282), whence a stony path leads to the (1 1/2 hr.) beautiful spring of *Nebaʿ Bḳaleʿa* (or *Ḳaleʿa*). We pass some peasants' houses and turn to the left (N.), after which we reach (1/4 hr.) the deep grotto of *Mishmîsheh* and in another 1/4 hr. the *Jôz*, a group of walnut-trees about 20 min. from the road, where there are ruins of a building of the Phœnician-Hellenistic period, and some sarcophagi. In 1 1/2 hr. we reach the spring *Nebaʿ Manbûkh*, and in 2 hrs. *Nebaʿ Ṣannîn*, beneath the summit of the Ṣannîn: there are a few peasants' houses here. From the spring we now turn to the S.E. till we reach the crest of the hill between Ṣannîn and *Keneiseh* (1 1/4 hr.), whence we take the path to the N. to the summit (2 1/4 hrs.). We have a pretty view of the sea, Beirût, and the district of El-Metn; to the E., the Biḳâʿ and the Anti-Libanus; towards the N. the prospect is bounded by the ranges of the Kesrawân. In some of the ravines snow lies till July. On the N. slopes are ancient ruins. — The steep descent to *Zaḥleh* (p. 292) takes 5-6 hrs.

To ʿÂLEIH, besides the railway (p. 291), carriages ply daily in summer ($2^1/_2$ hrs.). The Damascus road leads past El-Ḥâzmîyeh (p. 279) and the Asfûriyeh Insane Asylum (p. 276) and then winds upwards among the well-cultivated slopes of the Lebanon, affording a series of magnificent views. After a time the deep ravine of the Nahr Beirût (p. 280) becomes visible on our left. A little to the left below *Khân Jemhûr* ($6^1/_2$ M.) lies **ʿÂreiyâ** (station on the railway, p. 292), a favourite summer-resort of the inhabitants of Beirût. From this point on the mountain-district is named *El-Gharb* (the west). — At *Khân Sheikh Maḥmûd* ($10^1/_2$ M.) the road diverges to the right and, running along the verge of the hills, leads us (about 1 M.) to —

ʿÂleih. — Hotels. Hôt. Bassoul, a branch of the Hôt. d'Orient in Beirût; Hôt. Kyrillo; Anglo-American Pension; pens. at all these 10 fr. (wine extra), less for a prolonged stay. — Post & Telegraph Office, where French may be used.

ʿAleih (2460 ft. above the sea-level) is a favourite summer-resort of the inhabitants of Beirût and has many handsome villas. Pop. 2500. The Jesuits have a station and school here. The view of the plain of the coast is magnificent; immediately below us is the fertile *Wâdi Shaḥrûr*, with the villages of *Besûs* (the Gotham of the Lebanon), *Wâdi Shaḥrûr*, and *Kafr Shîmâ*.

The road goes on to the S. along the hill. Beyond *Bemekkîn* (small hotel) it forks, the left branch leading to (10 min.) *Sûḳ el-Gharb* (Arab Locanda), with 2000 inhab. and many summer-residences of natives from Beirût. The road to the right leads to (1 hr.) *ʿAin ʿAnûb*, an English mission-station. Thence we descend in windings to ($1^1/_2$ hr.) the thriving Druse village of *Esh-Shuweifât* (Turkish Telegraph Office). We leave the beautifully situated Greek Catholic monastery of *Deir el-Ḳarḳafeh* to the right, cross the Wâdi Shaḥrûr (see above), and reach (1 hr.) *El-Ḥadeth* (rail. station, pp. 292, 279).

IV. THE LEBANON. CENTRAL SYRIA.

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36. From Sidon to Ḥâṣbeiyâ and Râsheiyâ. Mount Hermon.

From Sidon to Râsheiyâ ca. 16½ hrs. To *Jisr el-Khardeli* ca. 7 hrs.; *Ḥâṣbeiyâ* 3½ hrs.; *Râsheiyâ* 6 hrs.

Quitting Sidon by the S.E. gate, we reach (40 min.) the village of ***Deir Besîn***, (ca. 1 hr.) the *Nahr ez-Zaherânî*, and (50 min.) *Khân Moḥammed 'Ali*, and traverse a stony tableland. The village of *Ziftâ* remains on the right. The road then leads to (ca. 2½ hrs.)

the large Metâwileh village of *En-Nabaṭîyeh*, where the carriage-road ends. 1½ hr. *ʿArnûn.*

About 20 min. to the S., on a precipitous rock rising above the ravine (1500 ft. deep) of the *Lîṭânî*, stands the castle of **Kalʿat esh-Shaḳîf** (2345 ft. above the sea-level), which commands the mountain-pass from Sidon to Damascus.

The castle is first mentioned in 1179 as a stronghold of the Christians. It was called *Belfort* by the Crusaders. In 1196 the garrison was forced to surrender to Saladin. In 1240 the castle was purchased, along with Sidon, by the Templars, but it was taken from them again in 1280. Finally it was restored by Fakhreddîn (p. 278) in the 17th century.

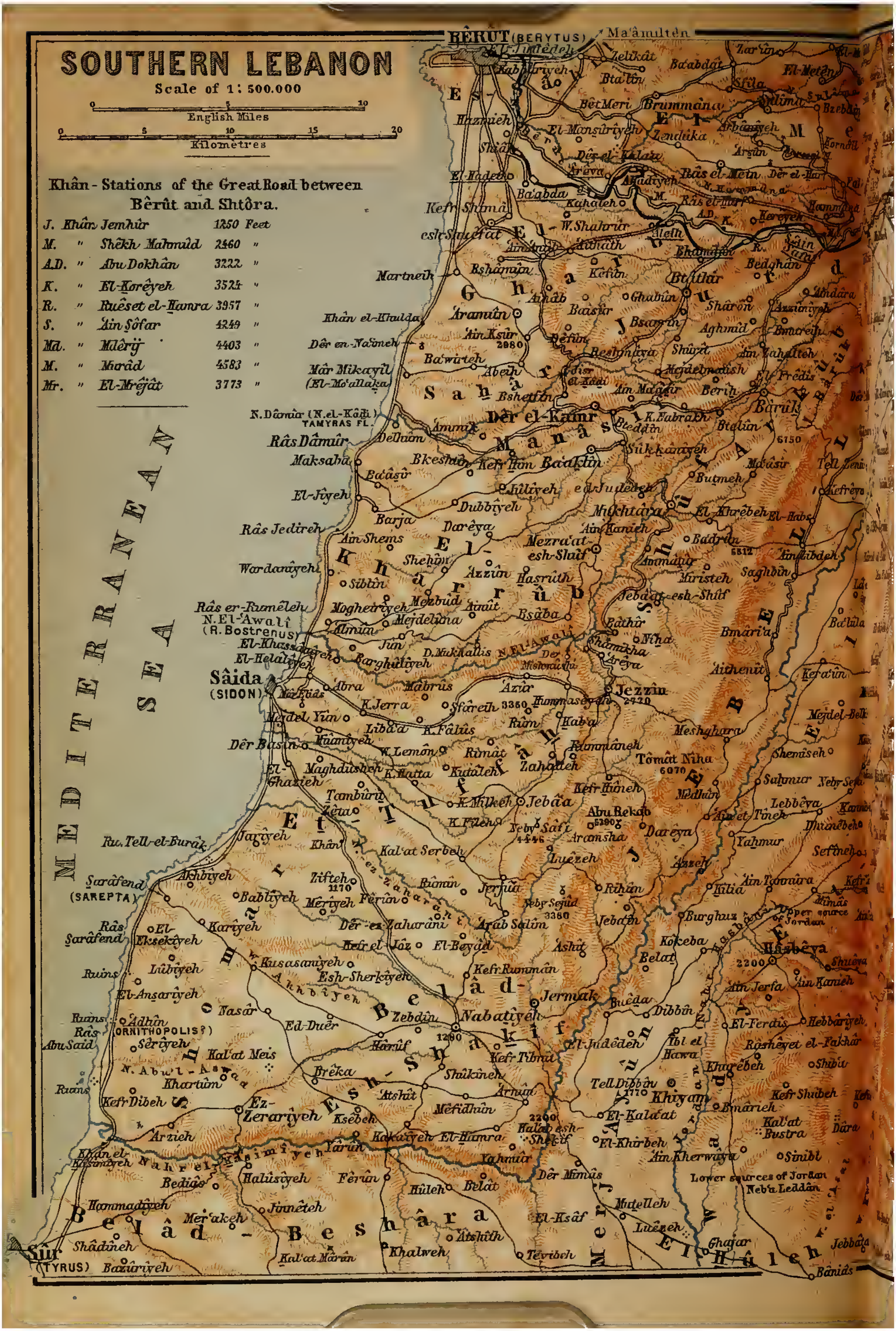
On the S. and W. sides the castle is protected by a moat hewn in the rock to a depth of 50-120 ft. On the S. side only it is connected with a narrow mountain-ridge. The entrance is on the S.E. side. The building is 130 yds. long (from N. to S.) and 33 yds. wide. At the N. end the rock projects 23 yds. towards the E. The court on the E. side is about 16 yds. wide, and the outworks are about the same width. The walls slope outwards to a distance of 6-10 yds. The S. wall was defended by two semicircular towers. There is no trace of any building here earlier than the later Roman period. Most of the remains are mediæval Saracenic. In the centre of the E. side is a mediæval chapel. — The *View is magnificent. Far below is the Lîṭânî, a mountain-torrent of green water, dashing over its rocky bed. On the opposite slope, which is less precipitous, lie several villages embosomed in foliage. Beyond the plain of Merj ʿAyûn (p. 287) towers Mt. Hermon, adjoining which is the stronghold of Ḳalʿat Eṣ-Ṣubeibeh (p. 260). Towards the S. lies the hilly country of Naphtali as far as the neighbourhood of Ṣafed. On the right rises the Jebel Jermaḳ; Hûnîn (p. 258) is also visible. To the N.E. we look up the valley, above which rises the Jebel er-Rîḥân.

From ʿArnûn we descend in 40 min. to the *Jisr el-Khardeli*, a bridge across the Lîṭânî, near which is the best camping-ground in the neighbourhood.

From Kalʿat esh-Shaḳîf to Beirût. This beautiful but fatiguing tour cannot well be undertaken earlier than the middle of May (guide necessary). The scenery is very characteristic of Syria. — Starting from the *Jisr el-Khardeli* (see above), we follow the W. bank of the *Lîṭânî*. Entering the *Wâdi Jermaḳ*, we reach in 1½ hr. the Druse village of that name. After ½ hr. we pass on the left the ruins of *El-Medîneh*, and in 1 hr. more cross the *Nahr ez-Zaherânî* (p. 285). We then ascend to (40 min.) the considerable Christian village of *Jerjûʿa*. In 1 hr. we reach *Jebûʿa*, with a modern castle; in 1 hr. 25 min. *Zahalteh;* and in ca. 50 min. *Jezzîn.*

Jezzîn, now the seat of a Ḳâimmaḳâm, was named in mediæval times *Casale de Gezin.* The Christians who compose the entire population are chiefly occupied with the vine and silk culture. At the foot of a rock (650 ft. in height) behind the town flows the *Nahr el-ʿAuwalî*, the *Bostrenus* of the ancients. A fatiguing path ascends this cliff to a plain 1¼ M. in width, beyond which rises the lofty *Tômât Nîḥâ* (6070 ft.). On the summit (1½ hr.) are the ruins of a temple. — About 5 min. to the N. of Jezzîn the ʿAuwalî falls to a depth of 130 ft. over an amphitheatre of rocks. This river separates the districts of *Teffâḥ* and *Jezzîn*, to the E. of Teffâḥ, from that of *Kharnûb*, situated farther to the N.

From Jezzîn we descend the brook for about 50 min., passing a number


SOUTHERN LEBANON
Scale of 1: 500.000
English Miles
Kilomètres
Khân-Stations of the Great Road between Bêrût and Shtôra.
J. Khân Jemhûr 1250 Feet
M. " Shêkh Mahmûd 2460 "
A.D. " Abu Dokhân 3222 "
K. " El-Korêyeh 3524 "
R. " Ruêset el-Hamra 3957 "
S. " Ain Sôfar 4249 "
Md. " Mlêrîj 4403 "
M. " Murâd 4583 "
Mr. " El-Mrêjât 3773 "
MEDITERRANEAN SEA
BÊRUT (BERYTUS)
Sâida (SIDON)
Sûr (TYRUS)
Sarâfend (SAREPTA)
N. Dâmûr (N. el-Kâdi) TAMYRAS FL.
N. El-Awalî (R. Bostrenus)
'Adlûn (ORNITHOPOLIS?)
Dêr el-Kamr
Jezzîn
Nabatîyeh
Hâsbêya
Bânîâs
Bêlâd Beshâra
Upper source of Jordan
Lower sources of Jordan Neb'a Leddân

Engraved & printed by Wagner & Debes, Leipzig.

of villages. At the point where the ʿAuwalî (p. 286) unites with the *Bârûk* stand four columns of Egyptian granite, 4 ft. thick and 13 ft. high. Proceeding up the river on its left bank, we next reach (25 min.) *Bâtîr* and (1 hr. 10 min.) *Ḥâret el-Jeneidleh*, and then proceed past *ʿAin Matûr* and *ʿAin Ḳanya* (on the right) to (50 min.) *El-Mukhtâra*, the *Casale Maktara* of the Crusaders, situated on a lofty mountain-spur at the confluence of the ʿAuwalî with the *Kharâbeh*, which comes from the E. The large village contains schools of the British Syrian Mission. The carriage-road hence leads viâ *El-Jedeideh*, *ʿAin es-Sûḳ*, and *Sûkaniyeh* to (5 M.) —

Beit ed-Dîn or *Bteddîn* (Arab *Locanda; Turkish Telegraph Office*), the seat in summer of the government of Lebanon (winter-seat at Baʿabdâ, see p. 292). It contains a small garrison. The *Castle*, a restored palace of the Emîr Beshîr (see p. 288), with its numerous courts, gardens, colonnades, baths, etc., is finely situated and worth visiting (previous permission from the pasha necessary). — About 2½ M. to the S. of Beit ed-Dîn, by carriage-road, lies *Baʿaḳlîn* (Turkish Telegraph Office), an important place inhabited by Druses.

From Beit ed-Dîn a carriage-road leads in a wide curve to (1 hr.) —

Deir el-Ḳamar, the 'monastery of the moon' (5000 Maronite inhab.), a Mudirîyeh immediately subject to the Governor. It contains a modest *Locanda* and a *Turkish Telegraph Office*. The Serâi is an ancient palace of Fakhreddîn (p. 278). The village (2830 ft. above the sea-level) is surrounded by luxuriantly fertile and well-cultivated terraces. The vine and silk culture are carried on here, and, as throughout the whole district, silk-stuffs and embroidery are manufactured. — Public conveyances ply daily in summer between Deir el-Kamar and Beirût (8 hrs.). The road leads in many windings to (2 hrs.) the bridge over the copious *Nahr el-Kâḍî*, and thence ascends viâ *Mḥâla* and *Deifûn* (fine views) to (1¾ hr.) *ʿAinâb*, which has about 1000 inhabitants. A short digression may be made to the large educational institution of the American missionaries in *ʿAbeih*. From ʿAinâb we descend in 20 min. to *Shumlân*, ¾ hr. beyond which we reach *ʿAin ʿAnûb*. Thence to *Beirût*, see p. 284.

From Jisr el-Khardeli we first ride to the N. to the (1¼ hr.) large village of *El-Jedeideh*, which possesses a school of the American mission, and then to the E. to (1 hr.) *Sûḳ el-Khân*. The green tract of *Merj ʿAyûn* lies on our right (the *Ijon* of 1 Kings xv. 20). The road now leads to the N., following the course of the *Nahr el-Ḥâṣbânî*, to (¾ hr.) a bridge, and thence to (½ hr.) —

Ḥâṣbeiyâ (2280 ft.; *Turkish Telegraph Office*), a small town with 5000 inhab. (4000 Christians), situated on the W. side of an amphitheatre of hills, from which a brook descends to the *Nahr el-Ḥâṣbânî* (p. 258). The American Mission and the British Syrian Mission have a church and schools here. On both sides of the valley are terraces luxuriantly planted with olives and vines. The grapes are either converted into raisins or into syrup *(dibs)*. Ḥâṣbeiyâ is supposed to be the ancient *Baal Gad*, which lay at the foot of Hermon (Josh. xi. 17, etc.). The castle, once occupied by the Druse emîrs of the Shihâb family (p. 288), is now in possession of the Turkish authorities. — In the environs of Ḥâṣbeiyâ are numerous bitumen pits, which are let by government. Near the source of the Ḥâṣbânî, ½ hr. to the N., the ground is partly of a volcanic character.

The *Wâdi et-Teim* has always been the headquarters of the Druse sect (p. lxxiii), as its founder Ed-Darazi is said to have lived here.

About 20 min. above Ḥâṣbeiyâ is the *Khalwet el-Biyâḍ*, a central shrine of the sect.

The History of the Druses (p. lxxiii) during the last two centuries consists chiefly of a narrative of the party-struggles of various powerful noble families. After the expulsion in 1694 of the Ma'anîde family, to which Fakhreddîn (p. 278) belonged, the Shihâb family got the upper hand. The most eminent member of that family was *Emîr Beshîr* (1789-1840), who established himself at Deir el-Ḳamar with the aid of Sir Sidney Smith, the admiral of the British fleet, and allied himself more closely with Ibrâhîm Pasha (p. lxxxv) with a view to strengthen his hands against his antagonist the *Sheikh Beshîr* at Mukhtâra, of the Jambelât family. He privately professed to be a convert to the Maronite church, in order to ensure the support of the clergy, but he did not venture to favour the Christians openly. With the help of the Egyptians, he suppressed a revolt fomented by Sheikh Beshîr and caused the Sheikh himself to be slain. The struggles between the Maronites and the Druses, however, continued. When the Druses were afterwards armed by the allies of Turkey for the purpose of revolting against the Egyptians, Emîr Beshîr remained faithful to the latter, and was banished to Malta at the age of eighty years. Anarchy now prevailed in this mountain region. In 1841 the Druses revolted and defeated the army of the Maronites. The Turkish government rejoiced to see the rival sects thus destroying one another, but in 1843 the chief authority was so divided that the Maronites and Druses each had a sheikh of their own. This distribution of power, however, led to new disturbances. In 1859 a revolt broke out among the Maronites, and the government availed itself of this opportunity for disarming the Christians of the Lebanon and exposed them to the fury of the murderous Druses (p. 299).

Beyond Ḥâṣbeiyâ the road crosses a small valley to the N. by a bridge, and ascends to the top of the hill (1/4 hr.). It then leads to (1 hr.) *Mîmis* and (3/4 hr.) *Kufeir* (with a 'khalweh' or Druse chapel). In 20 min. it reaches the top of the hill, which it follows to the right. To the left below is seen the Wâdi et-Teim (p. 287; 40 min.). We then descend (25 min.), leaving *Es-Sefîneh* on the right, and enter the mountains towards the E., in the direction of *Beit Lâya* (1 hr.).

About 40 min. to the S. of Beit Lâya lies *'Ain Ḥarshâ*, 20 min. above which stands one of the best-preserved temples of the Hermon district. It is 'in antis', facing the E., 39 ft. long, 26 ft. wide, and 19 ft. high from platform to cornice. The pronaos is 8 ft. by 19 ft., and the cella 26 ft. by 16 ft. The W. side of the cella is 4 1/2 ft. higher than the others. There are here four pedestals with columns built into the wall. The bases of these are Attic, the capitals Ionic. Above is a cornice running round the wall of the cella; on each side are two lions' heads with a tiger's head between them. The roof of the temple has fallen in. The building stands on a basement which is 7 1/2 ft. high on the W. side. It possesses a beautifully enriched gate, on one side of which is a niche. In the tympanum at the W. end is a bas-relief bust of a woman with two small horns (comp. p. 264).

To the N. of Beit Lâya we next reach (1/2 hr.) *Bkeiyifeh* and (35 min., bad road) —

Râsheiyâ. The village *(Turkish Telegraph Office)* has about 3000 inhab., including a few Protestants, and rises in terraces on a steep slope in the midst of orchards. Towards the S., above the lofty castle, Hermon rears its majestic head.

Mount Hermon *(Jebel esh-Sheikh)*.

The Ascent of Hermon cannot be undertaken before May. The expedition requires a whole day (ascent 7 hrs., descent 5 hrs.) and is very fatiguing. The start should be made before sunrise. The usual starting points are Ḥâṣbeiyâ (p. 287) and Râsheiyâ (p. 288). A guide (6-8 fr.) is necessary. Provisions and water should not be forgotten. Those who intend to spend a night in a tent on the top should take a supply of fuel. Travellers must see on the previous day that the horses and their gear are fit for this unusually rough work, and that they are thoroughly well fed and rested. Luggage should be sent to the place to which the descent is to be made.

In Arabic Mt. Hermon is called *Jebel esh-Sheikh*, *i. e.* 'mountain of the white-haired', or *Jebel et-Telj*, 'snow-mountain'. The Sidonians called Hermon '*Sirion*', and perhaps the name *Shenir* (Deut. iii. 9) was applied to part of Hermon only. As a landmark of Palestine, and indeed of Syria also, Mt. Hermon is frequently mentioned in the Old Testament. It was a holy mountain, and numerous ancient temples situated on and near the mountain serve as a memorial of the ancient worship. The Hebrews extolled its majestic height (Psalm lxxxix. 12). They valued it, too, as a collector of clouds (Psalm cxxxiii. 3). It is spoken of as a haunt of wild beasts (Song of Sol. iv. 8), and its snow was used in ancient times, according to St. Jerome (comp. Prov. xxv. 13), as at the present day, for cooling the beverages of the wealthy. It extends from N.E. to S.W. for a distance of about 20 M. Its rock-formation is hard limestone, covered at places with soft chalk, while basalt makes its appearance in the S. spurs and near Ḥâṣbeiyâ. Crystals of calcareous spar are occasionally found. Hermon is separated from Anti-Libanus by a ravine on the N. side. In winter the mountain is covered with heavy masses of snow, and even in summer patches of snow are to be found in shaded hollows. Bears are still frequently seen on Mt. Hermon; the species is called 'Ursus Syriacus', but it resembles the brown bear of other countries. Foxes, wolves, and various kinds of game also abound. The industrial crops are the same as in other mountain-districts of Syria, and the culture of the vine, which above Râsheiyâ ascends to a height of 4725 ft., is of considerable importance. Above the cultivated land are a few thin and scattered groups of oaks (*Quercus cenis*, Look & Mellul). About 500 ft. above the vines begins an extensive growth of tragacanth bushes with prickly leaves, and at a height of 3770-5420 ft. several edible wild fruits occur. The almond abounds, and is the commonest tree on the W. slopes of the mountain at this considerable height, whence this region is sometimes called *ʿAḳabet el-Lôzeh* (almond mountain). There are three kinds of almond-trees, two large plums, a cherry, and a pear. If the explorer proceeds from Râsheiyâ in the direction of Ḥâṣbeiyâ, through the *ʿAḳabet el-Jenîna* to the *Jebel Khân*, he will meet with a dense growth of two interesting conifers, *viz.* the thin-branched *Juniperus excelsa M. Bieb*, or dwarf tree-juniper, and the *Juniperus drupacea Lahill*, a much rarer shrub. The latter, called *dufrân* by the Arabs, bears berries as large as plums with blue streaks. Above this scattered but very interesting growth of trees we find a poor and insignificant growth of prickly and other shrubs, all belonging to the flora of the Oriental steppes, some of which, however, are peculiar to this region, as *Astragalus Acantholimon*, *Cousinia*, and others. Near the snow-fields occurs also the *Ranunculus demissus*. On the S. side of the mountain, which is greener than the others, occur large patches of the large umbelliferous *sukerân*, a kind of *ferula*.

From *Ḥâṣbeiyâ* we ascend the opposite slope of the valley to (1/2 hr.) *ʿAin Ḳanya* and (1/4 hr.) *Shuweiyâ*, and reach (1/4 hr.) the watershed between the wooded *Wâdi Beni Ḥasan* on the left and the *Wâdi el-Hibbâriyeh* on the right. Passing the ruins of *Khirbet Shuweiyâ*, we reach (1/4 hr.), on the left, the *Mughâret Shuweiyâ*, or ancient tomb-caverns of Shuweiyâ. The ascent of the height

which conceals Mt. Hermon from view is fatiguing. Beyond it we enter the *Wâdi ʿAin ʿAṭâ*, and now see the summits of the mountain before us. In about 3 hrs. we reach the crest of the mountain and follow it towards the N. to the (1½ hr.) barren summit.

Mount Hermon culminates in three peaks, consisting partly of rubble; the northern and southern, about 500 paces apart, are each about 9050 ft. in height; the western, about 100 ft. lower, is separated from the others by a small valley, and is 700 paces distant from them. On the S. peak are some ruins (called *Ḳaṣr ʿAntar*), probably belonging to a temple which is mentioned by St. Jerome. On the summit is a hollow, bounded by an oval enclosure of stones which are placed close together. The well-hewn blocks are inserted in the uneven surface of rubble or rock. To the S. of this elliptical enclosure stood a building, now entirely destroyed, which was probably a sacellum (a small sanctuary without a roof). The rock which formed the foundation has been hewn for the purpose. To the N.E. is a rock-cavern with traces of columns.

The *View is of vast extent, embracing a great part of Syria. In the distance, to the S., we see the mountains of ʿAjlûn extending towards Moab, then the Jordan, with the lakes of Tiberias and Ḥûleh, to the W. of which are Samaria and Galilee extending towards Carmel, and the Mediterranean from Carmel to Tyre; next to this part of the landscape rises the range of Lebanon in a wide curve from Jebel er-Rîḥân and Jebel Keneiseh to the lofty peaks of the Ṣannîn (p. 283) and the Makmal to the N.; between these lies the valley of the Lîṭânî, from Ḳalʿat esh-Shaḳîf upwards, extending far into the plain of El-Biḳâʿ (p. 292); we next perceive Anti-Libanus; to the N.W. stretches the plain of Damascus, as far as the 'meadow lakes', to the S. of which rise Jebel el-Aswad and Jebel el-Mânîʿ (p. 151); next to these is seen the whole range of the Ḥaurân, in front of which are El-Lejâh and Jeidûr. In the foreground, to the W., lies the Wâdi ʿAin ʿAṭâ, to the E. the Wâdi ʿArnî, and to the S.E. the Wâdi Shibʿa.

The descent may be made by the same route or to *Râsheiyâ* (4 hrs., guide necessary).

Another route (guide necessary) descends from the summit to (4 hrs.) *Ḳalʿat Jendel* on the E. side. This village contains a ruined castle, and at *ʿArnî*, 3 hrs. to the S.S.W., are the ruins of a temple. From Ḳalʿat Jendel the traveller may proceed to *El-Ḳaṭanâ*, near Damascus (p. 262), in about 2½ hrs.

From Râsheiyâ to Damascus. — a. Viâ Deir el-ʿAshâir (guide necessary). We first ride in 1 hr. to *Kafr Ḳûḳ*, situated at the E. end of a basin-like plain, which in winter forms a lake. The village contains a few relics of antiquity. After 10 min. we ascend a steep hill (E.N.E.), on the top of which (20 min.) we traverse a furrowed plateau. In about ¾ hr. more we descend into the valley. After 20 min. the valley turns towards the N.E., and leads to (1 hr.) *Deir el-ʿAshâir*, at the E. end of a small plain. The village is inhabited by Druses and Christians. Among the houses stands an ancient temple, the walls of which are preserved. From Deir el-ʿAshâir we descend to the plain on the E.N.E., cross (½ hr.) a

low watershed, and reach (1/2 hr.) *Khân Meithelûn*, on the post-road. Thence we proceed to (10 1/2 M.) *El-Hâmi* (p. 294) and (6 1/2 M. farther) Damascus.

b. Viâ El-Ḳaṭanâ (guide necessary). We cross a narrow plateau to the E., obtain (1/4 hr.) a view of the deep basin of the plain of *Kafr Ḳûk* (p. 290), and reach (1/4 hr.) *'Aiḥâ*. To the N. of the village once stood a temple, of which few remains are left. After 1 1/4 hr. (to the N.E.) we come to the top of *Eth-Thughra* ('hollow way'), pass some ruins, and in 1 1/4 hr. reach **Rakleh**. The village stands in a small plain, 5010 ft. above the sea-level, and is surrounded by ruins. Two temples once stood here. The higher, situated in the village, is completely ruined (several Greek inscriptions). The other, better preserved, is about 100 paces below the village, to the N.E. It is noteworthy that this temple faced Mt. Hermon towards the W., while the other temples around the mountain face the E. Outside the S. wall, near the S.E. corner, is a large block of stone, on which there is a kind of medallion with a face in relief, surrounded by flames (possibly the sun-god); to it belongs the figure of an eagle with outspread wings, carved on a stone that has been broken away; the whole is probably from the architrave of the temple. There are also a few rock-tombs at Rakleh. — From Rakleh to *El-Ḳaṭanâ* about 4 hrs.; thence to Damascus, see p. 262.

About 1 hr. 20 min. to the S.W. of Rakleh are situated the ruins of **Burḳush**, 5203 ft. above the sea-level. The most interesting part of them is the skilfully executed substructure of a large platform, about 52 1/2 yds. long (from N.W. to S.E.) and 39 yds. wide. On the S. side the wall is 39 ft. high; on the N. side the rock has been artificially levelled. A large chamber, 17 1/2 yds. wide, extends along the whole length of the substructure. Above it is a series of arches, of segment shape in the inside. Adjacent are several chambers, one of which seems to have been used as a bath. A large Byzantine basilica seems once to have stood on the platform, perhaps on the site of an earlier edifice. Many capitals of different forms lie scattered around. — About 58 yds. to the N. of this building are the ruins of another, evidently once adapted for use as a Christian church, but the original purpose of which is unknown. We may now descend hence to El-Ḳaṭanâ (near Damascus; p. 262) in 3 1/2 hrs.

37. Railway from Beirût to Damascus.

91 M. Railway of the *Société Ottomane des Chemins de Fer de Damas, Hamâ, et Prolongements*, opened in 1895. There is one passenger-train daily in each direction (from *Beirût Harbour* at 7 a.m., from *Damascus Beramkeh* at 8.30 a.m.) and also one 'mixed' train (from *Beirût* at 5 p.m., from *Damascus* at 6.45 p.m.). — From Beirût (passenger train) to (2 hrs. 11 min.) *Aleih*, fares 18 pi., 12 pi.; to (5 1/4 hrs.) *Reyâḳ*, 51 pi. 30, 34 pi. 20; to (7 hrs.) *Ez-Zebedâni*, 75 pi. 30, 50 pi. 20; to (9 hrs.) *Damascus* (Beramkeh Station), 110 pi. 10, 75 piastres. The mixed train takes 12-14 hrs. — As the time-table is liable to alteration, travellers should make enquiries at the hotels as to the departure of the trains. — Luggage must be at the station not less than 1/4 hr. before the departure of the train. — Travellers are strongly recommended to have the exact fare in readiness. For the rate of exchange, comp. p. 275. — The carriages are more comfortable than those of the Jaffa and Jerusalem line, but are still capable of improvement. European travellers are recommended not to travel in the third-class carriages, though even ladies may make use of the second class without fear. — A halt of 1/2 hr. is made at *Reyâḳ* (buffet) for dinner. Fruit and other refreshments are offered for sale at several other stations.

The railway is a narrow-gauge line, with 20 M. of Abt's rack-and-pinion system in the mountainous parts of the first 30 M. In the Lebanon it generally follows the diligence-route. Most travellers start from the Harbour Station at *Beirût* (p. 275). The line at first

skirts the sea-coast and then turns inland towards the main railway station. It is next carried across the Tripoli road by a viaduct, then turns towards the S., and follows the course of the *Nahr Beirût* (p. 280). At Rustem Pasha's Garden (p. 279) it crosses the carriage-road to Damascus and proceeds to the S. on a level course to (4½ M.) *El-Ḥadeth*. Thence the line, turning to the E., ascends steadily. — 5½ M. *Baʿabdâ* (795 ft.), the winter-residence of the Governor of the Lebanon (p. lvii), who occupies the old but remodelled château of the Emîr, to the W. of the village (summer-residence at Beit ed-Dîn, see p. 287). Baʿabdâ affords a fine view of Beirût and St. George's Bay. — 7½ M. *Jemhûr*, beyond which the road is once more crossed. — Near (10½ M.) *ʿAreiyâ* (p. 284) is a short tunnel. The line describes a wide curve and doubles back on its track in a loop, affording as the direction changes continuous pretty views of the coast and of the nearer and well-cultivated *Wâdi Shaḥrûr*. — 13 M. *ʿAleih* (p. 284); 17 M. *Beḥamdûn;* 19 M. *ʿAin Ṣôfar*. To the left is the green ravine of the *Wâdi Ḥammâna*. Vegetation gradually ceases and we enter a bleak region. The line pierces the tunnels of *Mudeirij* (300 yds.) and *Baidar* (*Khân Murâd;* 390 yds.), reaching its highest level (4880 ft.) in Lebanon in the latter. On the E. side we descend to (27½ M.) *El-Mreijât*. We enjoy a fine view of the *Jebel Keneiseh*, on the left, and of the *Jebel el-Bârûk*, on the right. — 29 M. *El-Jedîdeh-Shtôra (J'ditah);* 32½ M. *Saiyid-Nâyil (Saïd Neïl)*.

35 M. *El-Muʿallaḳa*, a considerable Muslim village belonging to the vilâyet of Surîya, and containing a school and station of the British Mission and a Jesuit settlement.

To the N.W. of El-Muʿallaḳa and separated from it by a road only lies **Zaḥleh** (3100 ft.; *Hôtel Central*, near the bridge, an Arab locanda offering fair accommodation; *Turkish Telegraph Office*), a Christian town with about 15,000 inhab., schools of the British Syrian Mission, a Jesuit monastery and church, and numerous other churches. Zaḥleh belongs to the district of Lebanon, while El-Muʿallaḳa is in the vilâyet of Syria. The little town nestles among woods, and winds in great curves along both banks of the brook *El-Bardûnî*, which descends through a ravine from the *Ṣannîn*. It possesses numerous industries, and much wine is grown here. In 1860 the inhabitants suffered much, when the Druses took the town.

From Zaḥleh travellers may undertake the ascent of the **Ṣannîn** (8555 ft.; p. 283) with good guides; the ascent is steep and precipitous.

Beyond Muʿallaḳa the line turns to the E. and traverses **El-Biḳâʿ** ('lowland'), a broad valley, resembling a tableland, between Lebanon and Anti-Libanus. Towards the S. it is bounded by the spurs of the *Tômât Nîḥâ* ('twins of Nîḥâ'), through the rocks of which the *Nahr el-Lîṭânî* forces its way with difficulty. The valley was anciently called *Coelesyria* ('hollow Syria'), a name which, however, is generally used by classical authors to designate all the district to the S. of Seleucia (with the exception of Phœnicia), as far as the Desert of Mt. Sinai. The Biḳâʿ is much less richly cultivated now than in ancient times. — The train crosses the Nahr el-Lîṭânî.

41 M. *Reyâḳ* or *Rayak* (Buffet, D. 2½ fr.), where a halt of ½ hr. is

made. Railway hence to Ba'albek and Ḥamâ, see pp. 318, 364. — The line now enters the Anti-Libanus and follows the narrow ravine of the *Wâdi Yaḥfûfeh*. — 48½ M. *Yaḥfûfeh*. The valley is covered with oaks, plane-trees, and wild rose-bushes, and its sides rise sheer on each side. The train runs to the S.E. to the bridge *Jisr er-Rummâneh* (4330 ft.), then turns to the S.W., and ascends between the two chains of the Anti-Libanus to (53½ M.) *Sarghâyâ* (*Zerghaya;* comp. p. 319), on the watershed. This is the highest point (4610 ft.) attained by the line in the Anti-Libanus and commands a fine mountain-view. The railway descends towards the S.W. to —

61 M. **Ez-Zebedâni** (3885 ft.), the capital of a Ḳaḍâ, situated in the midst of exuberant vegetation. It has 6500 inhab. (one-half of them Christians), a garrison, and a Russian school for boys. The apples of Ez-Zebedâni are famous and the oval grapes are common here. There are no antiquities.

The railway now runs to the S., following the valley of the *Nahr Baradâ* through the *Plain of ez-Zebedâni*, which stretches from N. to S. between mountains of considerable height. The steep range to the W. is the *Jebel ez-Zebedâni*. The plain, which was probably once a large lake, is nearly 3 M. broad, and is beautifully cultivated and well watered. It is covered with apple, apricot, and walnut trees, poplars, etc., and many of the gardens are enclosed by green hedges. — After crossing the Baradâ, the train passes *Et-Tekkîyeh*, threads a short tunnel, and reaches —

71½ M. **Sûḳ Wâdi Baradâ**, a village surrounded by orchards, and situated at the outlet of a defile which the stream has formed for itself between precipitous cliffs.

The village occupies the site of the ancient *Abila Lysaniae* (mentioned by Ptolemy, etc.), the district around which was called *Abilene* and is described by Josephus as the tetrarchy of Lysanias. St. Luke mentions a certain Lysanias as tetrarch of Abilene in the fifteenth year of Tiberius (iii. 1). A tetrarchy of Abilene cannot have been established until B.C. 4, when the inheritance of Herod the Great was divided. It was afterwards presented by the Roman emperors to Agrippa I. and II.

Among the rocks above the village are seen a number of *Rock Tombs*. — The name of Abila is popularly derived from 'Abel', and on the hill to the W. (right) a tradition of the 16th cent. points out the *Nebi Hâbîl* as the spot where Cain (Kâbîl) slew Hâbîl, his brother (according to the Ḳorân). Adjacent are the ruins of a *Temple*, about 15 yds. long and 8¾ yds. wide. At the E. end of the temple is a vaulted tomb with steps in the rock near it. — Near the bridge, 10 min. above the village, and about 100 ft. above the river, on the left bank, is an *Ancient Road*, 13-16 ft. wide, hewn in the rock for a distance of 300 paces. At places a ledge of rock has been left to form a parapet, and the other parts of the road were probably protected by a wall. At the N.E. end the road terminates at a precipice, whence it was perhaps carried onwards by a viaduct. Latin inscriptions on the rock record that this road was constructed during the reigns of the emperors Marcus Aurelius and Lucius Verus (*i. e.* a little after the middle of the 2nd century). A few paces below the road runs an ancient *Aqueduct*, partly hewn in the rock and covered with obliquely placed stones. It may be used as a means of access to some of the rock-tombs.

Beyond Sûḳ Wâdi Baradâ the railway runs to the S.E. to (74 M.) *Deir Ḳânûn* and (76½ M.) **ʿAin Fîjeh.** The name Fîjeh is probably corrupted from the Greek πηγή (spring). The spring here is regarded as the chief source of the Baradâ, though not the most distant from its mouth, as it supplies that stream with twice as much water as it contains before it is thus augmented.

Above the caverns containing the springs rises a kind of platform, partly of rock and partly of masonry, bearing the ruins of a small temple built of huge blocks. A few paces to the S. is a vaulted chamber, 37½ ft. in length and 27 ft. in breadth, of which only the walls remain. Niches are visible in the interior. In the direction of the river was once a portal. The remains of this venerable shrine, which was perhaps dedicated to the river-god, are still enclosed by a grove of beautiful trees.

From ʿAin Fîjeh the railway follows the river to —

80 M. *El-Judeideh (J'deydeh)* and (82½ M.) *El-Hâmi*, where it once more reaches the carriage-road. — 84½ M. *Dummar*, a place consisting of villas. We soon come in sight of the distant minarets of Damascus. On the left rises the *Jebel Ḳasyûn* (p. 316), on the right the hill of *Ḳalabât el-Mezzeh*.

89½ M. *Damascus Beramkeh*, on the W. side of the city, where most travellers alight (see below). The train goes on, skirting the outside of the city, to the (91 M.) principal station of *Damascus Meidân* (p. 156).

38. Damascus.

Plans. In the accompanying text Pl. I refers to the adjoining general plan of Damascus, Pl. II to that of the central part of the city (p. 301).

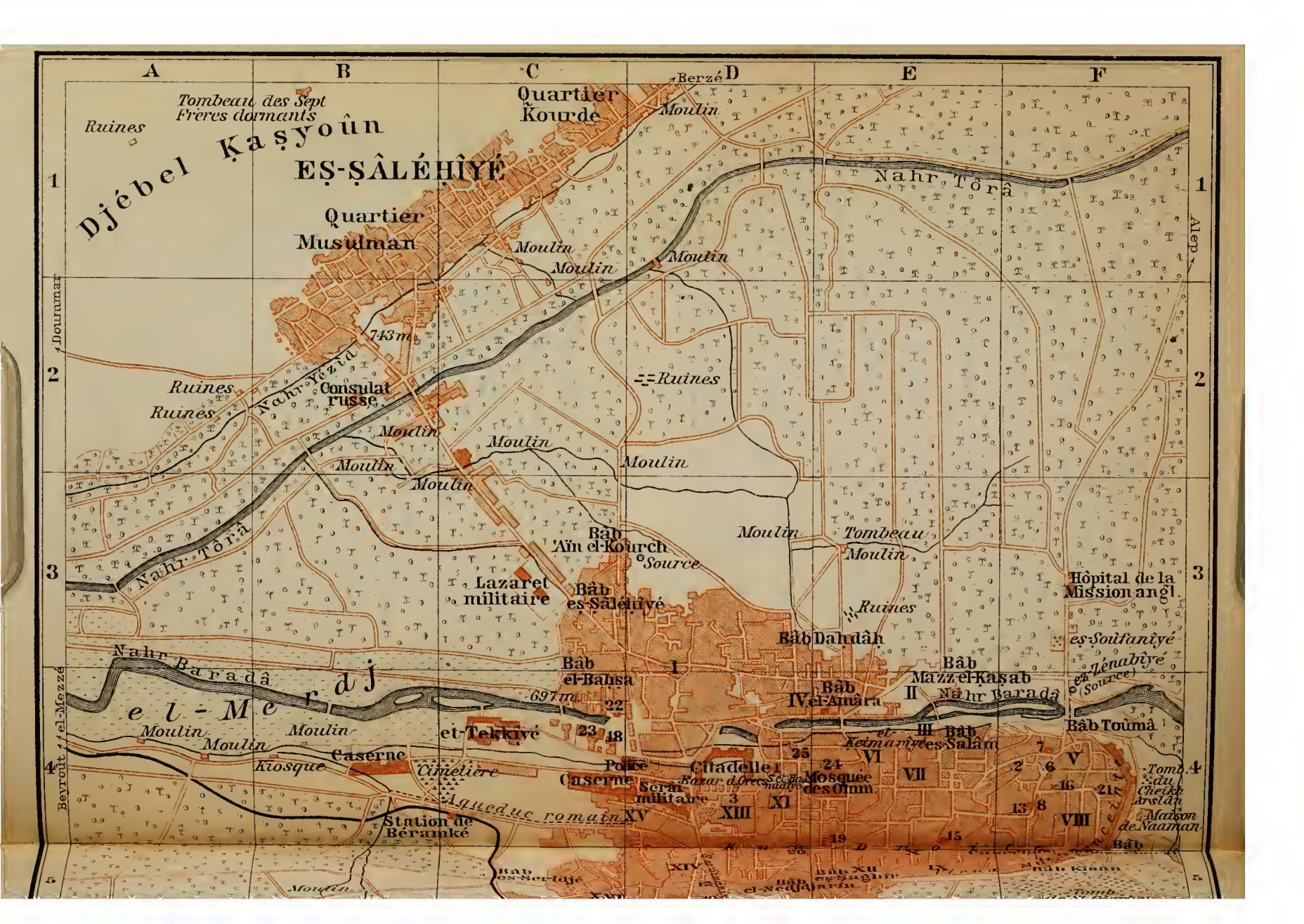
Railway Stations. The *Beramkeh Station* (Pl. I, C 4; see above), for Beirût, is situated to the W. of the town, near the hotels. — The *Meidân Station* (Gare du Meïdân; Pl. I, B 8), the principal station of the French line, for El-Muzeirîb and Beirût, lies to the S. of the Meidân suburb (pp. 156, 309). — The *Kadem Station* (Pl. I; C, 8), for the Hejâz Railway (p. 151), also lies to the S. of the Meidân. — Cab (see below) from the Beramkeh Station to the hotels 6-8 pi., from the Meidân and Kadem Stations 1-1¼ mej. (stringent bargaining necessary).

Hotels (comp. p. vi). Hôtel Victoria & Damascus Palace Hotel (Pl. II, C 4; landlord, *Pietro Paulicevich*, a Dalmatian), Hôtel d'Orient (Pl. II, C 4; landlords, *Kaouam Frères*), two establishments near the Beramkeh Station and the Serâi, pens. 12-15 fr., wine extra (more when travellers are numerous). A reduction is made by both hotels after the season, or for a prolonged stay (6-10 fr. per day). Prices should be agreed on beforehand. — Bottle of Beer 2 fr., of Wine (of Shtôra) 3-5 fr., very good.

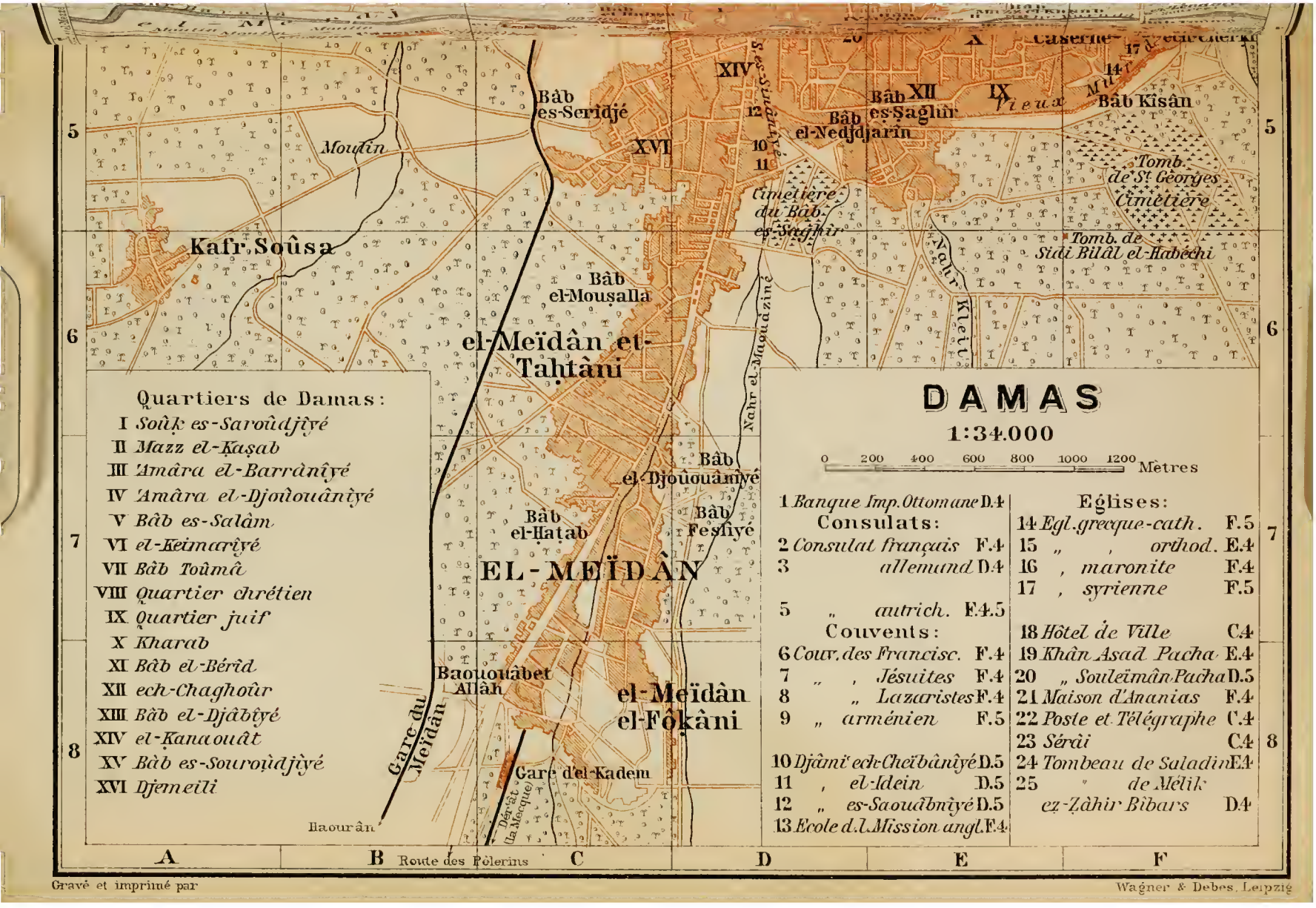
The **Arab Cafés** of Damascus are the largest in the East, and a visit to one of them is interesting. Most of them have a stream flowing past one side. They consist of large saloons or gardens with a number of diminutive little tables and still smaller chairs or benches, on which the Damascene sits cross-legged, smoking his nargîleh and playing backgammon. Travellers may visit the *Café Ṣûfanîyeh* (Pl. I; F, 3) and the garden-cafés along the Beirût road and in front of the Bâb Tûmâ (p. 312).

Cabs of varying quality in the square in front of the post-office. Price: in the town 10-12 pi. an hour, single trip 6-7 pi. Fares rise considerably during the season and on holidays when the demand is great; a bargain should always be made in advance with the driver.

Electric Tramways are now being constructed by a Belgian Company.



A
B
C
D
E
F
1
2
3
4
5
Tombeau des Sept Frères dormants
Ruines
Djébel Ḳaṣyoûn
EṢ-ṢÂLÉḤÎYÉ
Quartier Musulman
Quartier Kourde
Berzé
Moulin
Nahr Tôrâ
Alep
Doummar
743 m
Nahr Yézîd
Consulat russe
Ruines
Moulin
Bâb 'Aïn el-Kourch
Source
Lazaret militaire
Bâb es-Ṣâléḥîyé
Tombeau
Hôpital de la Mission angl.
Bâb Daḥdâḥ
es-Ṣoûfanîyé
ez-Zénabîyé (Source)
Nahr Baradâ
el-Merdj
Bâb el-Baḥṣa
697 m
Bâb Mazz el-Ḳaṣab
Bâb el-Amâra
Bâb Toûmâ
Bâb es-Salâm
et-Tekkîyé
Caserne
Kiosque
Cimetière
Police
Citadelle
Mosquée des Omm
Serai militaire
Aqueduc romain
Station de Béramké
Beyroût el-Mezzé
Tomb. du Cheikh Arslân
Maison de Naaman
Bâb es-Seridjé
Bâb el-Nedjdjarîn
Bâb Kisân



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Consulates: Great Britain (in the Muslim quarter; Pl. I 4, C, D 4); United States, *N. Meshaka*, consular agent (in the Christian quarter; Pl. I viii, F 4); Austria, *F. Zitterer* (Pl. I, 5; F 4, 5); France, *E. Bertrand* (Pl. I, 2; F, 4); Germany, *B. Asfar* (near the Greek bazaar; Pl. I 3, D 4); Italy, *E. Carrara*, vice-consul (in the 'Straight Street'); Russia, *G. Batyoushkoff*.

Post & Telegraph Office (international; see p. xxv), in the square near the Serâi (Pl. I, 22; C, 4).

Dragomans (comp. p. xvii). Travellers will do well, at any rate at first, to take a valet-de-place with them when strolling through the streets, making purchases, visiting mosques, etc. Fee in the town about 10 fr. in the season. A bargain should be made. The dragoman should on no account be entrusted with money or articles purchased.

Banks. *Banque Ottomane* (Pl. I, 1; D, 4), Sûḳ el-ʿAṣrûnîyeh; *Lütticke & Co.*, *Fankhaenel & Schifner* (German bankers). The majority of the other large Beirût banking-houses have agencies here.

Physicians. *Dr. Frank J. Mackinnon* (English), at the Victoria Hospital (see below); *Dr. Hurducéano*, at the French hospital; *Dr. Melkonian* (Armenian). — **Chemists.** At the hospitals; also, *Pharmacie Beledîyeh*, at the corner of the ʿAṣrûnîyeh and the Greek Bazaar (p. 305); *Selim Faris; Wanes Maher;* Turkish *Municipal Dispensary*.

Photographs at *Suleimân Ḥakîm's*, in the ʿAṣrûnîyeh.

Tailor. *ʿAbdullâh Manṣûr*, in the Sûḳ el-Arwâm.

Bazaars. The stalls are opened at 8 a.m. and closed ½-1 hr. before sunset. The variety of wares in the Damascus bazaars is very tempting. Silks and other goods may be equally well procured at Beirût, but there is more choice here. As regards purchasing, see p. xxviii. A few of the merchants in Damascus speak a little French, but most purchasers will require the assistance of a dragoman. Every dragoman gets a commission of 10-15 per cent from the seller. Some of the dealers bring their wares to the hotels. It is preferable, if only because more interesting, to buy in the bazaars. [*B. Asfar* and *Musa Arouani*, in the Sûḳ el-Arwâm, and *G. Nassar & Co.*, near the Bâb esh-Sherki (Pl. I, F, 4, 5; p. 311), may be recommended; a visit to the factory of the last-named firm is interesting.]

Churches, Hospitals, & Schools. PROTESTANTS. The Victoria Hospital of the *Edinburgh Medical Mission Society* (7 min. from the Gate of St. Thomas) has two British doctors, a staff of British and native nurses, and in-patient and out-patient departments. There are also a Turkish civil hospital and a French hospital (lately opened). The *British Syrian Mission* maintains four schools (the largest is St. Paul's), a school for the blind, and three schools for girls at outlying stations. The *American Mission* has a well-attended school. Both the *Irish Presbyterian Mission* and the *London Jews Society* have boys' and girls' schools. The efforts of the London Jews Society have not hitherto been crowned with success. *Church of England Service* in the chapel of the London Jews Society, in English at 11, in Arabic at 9 a.m.; *Presbyterian Service* (Irish Presbyterian Mission) in English at 10.45, in Arabic at 9.15 a.m. — LATINS. The French *Lazarists* have a hospital, served by the *Soeurs de Charité*, and an excellent 'collège' (Pl. I, 8; F, 4). The *Franciscans* also have a 'collège' (Pl. I, 6; F, 4). The *Soeurs de Charité* have a well-attended girls' school and an orphanage. The *Jesuits* have two schools for boys and three for girls. — The UNITED GREEKS have three churches, a patriarchal seminary, three boys' schools, and two girls' schools in the Meidân. Their *Patriarch* of Antioch resides here. — ORTHODOX GREEKS and other Christian denominations, too, have schools of their own. — Most of the JEWS of Damascus are descendants of those who were settled here in ancient times, and belong to the Sephardim (pp. lxii, lxiii). They have fourteen synagogues and a school established by the *Alliance Israélite*.

The **Baths** (comp. p. xxx), all kept by Muslims (even those in the Christian quarter; Pl. I, viii, F 4), are famed throughout the East for their magnificence. A visit should be paid to the *Ḥammâm el-Khaiyâṭîn*, or the *Ḥ. ed-Derwîshîyeh* or *el-Malikeh* (p. 308).

Most of the **Drinking Water** of Damascus is brought from the *Baradâ* (p. 296) and, though generally filtered, is not very wholesome. Many houses in the Christian quarter have draw-wells, the water of which is

also apt to be of doubtful quality in autumn or after a dry winter, as the ground on which the town stands consists largely of rubbish.

The **Streets** of Damascus (comp. pp. 301 et seq.) present quite as rich a variety of thoroughly Oriental scenes as those of Cairo, and should, therefore, be frequently explored by the traveller. Walking is preferable to riding, as the horses and donkeys and their gear are generally bad.

Climate (comp. p. xlix). Owing to the lofty situation of the town, frost is not uncommon in winter but fire-places are unknown except in the hotels. Spring does not really begin before March, though mild days occur towards the end of February. The maximum temperature is 100-104° Fahr. In the height of summer the traveller should beware of the treacherous night-air, especially in well-watered gardens. In case of illness refuge should at once be taken among the mountains.

Distribution of Time, comp. p. xiv. Travellers generally allow 1-2 days only for Damascus, but a longer stay is very desirable.

Damascus, called *Esh-Shâm* (p. xlvii) by the natives, though the older name of *Dimishḳ* is not wholly unknown to them, is the largest city in Syria, and affords the best opportunity for observing the characteristics of the natives. There are few antiquities or buildings worthy of mention. The chief attractions are the variety of costumes, the brisk and motley traffic in the streets, and the environs. The city lies 2266 ft. above the sea, on the W. margin of the great Syrian desert, and is surrounded by mountains on three sides. To the N. rises Anti-Libanus, extending into the desert towards the N.E. To the N.W., close to the city, rises the bare *Jebel Ḳaṣyûn* (p. 316), adjoining which, farther to the W., towers Mt. Hermon. On the S. the volcanic hills of the *Jebel Aswad* and *Jebel el-Mâniʿ* are visible. The plain round the city is occupied by umbrageous gardens (the so-called *Ghûṭa*), extending towards the S. and E. for a distance of about 9 M. From the mountain-gorges of Anti-Libanus several brooks descend to the Ghûṭa, the most important being the *Nahr Baradâ* (cold), or, as it was called by the Greeks, the *Chrysorrhoas* (golden stream). This is the *Abana* (or *Amana*) of the Old Testament (2 Kings v. 12); Pharpar corresponds with the present Nahr el-Aʿwaj (p. 151). The Baradâ is well stocked with a small, poor kind of fish. All the streams which water the plain of Damascus flow into the so-called Meadow Lakes, about 18 M. to the E. of Damascus (p. 317). At the outlet of its gorge the Baradâ (sources, see p. 294) divides into seven branches, two of which are used for distributing water in numerous conduits *(ḳanât)* throughout the city, while the rest are employed in irrigating the orchards. In accordance with the description given in the Ḳorân, the Arabs picture to themselves paradise as an orchard, traversed by 'streams of flowing water', where the most delicious fruits are ever ready to drop into the mouth. This ideal, so rarely approached in the Arabian peninsula, appeared to the natives of that sterile region to be realized at Damascus, and the city and its surroundings are accordingly lavishly extolled by Arabian poets. The European is naturally less impressed by the attractions of the Ghûṭa. Yet in May, when the walnut-tree is in full leaf and the vine climbs exuberantly from tree to tree, or still later, when the large apricot-

trees in the midst of their rich carpet of green herbage bear their countless golden fruits, and the pomegranates are in the perfection of their blossom, the gardens are truly beautiful.

History. Jews, Christians, and Muslims have numerous different legends regarding the origin of the city. During the reign of Solomon *Rezon* succeeded in establishing an INDEPENDENT KINGDOM OF DAMASCUS (1 Kings xi. 23-25). The foreign policy of the Northern Kingdom of Israel is almost exclusively occupied with its relations to Damascus (see 1 Kings xv and xx for such struggles). The most formidable enemy of Israel was *Hazael*, whose usurpation of the Syrian throne appears to have been promoted by Elijah and Elisha (2 Kings viii. 7-15). Owing to the hostilities between the two Jewish kingdoms the Damascenes could attack Israel unopposed. Hazael devastated the country to the E. of Jordan, crossed that river, captured the town of Gath, and made the King of Judah pay dearly for the immunity of Jerusalem from siege (2 Kings xii. 17, 18). *Benhadad III.*, the son of Hazael, was less successful than his father had been (2 Kings xiii. 25). *Jeroboam II.* succeeded in recapturing the former Jewish territory from Damascus (2 Kings xiv. 28). Shortly afterwards we find Pekah, King of Israel, in alliance with *Rezin* of Damascus against Jotham and Ahaz, Kings of Judah (2 Kings xv. 37). *Ahaz* was compelled to restore the seaport of Elath on the Red Sea to the Syrians (2 Kings xvi. 5, 6), but invited the ASSYRIANS to aid him. These allies took one after the other of the three kingdoms which ought to have united their forces against them, and first of all Damascus, to which Ahaz repaired to pay homage to the King of Assyria. In the Assyrian accounts the kingdom of Damascus is called *Imîrisu*, and the city *Dimaski*.

Thenceforward the ancient city seems entirely to have lost its independence. After the battle of Issus (B. C. 333) Damascus, where the harem and treasures of Darius had been left, was surrendered to *Parmenio* by treachery. During the contests of the DIADOCHI Damascus and Lebanon sometimes fell into the hands of the Ptolemies. In 112 the step-brothers Antiochus Grypus and *Antiochus Cyzicenus* divided the empire of Syria, the latter being established at Damascus and reigning over Phœnicia and the Biḳâʿ (p. 292). *Demetrius Eucaerus*, the fourth son of Grypus, supported by Egypt, next became King of Damascus. On the invitation of the Jews he invaded Palestine in B. C. 88 and defeated Alexander Jannæus at Shechem. After his overthrow *Antiochus Dionysus*, another brother, reigned in Syria for three years, but fell in B. C. 85 in a battle against *Aretas*, King of Arabia. Aretas next became King of Damascus, after which it came into the possession of *Tigranes*, King of the Armenians, and was subsequently conquered by *Metellus*, the Roman general. In 64 Pompey here received ambassadors with presents from the neighbouring kings, and Syria became a ROMAN PROVINCE. *Herod*, when a young man, visited the proconsul Sextus Cæsar at Damascus and received from him the territory of the Biḳâʿ, and he afterwards caused the city to be embellished with a theatre and a gymnasium, although it lay beyond his dominions. In the history of the Christian church Damascus likewise played a very important part. The miraculous conversion of St. Paul took place whilst he was on his way thither, and shortly afterwards the apostle boldly preached Christ in the city (Acts ix. 1-25). Under Trajan, 150 years later, Damascus at length became a Roman provincial city.

Civilization at Damascus must once have been in a very advanced condition, and the city was undoubtedly an important manufacturing and commercial place, being the great starting-point of the caravan traffic with the East, and particularly with Persia. The language of the city was Syrian. The Græco-Roman influence, however, made itself felt at an early period. A considerable colony of Jews was resident here. — An interesting fact in the history of Damascus is that the *Arabs* gained a footing in the city at a very early period. The Nabatæans sometimes extended their power as far as Damascus (2 Cor. xi. 32). The town has always been a goal for the attacks of the nomadic tribes of the Syrian desert, and the dense hedges and clay walls of the orchards with which Damascus is surrounded were

erected for protection. — The city was also politically important to the BYZANTINES as an outpost in the direction of the desert. Damascus afterwards became the residence of a Christian bishop, who in point of rank was the second in the patriarchate of Antioch. The names of many of the bishops have been handed down to us. The *Emperor Theodosius*, who destroyed the heathen temples in Syria, converted the large temple of Damascus into a Christian church, and a new church was erected in the city by *Justinian*. Damascus suffered severely in the course of the conflicts between the Byzantines and the Persians, and during the reign of *Heraclius* (610-41) many of the inhabitants were carried off as slaves to Persia.

The third and most brilliant period in the history of the city soon afterwards began with the introduction of Islâm. Damascus, as already stated, had long been surrounded by the ARABS, who materially aided their co-religionists in their encroachments westwards. [For an account of the powerful Ghassânides in the Ḥaurân, see p. 155.] After the battle of the Yarmûk (p. lxxxi) Damascus fell into the hands of the Arabs under *Abu 'Ubeida*. Khâlid Ibn Welîd, the victor on the Yarmûk, scaled the walls by means of rope-ladders one night when the Greeks were off their guard, opened the E. gate, and thus gained access for his troops. When the Damascenes observed this, they surrendered to the generals who were besieging their other gates, and the Arabs accordingly entered the city, in the middle of which they encountered the pillaging hordes of Khâlid. The city was, therefore, regarded half as a conquered place, and half as one which had voluntarily surrendered. The Christians were on this occasion secured in possession of fifteen churches (at the beginning of the year 635).

The splendour of Damascus begins with the supremacy of the OMAYYADES (p. lxxxi), who were unquestionably the greatest princes ever produced by Arabia. *Mu'âwiya* was the first who established his residence at Damascus. (With regard to the building of the great mosque, see p. 313.) The central point of the empire was removed to Bagdad by the 'ABBASIDES, and the Damascenes were therefore dissatisfied with their new masters. During the following centuries the city was in possession of the TÛLÛNIDES of Egypt. The district was devastated by internal feuds, which the later Egyptian dynasty of the FÂTIMITES were unable to quell. In 1075-76 the city fell into the hands of the *Seljuks* (p. lxxxii). — In 1126 the *Crusaders* gained a victory, to the S. of the city, over Togtekîn, but were afterwards obliged to withdraw. In 1148 Damascus was besieged in vain by Conrad III. *Mujîreddîn Eibek*, Prince of Damascus, was almost constantly at war with the Franks, but Damascus was at length wrested from him by *Nûreddîn* (1153). The new master of the city embellished it in various ways. He surrounded it with new fortifications, and caused many mosques and schools to be built and fountains repaired. In 1177 Damascus was again threatened by the Franks, but its immunity from attack was purchased by the vicegerent of *Saladin* (p. lxxxiii). The city afterwards became the headquarters of Saladin during his expeditions against the Franks, and during the wars of his successors was subjected to several sieges. In 1260 it was taken by the Mongols under *Hûlagû* (p. lxxxiv), by whom the Christians were much favoured, but they again experienced a great reverse when the city was recaptured by *Kotuz* (p. lxxxiv), the Mameluke sovereign of Egypt. The successor of Kotuz was *Beibars*, who rebuilt the citadel of Damascus. In 1300 the city was plundered by the Tartars under *Ghazzan Khân*, and many buildings were burned. In 1399 *Timur* (p. lxxxv) marched against the place, but the citizens purchased immunity from plunder with a sum of a million pieces of gold. All the famous armourers of Damascus were on this occasion carried away as prisoners, and introduced the art of manufacturing Damascus blades at Samarkand and Khorasan, where it flourishes to this day, while at Damascus it has fallen into complete oblivion. In 1516 the Turkish sultan *Selîm* marched into Damascus, and since that period it has been one of the provincial capitals of the TURKISH EMPIRE.

The cruel tragedy of 1860 must lastly be mentioned. The Muslim mind had been much excited by the Indian Mutiny. The Vâli of Damascus is said himself to have given the signal for the massacre from the Turkish

barracks, and the soldiers fraternized with the Druses and the populace of Damascus. The whole Christian quarter was soon converted into a heap of ruins. All the consulates, except the British and the Prussian, were burned down. 'Abd el-Kâder (p. 316), the Algerian ex-chief, with his Moorish retinue, succeeded in saving many Christians. Similar tragedies took place among the mountains, where the Druses gave vent to their inveterate hatred of the Maronites. The whole number of Christians who perished in these days of terror is estimated at 14,000. It was not until aroused from its apathy by the universally expressed indignation of Europe that the Turkish government attempted to interfere in the matter. A French corps of 10,000 men was despatched to Syria (comp. p. lxxxv), and dispersed the Druses. Many of the latter emigrated at this period from Lebanon to the Ḥaurân (p. 155), while many Christians removed to Beirût. During the last two decades the commerce and industry of the city have steadily lost ground. Its importance as a focus of international trade disappeared with the construction of the Suez Canal, and the flooding of the general market with European-made goods has paralyzed large branches of the home industry.

1. Topography. Population. Administration.

The city contains several different QUARTERS. The *Jewish Quarter* (Pl. I, ix; E, 5), in the S.E., still lies, as in Apostolic times, near the 'Street which is called Straight' (p. 307). To the N. of this extends the large *Christian Quarter* (Pl. I, viii, F 4; p. 311). The other parts of the town are Muslim. The present form of Damascus is not unlike that of a spoon, the handle being the long and narrow Meidân Suburb (p. 309), which extends towards the S. These quarters are subdivided into smaller sections, formerly provided with wooden gates, which were opened on demand by the watchmen. At present it is not advisable to walk through the town at night.

The HOUSES of Damascus (comp. p. xxvii) are famous for the luxurious style in which they are fitted up. The spacious courts are paved with coloured stones, provided with a large basin of water and fountain in the centre (supplied from the Baradâ), and bordered with flowers and groups of orange, lemon, pomegranate, and jasmine plants. On the S. side, opening towards the N., there is usually a lofty, open colonnade with pointed arches, called the *îwân*, bordered with soft couches, and forming a delightful sitting-room. The walls are adorned with mouldings in stucco or with mosaics, and sometimes enriched with texts from the Ḳorân. Beyond the first court is a second, and occasionally a third, similarly fitted up.

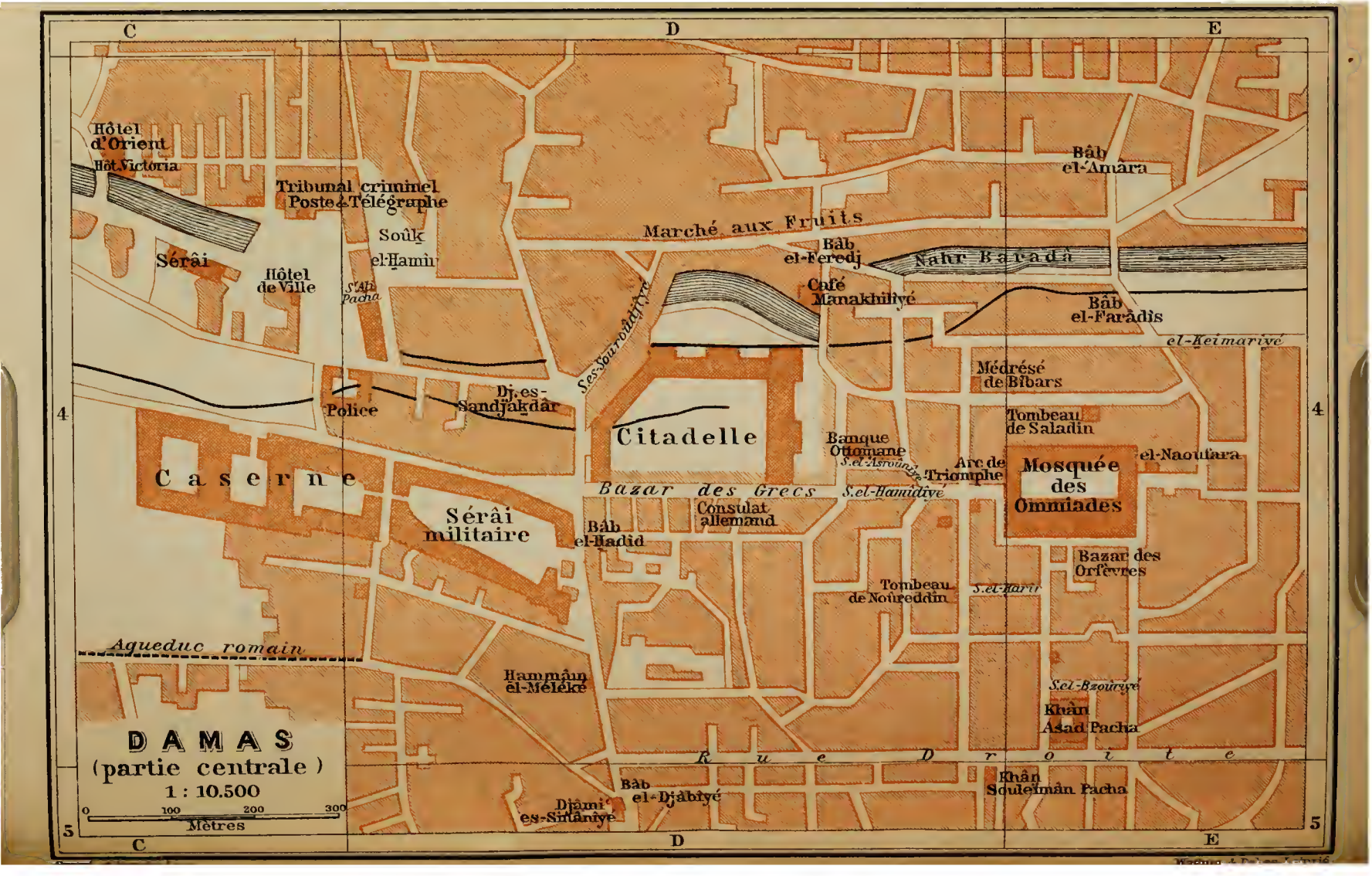
It is extremely difficult to estimate the POPULATION. According to recent statistics there are 144,200 Muslims; 16,500 Orthodox Greeks; 15,000 United Greeks; 1210 Armenians; 380 United Armenians; 800 United Syrians; 1420 Orthodox Syrians; 450 Maronites; 700 Latins; 730 Protestants; 8000 Jews; 150 Druses; 320 United Chaldeans; total: 189,800, besides a garrison of 12,000 men. Other authorities estimate the population at 250,000.

The Muslims have in all 248 *Mosques* and colleges in Damascus; of these 71 are large mosques, in which sermons are preached on Fridays, and 177 smaller chapels. Probably about 100 of the latter were originally endowed schools. Some of them possess *Libraries*.

Most of the Muslim schools have been closed, as the purposes for which they were founded have, intentionally or otherwise, been consigned to oblivion. Five '*Medresehs*' only are preserved in which the pupils still receive annual payments from the foundation. The chief branch of study is theology, including the interpretation of the Ḳorân and the traditions of the prophets. Next comes jurisprudence; after which philosophy, especially logic, and grammar are studied on account of their relations to theology. All other branches of learning are almost entirely neglected. Damascus was once a great resort of scholars, but is now almost deserted by them. Education flourished again for a short time under the fostering care of Midḥat Pasha, but practically all the schools he founded, with the exception of the 'École des Métiers et des Arts', have again been closed. There are numerous primary schools and a military school. — Latterly the Christians have shown great activity in establishing schools at Damascus (comp. p. 295).

The Damascenes are very fond of their city. The citizens of every creed are notoriously fanatic, and since the middle ages their character has been generally reputed to be insolent and malevolent. The Damascene Muslim is proud and ignorant at the same time. He feels the superiority of the West, and vents his wrath at being disturbed in his rigid conservatism against the native Christians. The Arabs had long considered themselves superior to all other nations, and the circumstance that they have come into contact with a culture undeniably superior to their own renders them jealous and fanatical, instead of stimulating them to greater exertion. The ancient native manufactures, moreover, have greatly declined in face of the ever-growing competition of European industries. There still remain, however, about 10,000 looms (of the most primitive character) for the weaving of silk, cotton, and woollen stuffs, which are often of great beauty. — The various handicrafts form a number of guilds. Even the beggars are organized in this way, but they are comparatively rare, as living here is very cheap. When accosted by one of the dervishes or vagrant madmen, who are known by the scantiness of their clothing, the traveller should lose no time in getting rid of him by bestowing a trifling alms. In summer most of the inhabitants live on fruit, which is often imperfectly ripe, and notwithstanding the heavy dews and the coolness of the nights, they sleep on the flat roofs of their houses. In consequence of this ophthalmia, intermittent fever, and dysentery are not uncommon. Dogs are very numerous (comp. p. lv).

Administration. Damascus is the residence of the Vâli of the province of *Sûrîya* and of the Mushîr (general in command) of the 5th Turkish Army Corps, who has charge of the military affairs of the province. The garrison is comparatively large (see p. 299). Municipal affairs are managed by a town-council, which includes several Christians and Jews.


C
D
E
4
5
Hôtel d'Orient
Hôt. Victoria
Tribunal criminel
Poste & Télégraphe
Soûk el-Hamîr
Sérâi
Hôtel de Ville
S.'Ali Pacha
Marché aux Fruits
Bâb el-Feredj
Nahr Barada
Café Manakhiliyé
Bâb el-'Amara
Bâb el-Farâdis
el-Keimariyé
Médrésé de Bibars
Tombeau de Saladin
Ses-Souroûdjiyé
Dj.es-Sandjakdâr
Police
Citadelle
Banque Ottomane
S.el-Asrounîye
Arc de Triomphe
Mosquée des Ommiades
el-Naoufara
Caserne
Bazar des Grecs
S.el-Hamidiye
Consulat allemand
Sérâi militaire
Bâb el-Hadid
Bazar des Orfèvres
Tombeau de Noureddin
S.el-Harir
Aqueduc romain
Hammâm el-Mélèke
S.el-Bzouriyé
Khân Asad Pacha
Rue Droite
Khân Souleïmân Pacha
Bâb el-Djabiyé
Djami es-Sinâniye
DAMAS
(partie centrale)
1 : 10.500
0 100 200 300
Mètres

2. Walk through the Bazaars.

The public life of the city is concentrated in the chief bazaars, and many amusing scenes may be witnessed here and in the streets. The public writers, who sit at the corners of the streets, are often surrounded by peasants and Beduins, and sometimes by women. The engraver of seals is another important personage here, as the granter of a deed completes it by appending his seal and not his signature. The Persians are particularly noted for their skill in seal engraving and caligraphy. The public slaughtering of animals has become rarer since a slaughter-house was erected in the Meidân. Carts being unknown, the butchers are often seen carrying the carcases to their shops on their shoulders. The Bakers' Shops are interesting. The thin, flat bread is baked by being pasted against the *tannûr*, or stove. The Orientals prefer to eat their bread warm. The flat cakes are sold by weight, or at about 10 paras each. The boy who carries them about constantly shouts '*yâ rezzâḳ*' ('O Giver of sustenance', — *i.e.* O Allah, send customers), or '*abu'l 'ashara*' ('this for 10 paras'). Benevolent Muslims are sometimes seen buying bread to feed the dogs. Finer kinds of bread are also offered for sale. Thus the *berâzik* is thin wheaten bread, spread with butter and grape-syrup, and sprinkled with sesame. The seller shouts '*allâh er-râzik*, *yâ berâzik*' ('God is the nourisher, buy my bread'), or '*akel es-snûnû*' ('food for the swallows', *i.e.* for delicate girls). During the fasting-month of Ramaḍân an unusually large quantity of fancy bread and sweetmeats is consumed. Damascus also contains numerous Pastry Cooks, whose long tables are garnished with bottles of liqueurs, lightly stoppered with lemons or coloured eggs by way of ornament. Lemonade and other beverages are cooled with snow from Lebanon (20 paras per glass). Ice cream is sold by the Confectioners. The shops for the sale of comestibles often contain handsome copper dishes bearing inscriptions with elaborate flourishes, all of which are said to date from the time of Sultan Beibars (p. 298). The bazaars also contain Restaurants. Small pieces of fresh mutton with strips of the fat tail between them *(kebâb)* are slowly roasted on large spits. The traveller may for curiosity taste the flesh of the so-called kebâb in the Greek bazaar (p. 304), where the shops are more civilized than in other parts of the town. Small rooms at the back of the restaurants here, with diminutive stools for diners, are set apart for customers. A peep may also be obtained of a Reading School, where the pupils recite the Ḳorân in chorus, swaying their bodies back and forward like the children in the Jewish schools. The Barber, too, in his stall hung round with mirrors, incessantly and skilfully plies his trade of shaving heads and bleeding. Everyone is busy. When the merchant is at leisure he sometimes reads the Ḳorân, repeats his prayers, hires a nargîleh from one of the itinerant smoke purveyors, or chats amicably with his neighbour. One pleasant feature of the scene is

that there appears to be no jealousy between the rival vendors of similar wares. 'Allah has sent a good customer to my neighbour', they argue resignedly, 'and will in due time send me one also'. In the same spirit they place above their booths, in gilded letters, the words '*yâ rezzâḳ*' or '*yâ fettâḥ*' (*i.e.* O Thou who givest sustenance).

The various street-cries are full of interest. The vendor of Refreshments, carrying on his back a wide, two-handled jar, with a narrow neck, or a vessel made of glass, rattles with the brazen cups he holds in his hands, shouting — '*berrid ʿalâ ḳalbak*' ('refresh thy heart'), or—'*iṭfi el-ḥarâra*' ('allay the heat'). These are the cries of the dealers in lemonade and *eau sucrée*. The seller of *jullâb*, or raisin-water, shouts—'*muʿallal, yâ weled*' ('well-cleared, my child'), etc., while the purveyor of *khushâf*, a beverage prepared from raisins, oranges, apricots, etc., extols its coolness in the words—'*bâlak snûnak*' ('take care of your teeth'). Liquorice water and plain water are carried about in goat-skins by other itinerant dealers. An interesting custom is the so-called *sebîl* (p. lxxiv); that is, when any one is desirous of doing a charitable deed, he pays for the contents of a water-skin and desires the carrier to dispense it gratuitously to all comers. Water-bearers with good voices are selected for the purpose, and they loudly invite applicants with—'*yâ ʿaṭshân, es-sebîl*' ('O thirsty one, the distribution').

Fruit of all kinds is sold in a similar manner, being generally described by some quaint periphrasis, instead of being called by its name. Many kinds of Vegetables are pickled in vinegar or brine and carried through the streets for sale in wooden tubs. The commonest are beetroot *(shawender)*, turnips *(lift)*, and cucumbers *(khiyâr)*. These last form the principal food of the lower classes during several months of the year, one kind being eaten raw, the other cooked with meat. The cry of the sellers is — '*yâbu ʿeileh, khudlak sheileh, bitlâtîn roṭl el-khiyâr*' ('O father of a family, buy a load; for 30 paras a roṭl of cucumbers', *i.e.* 5 lbs.). The cress is praised somewhat as follows — "*orra ṭarîyeh min ʿain ed-duʿîyeh, tâkulha 'l-ʿajûz tiṣbiḥ ṣabîyeh*' ('tender cresses from the spring of Ed-Duʿîyeh; if an old woman eats them she will be young again next morning'). — '*Ṣeidnâwi yâ Baʿl*' ('from Ṣeidnâya, O Baal') is the cry of the fig-dealers. [Baal now signifies an unwatered or unirrigated district, such as that in which Ṣeidnâya (p. 349) lies; and these districts are considered to produce the best fruit.] — Along with pistachios (*'fistiḳ jedîd*', fresh pistachios), roasted peas are also frequently purveyed, with the cry—'*umm ennârein*' ('mother of two fires'), which means that they are well roasted, or — '*haya halli ma teḥmil el-isnân*' ('here is something too hard for the teeth to bite'). — Hawkers of nosegays cry — '*ṣâliḥ ḥamâtak*' ('appease your mother-in-law', *i. e.* by presenting her with a bouquet). — The constant din is increased by the lusty singing of the beggars and by the sonorous repetition of the Mohammedan creed by the

muezzins, which resounds from one minaret to another throughout the whole city. The scene is frequently varied by the appearance of a Turkish effendi, sometimes accompanied by soldiers, and mounted on a richly caparisoned horse; but his progress is necessarily slow, and he is obliged to clear the way by shouts of '*ḍahrak, ḍahrak*' (literally 'your back', anglicè 'get out of the way').

As to the best way of making purchases, comp. pp. xxviii, 295.

The most important bazaars (*Sûḳ*, market) are grouped round the citadel (comp. Plan II; D, 4). Leaving the hotels and skirting the Baradâ, we soon reach an open square, in the centre of which is a fountain surrounded by trees. To the W. of this square is the *Town Hall* (Pl. II; C, 4). On the S. side of the square are the police-offices (Pl. II; C, D, 4). We proceed along the N. side of the square, passing the criminal court, the post and telegraph office (Pl. II; C, D, 4), and a small café (good), and then turn to the left through a covered bazaar (mostly fruits and tobacco), called *Sûḳ ʿAli Pasha* (Pl. II; D, 4) to an extensive square, the *Sûḳ el-Ḥamîr* (Ass Market, Pl. II, D 4; formerly the horse-market, *Sûḳ el-Kheil*).

We follow the open street which leads to the E. along the S. side of the square (*Sûḳ el-Jemâl*, Camel Market), passing the stalls for the sale of grain and beans. A market for the sale of camels is held here on the arrival and departure of the pilgrim-caravans. Straight in front is a covered portion of a bazaar, through which we reach the *Fruit Market* (Pl. II; D, 4).

In May apricots are the most abundant fruit. They are often dried, pressed, and made into thin, reddish-brown cakes called *ḳamreddîn*. In autumn there are several excellent kinds of grape, the most esteemed of which have long, thin berries and are very fleshy. Delicious water-melons also ripen in autumn.

Close by the fruit-market is a large plane-tree, 29½ ft. in girth, and said to have been planted at the birth of Mahomet. We here turn to the right into a small lane, which ends after a few paces in the **Saddle Market** (*Sûḳ es-Surûjîyeh;* Pl. II, D 4). The saddles are more gaily than tastefully decorated, and some of them are covered with rich cloth. Besides these the bazaar contains an ample stock of straps, girths, bridles, the peculiar sharp Arabian bits, the broad and clumsy stirrups, pistol-holsters embroidered with silver thread, and many other specimens of leather-work.

The saddle-market ends at a small triangular open space with a large tree. Opposite lies the *Jâmiʿ es-Sanjaḳdâr;* the carriage-road to the serâi diverges to the right (W.). We turn to the left down the broad street leading to the S. On each side the **Coppersmiths** (hence the name of the street: *Sûḳ en-Naḥḥâsîn*) noisily pursue their craft. Oriental dinner-services, sometimes adorned with inscriptions, are here displayed on low wooden stands for sale. The principal dish or tray, standing in the middle, is sometimes as much as 6 ft. in diameter. The peasantry and Beduins consider it honourable to possess such large dishes, as they are sup-

posed to indicate the measure of the owner's hospitality. There are also various cooking utensils, including coffee-pots with long spouts, made of copper or brass lined with tin.

A little farther on, to the left, we reach the entrance to the **Citadel** (Pl. II; D, 4), guarded by sentries. Strangers are not admitted.

The fortress, a large square structure, was erected by Melik el-Ashraf in 1219 and was renovated by Beibars (p. lxxxiv). It is surrounded by a moat about 19½ ft. wide and 14½ ft. deep. The moat on the S. side is now covered by the Sûḳ el-Arwâm (see below). The walls are very thick, and their substructions are ancient. The principal gate faces the W., and there is a small postern towards the E. At the corners of the castle are projecting towers, twelve in all, with overhanging stories. In the entrance-gateway are four antique columns.

Immediately beyond the citadel a street diverges to the right to the **Brokers' Market** (*Sûḳ el-Ḳumeileh*, 'louse-market'), where second-hand clothes, old-fashioned fire-arms, and other articles are bought and sold. A brisk trade is sometimes carried on here. The auctioneer shouts out the word *ḥarâj* (literally 'raise') and the price last offered, and runs with the article for sale from shop to shop, at one or other of which he is occasionally stopped by a dealer desirous of examining the goods and of making a fresh bid.

A few paces to the right of the brokers' market is the **Military Serâi** (Pl. II; D, 4), an extensive building. The Turkish military band plays here daily.

Opposite the military serâi, to the left, is the entrance to the so-called **Greek Bazaar** (*Sûḳ el-Arwâm*; Pl. II, D 4), one of the largest at Damascus, rebuilt since its destruction by fire in 1893. Weapons, shawls, carpets, clothing, and antiquities are sold here. The dealers usually importune strangers to buy their 'Damascus' blades and other wares, such as daggers, armour, various weapons, pipes, tobacco-pouches, etc. A small fraction only of the prices they demand should be offered, and they will often gladly sell an article for a fourth of what is first asked. The daggers are mostly modern, the blades being probably of the inferior steel largely imported from Solingen in Germany. The handles of these 'Damascus' weapons are showily enriched with mother-of-pearl and other ornaments. Pretty saucers *(zarf)* for the small Oriental coffee-cups may sometimes be bought here (or of the goldsmiths, p. 306). Long pipe-stems made of the wood of the cork-tree, and gaily decked with gold and silver thread, are among the specialities of this bazaar, but the coloured thread with which they are decorated fades very soon. This bazaar is also the headquarters of the tailors, chiefly Greeks, many of whom make the European clothes which are now becoming common among the Christians. Among the caps will be observed small velvet caps for children, the red fez of European manufacture, the felt hat worn by the peasantry, and the white linen skull-caps worn by the natives under the fez.

The continuation, straight on, of the Greek bazaar, is the broad new bazaar called **Sûḳ el-Ḥamidîyeh** (Pl. II; D, 4), elaborately

decorated. It contains several handsomely fitted-up Arab confectioners' establishments (p. 302).

On leaving the Greek bazaar, we turn into a bazaar-street on the left and come to the stalls of the vendors of *Water Pipes*, especially of the so-called *Jôzehs*, which are smoked by the peasantry. The cocoa-nut vessels from which they derive their name are mounted with gold and silver, and are fitted with decorated stems to which the bowl is attached. The nut is filled with water, and the smoke is then drawn from it by the tube on the other side. — The continuation of the street, beyond the *Banque Ottomane* (Pl. II; D, 4), leads direct to the rear of the citadel (p. 304), the substructions of which, consisting of large, finely hewn, drafted blocks, are visible beyond a moat.

At the Banque Ottomane (see above) we turn into the *Sûḳ el-ʿAṣrûnîyeh*, a lane to the right, flanked with shops, some of which are in the European style, where glass of European manufacture and utensils for the table and the kitchen are sold. On small open tables lies the greenish ḥenna with which the Arab women stain their finger-nails red. Attar of roses in small phials is also offered at a high price. — In the next bazaar (*Sûḳ Bâb el-Berîd*, so named from the gate of the mosque, Pl. I, xi, D 4; p. 313), which bears a little to the right, drapers' wares are sold, a large proportion of which are European. The street soon leads back to the *Sûḳ el-Ḥamîdîyeh* (Pl. II, D 4; p. 304). Opposite is the entrance to the *Khân el-Gumrak* ('Customs Khân', formerly the seat of the customs), containing European goods. Following the Sûḳ el-Ḥamîdîyeh to the E., we come in about 50 paces to a cross-street. To the left is a small street leading to the Medreseh of the Melik eẓ-Ẓâhir Beibars (Pl. II, D, E, 4; p. 315). In a straight direction we descend a few steps into the bazaar-street of the *Booksellers* (leading to the Ommayade Mosque, p. 313), in which only five small bookshops now remain. Above the entrance to the Booksellers' Bazaar rises an old *Triumphal Arch* (Pl. II; D, E, 4), whence a double row of columns once led to the ancient temple (p. 313). The relics of these columns may be seen from the lower end of the Booksellers' Bazaar or (better) from the minaret of the Mosque (p. 314). On six Corinthian capitals rests a highly ornate architrave, one end of which is adjoined by the remains of the arch. The height of the arch must have been nearly 70 ft. — Instead of descending the steps leading to the Booksellers' Bazaar, we turn to the right (S.) and follow the **Drapers' Bazaar,** where, especially in the afternoon, we encounter a crowd of women enveloped in their white sheets and covered with fine flowered veils, waddling from shop to shop, carefully examining numberless articles which they do not mean to buy, and vehemently chaffering about infinitesimally small sums. So eager are these customers to gain their point, that they are sometimes seen coquettishly raising their veils by way of enforcing their argument; but

in this jealous and fanatical city it is impolite and even dangerous to be too observant of the fair sex (comp. p. xxvii).

In a straight direction we next enter the **Cloth Bazaar,** which is well stocked with German and English materials. The Damascene attaches much importance to fine clothes, and delights to have his *ḳumbâz*, or long robe, made of the best possible stuff. This bazaar generally drives a brisk trade. The crowd is densest before the great festival of Beiram, that being the orthodox season for a new outfit. As Orientals generally sleep in their clothes, they wear them out very quickly. — In this bazaar, to the right, is the *Mausoleum of Nûreddîn* (d. 1174; p. 298; Pl. II, D 4). Non-Muslims are not admitted. The street terminates in the Sûḳ eṭ-Ṭawîleh (p. 307).

Instead of following the Cloth Bazaar, we may turn down the first side-street to the left, in which is the *Sûḳ el-Ḥarîr* ('Silk Bazaar', now chiefly occupied by shops with manufactures), and which leads into the region of the **Khâns**, the seat of the wholesale trade. We first reach the *Khân el-Ḥarîr*, or Silk Khân, now used by the furriers. Immediately afterwards the street leads into a broad cross-road. Keeping to the left (in the direction of the mosque), we come to the **Bazaar of the Goldsmiths** (*Bazar des Orfèvres;* Pl. II, E 4). Few specimens of the goldsmith's art are exhibited here, as each of the dealers keeps his precious wares carefully locked up in a chest before him; but they are always ready to show them when desired. The necklaces and bracelets are too clumsy to be pleasing. Valuable jewels and interesting coins are sometimes to be met with, but exorbitant prices are asked. The filigree work is inferior to the Italian; the prettiest specimens of it are the '*ẓarf*', or saucers, in which the coffee-cups are handed round.

Adjoining the S. side of the mosque lies the **Bazaar of the Joiners,** where pretty, though not highly finished, objects in wood, inlaid with mother-of-pearl, are largely manufactured. Among these are mirrors, *ḳabḳâb* (a kind of pattens, worn in the baths, and by women), large chests in which the wedding-outfit of the women of Damascus is presented to them (provided by their future husbands), cradles, small tables, and the polygonal stools *(kursi)* which the natives use as dining-tables (p. 303).

We return to the E. end of the Sûḳ el-Ḥarîr (see above), and, passing the latter, continue in a S. direction. Here on the left (W.) are the shops of the *Shoemakers*, where red and yellow pointed shoes, ladies' slippers of very soft yellow leather, children's shoes embroidered with silver thread, and heavy, hobnailed boots for peasants are displayed in profusion and at moderate prices. — Farther on we pass the *Tobacconists' Stalls.* At the point where the street turns, on the left, stands the **House of As'ad Pasha,** one of the handsomest in Damascus. Admission is obtained with the aid of the dragoman. From this house the street leads into a bazaar of drugs and sweetmeats.

We next reach the **Khân As'ad Pasha** (Pl. II; E, 4), the largest and handsomest in Damascus. Around the court, and along the gallery running round the first floor at the back, are rows of shops.

The building is constructed of alternate courses of black and yellowish stone. The entrance consists of a lofty 'stalactite' vault. The court is divided into nine squares by four large pillars connected by four arches, which again are connected with the walls by eight other arches, and above the squares rise nine domes enriched with arabesques and pierced with lofty windows. Some of these fell in during the 18th century and have been imperfectly restored. The centre of the court is occupied by a large round basin of water.

After a few paces the lane leads into the **Long Bazaar** *(Sûḳ et-Ṭawîleh)*. This street, which is one of the longest in Damascus, runs straight from W. to E. almost through the whole town, and ends at the E. gate (*Bâb esh-Sherḳi*, p. 311). It answers to the 'STREET WHICH IS CALLED STRAIGHT' (Acts IX. 11; *Rue Droite*, Pl. I, D-F, 4, 5) or, as it is still named (though perhaps by a literary revival), *Derb el-Mustaḳîm*. In ancient times it possessed a colonnade, and traces of the columns are still discovered in and in front of the houses (p. 308). The broad, clean, and airy bazaar with its carriage-road is the work of Midḥat Pasha (p. 300) and is called after him *El-Midḥatîyeh*. The continuation of the street eastwards is described at p. 311. We now turn to the right (W.). Close by, on the S. side, is the *Khân Suleimân Pasha* (Pl. II; D, E, 5), in which silks and, in particular, Persian carpets are sold. The patterns of the genuine Persian carpets are more quaint than pretty; but the colours wear admirably. The prices vary considerably according to the demand. — To the right, by the opening of the Cloth Bazaar (p. 306), is the **Silk Bazaar**, which is interesting from the fact that it contains more of the produce of native industry than any of the others. The eye is chiefly attracted by the silk *keffîyeh*, or shawls for the head. The Beduins and peasants are especially partial to those with gaudy yellow and red stripes, but the white ones with narrow coloured edges are in better taste. Those of smaller size may be used for the neck, and will be found very durable. They cost from 50 to 150 pi., according to quality and size. The thin silk scarfs *(sherbeh)* and the heavy silks are often very beautiful. Another speciality consists in the table-covers of red or black woollen cloth embroidered with coloured silk (40-70 fr.). The letters on them are generally meaningless, being purely ornamental. The embroidered, or rather woven, tobacco-pouches, slippers, and other articles all come from Lebanon, and may be purchased more cheaply at Beirût. The fancy dresses, such as jackets for children, are sometimes very tasteful. Another characteristic Oriental article is the *'abâyeh*, or woollen cloak worn by the peasants and Beduins, which is to be had here in every variety, from the coarse striped brown or black and white to the fine brown and braided mantle of Baghdad. Cotton fabrics are also manufactured at Damascus and Ḥoms. The handkerchiefs streaked with yellow or white silk thread, which the Muslims use

as turbans, are also worthy of mention. Most of the women's veils sold here are imported from the Swiss canton of Glarus.

Near the W. end of the Sûḳ eṭ-Ṭawîleh, which is continued in a straight direction to the Sûḳ es-Sinânîyeh (p. 309), a lane on the left leads to the *Sûḳ el-Ḳuṭn* (Cotton Bazaar). This is dedicated to mattress-makers and wool-carders, who hold the carding instruments with their toes. The character of the crowd indicates that we are approaching the peasant and Beduin quarter. The small, tattooed Beduin women are frequently seen stealing shyly along, unveiled, and feasting their eyes on all the splendours of the great city. To the left we obtain a view of the court of the great mosque of **Es-Sinânîyeh** (Pl. II; D, 5).

The oblong court is paved with marble; on one side is a colonnade of six black columns. The principal portal on the E. side is interesting on account of its rich stalactites or brackets. The minaret is entirely covered with blue and green glazing *(ḳishâni)*. The stone balustrade of the gallery which runs round it is of delicate open-work, resembling lace.

The bazaar is here called *Sûḳ el-ʿAṭṭârîn*, or **Spice Market.** Drugs and spices are again displayed in interminable rows of boxes and glasses. At the point where the bazaar joins the broad cross-street, the street to the left (Sûḳ es-Sinânîyeh; Pl. I, D 5; p. 309) leads into the suburb of *Meidân* (p. 309), while that in a straight direction takes us to the suburb of *Ḳanawât* (Pl. I, xiv; D, 5) named after a large conduit.

We turn to the right and go up the street to the N. The *Sûḳ eṭ-Ṭawîleh*, which opens on the right, offers few attractions from the point where we left it (see above). During the construction of the bazaar a number of columns were discovered, belonging to the 'Straight Street' (p. 307). — The broad street along which we are now proceeding is one of the main streets of Damascus and runs in almost a straight line to the N. from the S. end of the Meidân to the citadel. On both sides are many restaurants (p. 302). We soon quit the covered bazaar and reach the *Sûḳ el-Kharrâṭîn*, or **Market of the Turners.** The large mosque on the left, with the white and red stripes, is the *Jâmiʿ el-Kharrâṭîn*, beyond which, on the same side, is the handsome *Jâmiʿ ed-Derwîshîyeh* (ca. 200 years old), which gives its name to the prolongation of the street. Farther on, to the left, is a handsome bath, *Ḥammâm ed-Derwîshîyeh* (or *el-Malikeh*). The street is shaded here by a few plane-trees. There are several stalls here where the red fezzes are ironed on round moulds. A few paces farther on we again find ourselves at the entrance to the Greek Bazaar (p. 304).

3. Walk through the Meidân and round the City Walls (Christian Quarter).

(Walk or drive.) The long and broad bazaar which leads from the citadel to the Es-Sinânîyeh Mosque (p. 308) continues in a S.E. direction as the **Sûḳ es-Sinânîyeh** (Pl. I; D, 5). It is entirely covered by a wooden roof resting upon stone arches, 29½ ft. in height. This is an emporium for the requirements of the Beduins and the peasantry, such as clothing, sheepskins, boots, weapons, pipes ('*sebîls*', smoked without a tube), milking-tubs, coloured round straw mats which serve as dining-tables, and oaken mortars for coffee (considered the best). — On quitting this bazaar we observe the handsome *Medreset es-Sinânîyeh*, with stalactite enrichments on the gateway and windows. On the right we next see the *Jâmiʿ eṣ-Ṣabûnîyeh*, built of layers of black and white stone, and adorned with tasteful arabesques. Opposite is the cemetery Maḳbaret Bâb eṣ-Ṣaghîr (Pl. I, D 5; p. 310). Farther on, to the left, is a tomb covered by two domes; on the right is the *Jâmiʿ esh-Sheibânîyeh* and several dilapidated schools *(medresehs)*. On the right, where the street bends, rises the mosque *Jâmiʿ el-Idein* (Pl. I, 11; D, 5). We follow the bend, and soon see the Meidân lying before us to the S.

The suburb of **Meidân** (Pl. I; C, D, 6-8), which is fully 1 M. in length, deserves a visit, as its character is materially different from that of the city itself. The whole suburb is of comparatively modern origin, and the numerous dilapidated mosques on each side of the road have stood at most for a century or two. The houses are poorer than those in the interior of the town, Part of the bazaar is occupied by smiths, and part by corn-dealers, whose grain is heaped up in open sheds. The most interesting scene to be witnessed in this quarter is the arrival of a caravan. A long string of camels stalk through the street, accompanied by ragged Beduins with matted hair and wild appearance. In the midst of the procession may be seen the Ḥaurânian bringing his corn to market, or the Kurd shepherd, clad in his square cloak of felt, driving his flock to the slaughter-house. The Beduins, poor as they seem, often ride beautiful horses, guiding them with a halter only, and they are usually armed with a long lance or, more rarely, with a gun. Some of the Beduins, called *Sleibis*, live chiefly by gazelle hunting, and wear gazelle skins, but these rarely come to the town. Sometimes a Druse of high rank (p. lxxiii) may be seen riding in at the head of an armed troop. His appearance is imposing. His turban is snowy white, he is equipped with a lance, handsome pistols, a sword, and perhaps a gun also, and his horse is often richly caparisoned. There are two days in the year when examples of almost all these types may be seen at once, *viz.* the day on which the great caravan of pilgrims starts for Mecca, and (still more favourable) the day of its return (p. 310).

The following mosques are situated in the Meidân. On the right,

the *Jâmiʿ Sîdî Jumân*. Then, on the right, the handsome *Jâmiʿ Menjik*, named after the Emîr Menjik (d. 1669), with columns painted red at the entrance and in the court. On the left, the *Jâmiʿ er-Rifâʿi*. On the left lies the *Ḥukla* quarter of the town, which contains several handsome houses and some weaving-factories. Opposite a guard-house is the more recently built mosque *Ḳâʿat et-Tâniyeh*. Next comes the *Mesjid Saʿdeddîn*, and on the right the beautiful mosque *Ḳâʿat el-Ûla*, with fine arabesques and a stalactite gate between two domes, but sadly dilapidated. On the left is the mosque *Shihâbeddîn*. The end of the Meidân is named *Bauwâbet Allâh* (Pl. I; B, C, 8) or 'Gate of God', so called as being the starting-point of the pilgrimage. Adjoining is the mosque *Maṣṭabet Saʿdeddîn*. Outside the limits of the town lies a cemetery, near which olive plantations begin. Farther on, some 10 min. beyond the last houses, are the two Meidân railway-stations (p. 294): the *El-Muzeirîb Station* of the French line (right; p. 156; Pl. I, B 8) and the *Kadem Station* (Pl. I; C, 8) of the Ḥejâz Railway (left; p. 151).

The Pilgrimage (p. lxxi) properly begins at Damascus, where the holy tent of the pilgrim-caravan is preserved in the great mosque (p. 313). But since steamboats have plied on the Red Sea and the Persian Gulf, few Persians and N. Africans come to Damascus, though a few Circassians and inhabitants of Central Asia are still to be seen. In 1905 the pilgrimage-caravan returned about the beginning of April, and each successive year it arrives about twelve days earlier than the year before. On these occasions are seen the grotesque camel litters, rudely made of wood, covered with coloured cloth, and open in front, containing two inmates reclining on beds. The litter is sometimes borne by two camels, one before and the other behind, which are trained to keep step with each other. The camels are adorned with a headgear of leathern straps, to which shells, coins, and small bells are attached. A handsome, richly caparisoned camel bears a large litter, which is hung with green cloth embroidered with gold, and contains an old Ḳorân and the green flag of the prophet. The pilgrims, who have an eye to business as well as religion, bring back goods from Mecca; the Damascus merchants therefore travel as far as the Ḥaurân, as does also the Governor, to meet the returning cavalcade. The party is accompanied by many half-naked dervishes and by an escort of soldiers, Druses, and Beduins.

We return to the Jâmiʿ el-Idein (p. 309), and thence visit the *Maḳbaret Bâb eṣ-Ṣaghîr*, or *Burial Ground* (Pl. I; D, 5, 6).

Two of the wives of Moḥammed, and his daughter Fâṭima, are interred here. Over their grave rises a modern dome made of clay. No trace of the tomb of Muʿâwiya (p. 298) now exists. On Thursday women come to mourn at the graves.

Beyond the burial-ground stands the mosque *Jâmiʿ el-Jerâḥ*, which is said to contain the tomb of Abu ʿUbeida (p. 298). From this point we follow the road leading round the outside of the walls.

The Walk round the City Walls occupies 2-2½ hrs. — The two or three lowest courses of the **City Wall** are Roman, jointed without mortar, the central part is of the Arabian, and the upper part of the Turkish period. Round and square towers flank the wall at intervals, but are mostly in a tottering condition. The greenish herb with white flowers and an unpleasant smell which

grows wild outside the gates of Damascus is the *Peganum harmala*. One of the towers bears an inscription containing the name of Nûreddîn (p. 298) and the date 664 (1171). To the right, a little farther on, we observe a tomb among the fields with a white dome (Pl. I; F, 6), where *Bilâl el-Ḥabeshi* (of Ethiopia), Moḥammed's muezzin, is said to be buried. Adjacent to it is a minaret. After 2 min. more we pass a built-up gate in the town-wall. This was the old *Bâb Kîsân* (Pl. I; F, 5), which was erected by a person of that name in the time of Mu'âwiya (p. 298) on the site of an older gate.

At the Bâb Kîsân (above the *Turkish* wall!) is still pointed out the window where St. Paul was let down in a basket by night (Acts ix. 25; 2 Cor. xi. 32, 33). Opposite this gate, about 50 paces distant, is the *Tomb of St. George*, a porter who is said to have assisted St. Paul in his escape. This tomb is much revered by the Christians. The conversion of St. Paul was localized in the middle ages at the village of *Kôkeb*, about 9 M. to the S.W. of the town, but since the 18th cent. tradition has conveniently fixed the site nearer the Christian burial-grounds, which lie about 1/2 M. to the E. of the Bâb Kîsân. In one of them is interred *Henry Thomas Buckle*, the eminent English historian (d. 1862).

About 500 paces farther on we reach the S.E. corner of the wall, where we perceive the remains of an ancient tower with drafted stones. Nearly opposite is a spot where the caravans which travel between Damascus and Baghdad two or three times a year generally encamp. These merchants bring Persian carpets and tumbâk (tobacco for the water-pipe, which grows in Persia only, see p. xxix) from Baghdad, and carry back European and other wares. This trade is chiefly in the hands of the 'Ageil Beduins (p. 337).

We continue to follow the wall, near which rope-makers busily ply their craft. On the wall above are several houses of the Jewish quarter. We thus reach the *Bâb esh-Sherḳi* (Pl. I; F, 4, 5), the **East Gate** of the city, which is of Roman origin. It consisted of a large gateway, 38 ft. high and 20 ft. wide, and two smaller gates of half the size; but the principal gate and the smaller S. gate have long been built up. The small gate on the N. side is the present entrance to the town. Above the gate rises a minaret.

[From the East Gate back to the Bazaar along the *Straight Street* (p. 307). Within the gate we turn into the first lane to the right, and in 3 min. reach what is traditionally known as the *House of Ananias*, now converted into a small church, with a crypt, and belonging to the Latins. We are now in the **Christian Quarter** (Pl. I, viii; F, 4), where the lanes are narrow and poor, and the houses are in a ruinous condition. The second street on the right leads to the *Leper House*, or *Ḥaḍîra*. Following the Straight Street towards the W., we reach a *Barrack* (Pl. I; F, 5) on the left. A street to the right leads from the barrack to the N. through the Christian quarter to the Gate of St. Thomas (p. 312). In this street are the large *Monastery* and *School of the Lazarists* on the right. The Emperor Frederick III. of Germany occupied the handsome house to the left in 1869.

In the Straight Street, farther on, we come to a bazaar chiefly in possession of *Joiners.* Arabian locks, of exceedingly simple but ingenious construction, are manufactured here. Then we reach the bazaar of the *Box Makers* and the beginning of the Midḥatîyeh (p. 307).]

Continuing our walk along the outer side of the town-wall, beyond the East Gate (p. 311), we observe on the right, between the Gate and the N.E. corner of the town-wall, near the tombs, a dilapidated building also occupied by lepers, which is styled the *House of Naaman the Syrian* (2 Kings v.; Pl. I, F 4). Here again the city-wall contains some ancient materials. The corner-tower of the wall was erected by Melik eṣ-Ṣâliḥ Eyyûb, one of the last of the Eyyubides (1249). At a bend in the road is the large tomb of *Arslân*, a famous sheikh of the time of Nûreddîn. The road now leads to the Gate of St. Thomas.

The **Gate of St. Thomas** (*Bâb Tûmâ*; Pl. I, F 4) is in good preservation. The Christian Quarter (p. 311) lies to the S. of this gate. A road to the W. skirts the old town-wall and the canal of the Baradâ, which is here called *El-ʿAḳrabâni.* This part of the wall is built of large hewn stones, and probably dates from the Byzantine period. On the left bank of the stream lies the *Maḥallet el-Farrâîn*, the quarter of the tanners and furriers. We next reach the *Bâb es-Salâm* (Pl. I, v; F, 4), which apparently belongs to the same period as the Bâb Tûmâ. A lane called *Bein es-Sûrein* ('between the two walls') leads hence round the inside of the old wall. The wall on the right is concealed by houses built in front of it, and it is uncertain whether that on the left still exists. We now come to two gates, the inner of which is called the *Bâb el-Farâdîs* (Pl. II; E, 4), the outer (beyond the Baradâ) the *Bâb el-ʿAmâra* (Pl. II; E 4). The lane next leads to the former Bazaar of the Water-Pipe Makers (p. 305).

The broad road running towards the N. from the Gate of St. Thomas (see above) is the great caravan-route to Ḥoms and Palmyra. Beyond and at the arm of the river are several pleasant cafés and *Public Gardens*, chiefly frequented by Christians. The favourite beverage here is *raḳi*, or raisin brandy, and Arabic songs are frequently heard. The Arabian style of singing is very unpleasing to European ears, and consists of recitative cadences loudly shouted out in a shrill falsetto, sometimes accompanied by a kind of guitar. A stray Bohemian band sometimes finds its way here. After 2 min. we turn into the street to the left (that on the right leads to Jôbar, p. 317). The street first passes through gardens; a road on the right leads to the beautiful cemetery of *Ed-Daḥdâḥ*, named from a companion of Moḥammed who was buried here. We then pass the *Jâmiʿ el-Muʿallaḳ* on the left. Continuing to follow the street, we arrive at the market-place to which the inhabitants of the Merj district, *i.e.* the pasture country (p. 317) beyond the extensive gardens of the environs,

bring their timber for sale. On the right lies the suburb *El-'Amâra*. On the left a road leads to the citadel (p. 304). On the broad main road the market for saddlers (saddles for beasts of burden) begins, which soon brings us to the plane-tree mentioned at p. 303.

4. The Omayyade Mosque and its Neighbourhood.

Fee to the sheikh who acts as conductor, 1 mej. each person, or slightly less in proportion for a large party; 1-2 pi. more for the use of slippers (obtained at the gate).

The great ***Omayyade Mosque** (*Jâmi' el-Umawî*; Pl. II, E 4) lies at the E. end of the Sûḳ el-Ḥamîdîyeh (p. 304). It is 143 yds. in length and 41½ yds. wide. The usual entrance is by the W. gate, the *Bâb el-Berîd* ('Post Gate'; Pl. I, xi, D, 4), at the end of the Booksellers' Bazaar. [For the other gates, see p. 315.]

It is probable that a heathen temple stood originally on the site of the present mosque. The building was converted into a Christian church, probably by the Emperor Arcadius (395-408). It once contained a casket in which the 'head of the Baptist' was shown, and was thence named the *Church of St. John*. To this day the Damascenes swear by the head of 'Yaḥiâ'. Khâlid and Abu 'Ubeida (p. 298) are said to have met near this church, in consequence of which the E. part was regarded as conquered, while the undisturbed possession of the W. part was guaranteed to the Christians. Muslims and Christians entered their place of prayer by the same gate. It was not till the beginning of the 8th cent. that Welîd (705-715) deprived the Christians of their part of the church and gave them in return the guaranteed possession of several other churches in and around Damascus. The khalîf then proceeded, without entirely demolishing the old walls, to erect a magnificent mosque on the site of the church. This building is extravagantly praised by Arabic authors. The architects were Greeks, and 1200 artists were said to have been summoned from Constantinople to assist. Antique columns were collected in the towns of Syria and used in the decoration of the mosque. The pavement and the lower walls were covered with the rarest marbles, while the upper parts of the walls and the dome were enriched with mosaics. The prayer-niches were inlaid with precious stones, and golden vines were entwined over the arches of the niches. The ceiling was of wood inlaid with gold, and from it hung 600 golden lamps. Prodigious sums are said to have been expended on the work; one story relates that the accounts of the various artificers rendered to Welîd formed eighteen mules' loads. — 'Omar ibn 'Abd el-'Azîz (717-720) caused the golden lamps to be replaced by others of less value. In 1069 part of the mosque was burned down, and since the conquest of Damascus by Timur the building has never been restored to its ancient magnificence. In 1893 the mosque was again much injured by fire, but has since then been restored in the former style.

Several of the older parts of the mosque are still preserved, such as the handsome *Entrance Archway* on the W. side (p. 315), and the remains of a gateway on the S. side (p. 315).

The first glance at the Interior of the mosque shows us that the plan is that of a basilica, with a nave and aisles formed by two rows of columns. The columns, which are 23 ft. high, are surmounted by 'colonnettes', to which round-arched windows in the outer wall correspond. Above these are richly painted beams supporting pointed ceilings, from which numerous lamps are suspended. Towards the

court the interior is open, but the columns on this side are now concealed by piers of masonry. On the W. wall are written the names of Abu Bekr, 'Omâr, 'Othmân, and 'Ali, the first four khalîfs, in large letters. On the S. wall runs a band of large and heavy writing, being an extract from the Ḳorân (Sureh ix. 18 to end). Round three sides of the interior run the Surehs xxv and lxvi, and the capitals of the columns are enriched with texts from the Ḳorân. In the S. wall, above the pulpit and the chief prayer-niche, are three lofty round-arched windows filled with fine stained glass. Other niches (ḳibleh) belong to the Shâfe'ites (p. lxxi), and that by the dome to the Ḥanefites, the principal sect at Damascus. The E. 'ḳibleh' is also called *Miḥrâb eṣ-Ṣaḥâbeh*, or prayer-niche of the companions of Moḥammed.

The Dome is called *Ḳubbet en-Nisr* (dome of the vulture), as the aisles of the mosque seen from this point in the transept have been thought to resemble the outspread wings of a vulture. It rests on an octagonal substructure, on each side of which are two small round-arched windows. Below the dome is a handsome prayer-niche. The small niches are supported by small, slender, spiral columns.

The Transept consists of four massive piers, covered with coloured marble. In the E. wing rises a wooden dome-covered building, richly gilded and surmounted by a golden crescent, which is said to stand above the *Head of John the Baptist*. The conqueror Kâhlid is said to have found this revered relic in a crypt below. A few paces to the right of the dome is a handsome pulpit, and in the direction of the court is the fountain of John.

We now enter the large Court, which was once likewise paved with costly marble. It is surrounded by corridors, some of the pilasters of which are clumsy. The capitals of the columns are not unlike those of the Egyptian style. On the projecting square capitals rest forty-seven round arches, slightly tapered in horseshoe form. A pleasing contrast to this mediæval work is afforded by the *Ḳubbet el-Khazneh* (dome of the treasure) in the W. part of the court. In the centre of the court stands the *Ḳubbet en-Naufara* (dome of the fountain), said to mark the central point of the route from Constantinople to Mecca. Under this dome the Muslims perform their religious ablutions. The third and most eastern dome is called the *Ḳubbet es-Sâ'a* (dome of hours). — Behind the passages surrounding the court are apartments for scholars and students.

As a termination to our visit we may now ascend the Minaret on the S.W. side, the *Mâdinet el-Gharbîyeh*, a masterpiece of Arabian skill. It is octagonal in shape, and has three galleries, one above the other. It tapers towards the top, and ends in a ball crowned with a crescent. Beyond the mosque the eye ranges over a great part of the city. To the W. towers the citadel, and to the E.S.E. the Greek church. The rich girdle of green which encircles the city

makes the barrenness of the surrounding mountains the more conspicuous. From here also the ancient Triumphal Arch (p. 313) is visible to the W. of the mosque. — The *Mâdinet el-ʿArûs* ('bride's minaret') on the N. side is said to have been built by Welîd. The minaret on the S.E. side is called the *Mâdinet ʿÎsâ*, from the tradition that Jesus will take his place on its summit at the beginning of the Last Judgment.

We leave by the South Gate of the Mosque, called the *Bâb ez-Ziyâdeh* (*i.e.* Gate of the Addition), probably owing to its having been newly erected by the Muslims, and enter the Bazaar of the Joiners (p. 306) on the left (E.). From the roof of this bazaar we see the whole of the S. side of the mosque. Near the end of the transept are seen the remains of a beautiful gate, with a smaller one on each side. This was probably the entrance used by Christians and Muslims alike (see p. 313). The architrave is lavishly enriched with garlands and foliage. On the upper beam of the gate is a well-preserved Greek inscription: 'Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations' (Psalm clxv. 13, the words 'O Christ' being an interpolation).

At the end of the Bazaar of the Joiners we turn to the left to inspect the *Bâb Jeirûn*, the East Gateway of the Mosque. It consists of three different portals. The central portal is usually closed. Of its two old bronze-plated valves that to the right is missing. The left valve is embellished with Arabic inscriptions and two bronze vases in relief (the coat-of-arms of the Mameluke sultans). The portal is enclosed by a porch. Here, in ancient times, as also on the W. side, a broad colonnade led to the temple. Some of the columns are still visible built into the walls of the houses. The fountain below the stair dates from 1020.

Passing the fountain, entering the next lane to the left, and keeping as close to the mosque as possible, we pass on the left the *Medreset es-Someisatîyeh*, and then the *ʿOmarîyeh*, founded by ʿOmar ibn ʿAbd el-ʿAzîz (d. 720), both being schools attached to the mosque. Between these a lane leads to the *Bâb elʿAmâra*, the easternmost of the two Northern Portals of the Mosque. On the other (l.) side of the lane, in a court, is the *Tomb of Saladin* (*Kabr Ṣalâḥeddîn*; Pl. II, E 4; p. 298), a handsome mausoleum with beautiful fayence work (adm. 6 pi.). A glass-case at the head of the sarcophagus contains the wreath of flowers which the Emperor William II. laid here in 1898. The road ends at the street leading to the Sûḳ el-Ḥamîdîyeh (p. 305). On the right, at the corner, is the medreseh of *Melik eẓ-Ẓâhir Beibars* (Pl. II; D, E, 4), with walls of carefully polished reddish sandstone, built, according to the inscription, in 1279. The portal with its stalactites is as high as the building itself. The beautiful mosaic pictures on the walls in the interior are worthy of attention. In one of the two simple catafalques reposes Beibars, whose name and exploits are still

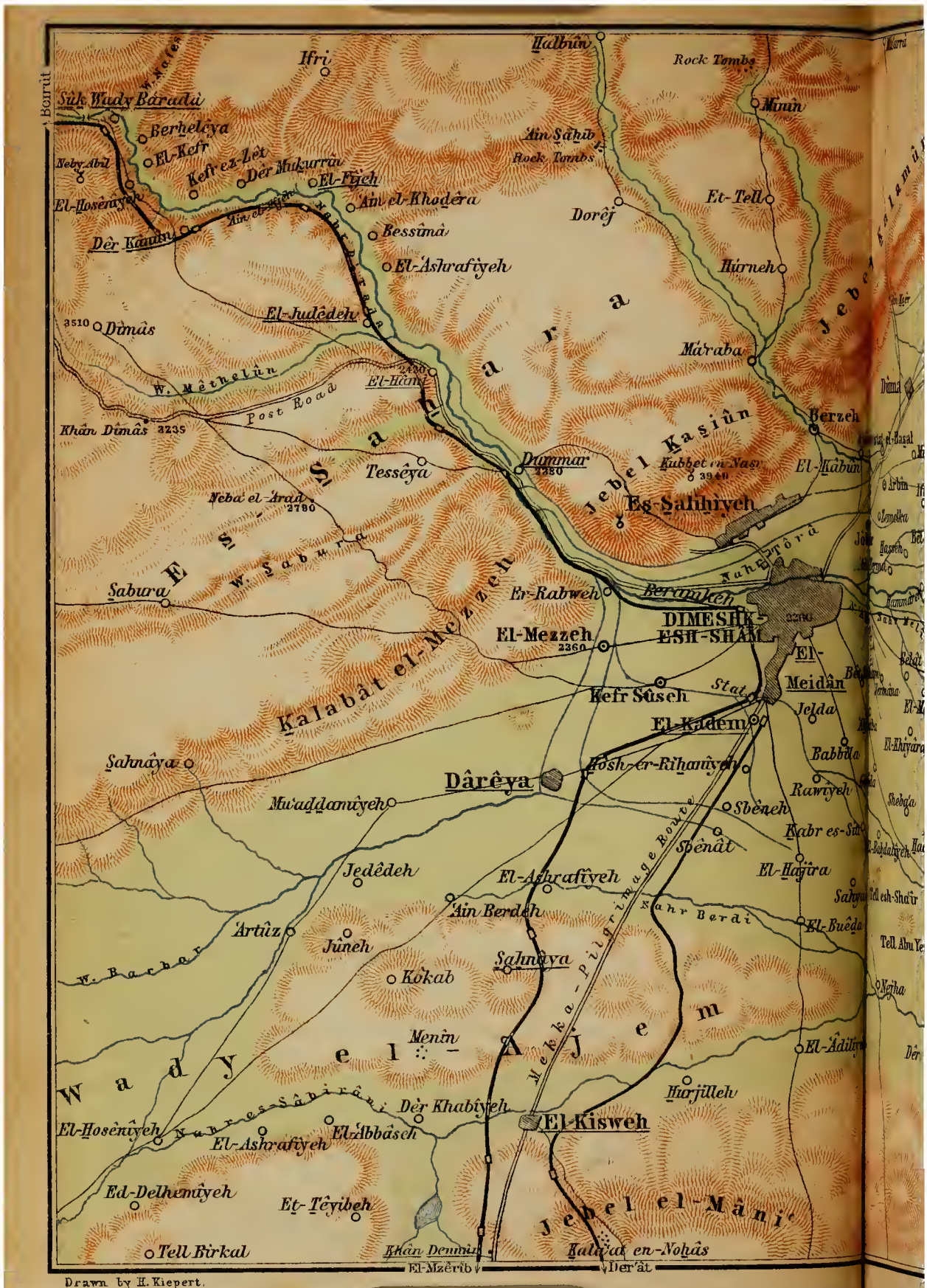
popular with the Muslims (comp. p. lxxxiv). His son rests in the other. Over the catafalques are the bookcases containing the library which Midḥat Pasha collected here. The beautiful manuscripts are readily exhibited to visitors. Opposite is a mosque which the son of Beibars erected. Both buildings, including their details, are fine specimens of Arabian architecture. Turning to the S. from this point, we pass several bakeries and soon reach the *Sûḳ el-Ḥamîdîyeh*, at the beginning of the Booksellers' Bazaar.

5. Excursions from Damascus.

To Eṣ-Ṣâleḥîyeh and to the Jebel Ḳaṣyûn ([Ḳ]eisûn in vulgar dialect). As far as (ca. 25 min.) Eṣ-Ṣâleḥîyeh there is a carriage-road, flanked with numerous villas. The road leads past the hotels (right) and the *Military Hospital* (left; Pl. I, C 3), and after ¼ hr. crosses the *Tôra*, a stream conducted out of the Baradâ from a point a good deal higher up.

The village of **Eṣ-Ṣâleḥîyeh** (Pl. I; B-D, 1, 2), with about 10,000 inhab., is situated on the *Jezîd*, another arm of the Baradâ, and forms a kind of suburb of Damascus. The Damascenes frequently visit it, especially in December, when the *ḥabb el-âs*, or myrtle-berries are ripe. The village received its name in the 5th cent. of the Hegira, when it was peopled by Turcomans, to whom a colony of Kurds was afterwards added. Recently the population has been increased by a number of Muslim refugees from Crete. The interesting old buildings of the schools and mosques are now almost all in a ruinous condition. Some of them are still adorned with rich stalactite vaulting, while their walls and domes are enriched with arabesques. The finest mosque is that which was erected over (or beside) the tomb of *Muḥieddîn ibn el-ʿArabi* (d. 1240), philosopher, poet, and mystic, which is frequented by pilgrims. ʿAbd el-Ḳâder (p. 299) is also buried here. It is not easy to obtain admission to the mosque. Many wealthy people were formerly interred near Ṣâleḥîyeh, and a number of handsome tombs are still scattered along the hill.

At the back of the village rises the barren **Jebel Ḳaṣyûn** (3715 ft.; Pl. I, A, B, 1), which is ascended from the W. end of the village through a new quarter erected for the Cretan refugees. About 25 min. below the summit we pass a platform constructed for the Emperor William II., which affords a good view. A still finer *View is obtained at a small open building called the Ḳubbet en-Naṣr (Dome of Victory), which is close to the summit itself. The city lies stretched out at our feet, encircled by its broad green belt of teeming vegetation. To the W. and N. extend the barren heights of Anti-Libanus; in the distant E. appear the Tulûl eṣ-Ṣafâ (p. 317); to the S., in the extreme distance, are visible the mountains of the Ḥaurân, and nearer are the Jebel el-Mâniʿ and Jebel el-Aswad.



Drawn by H. Kiepert.

Engraved & printed by Wagner & Debes, Leipzig.

The Jebel Ḳaṣyûn is held sacred by the Muslims, as Abraham is said here to have learned the doctrine of the unity of God (p. lxvii). Adam is believed once to have lived here, and Moḥammed is said to have visited the place, but not to have entered Damascus. The hill consists partly of reddish rock, and its colour gave rise to the legend that it contained a blood-stained cavern in which the dead body of the murdered Abel (Hâbîl) was hidden. On the N. slope stands the *Ḳubbet el-Arbaʿîn*, where forty Muslim prophets are said to be buried. Numerous fossils are found upon the mountain.

From the Jebel Ḳaṣyûn a path descends on the W. side to *Dummar* (1/2 hr.), which is 7 M. from Damascus by road. The floor of the valley adjoining the stream is wooded, magnificent walnut-trees being particularly noticeable, and the vegetation is luxuriant. The so-called *Merj* is the favourite exercising ground for horsemen, and is frequented by walkers also, who are sometimes seen sitting on the banks of the stream smoking water-pipes. Horses are also frequently ridden to water here. At the so-called **Tekkîyeh** (Pl. I; C, 4) the meadow is broadest. The Tekkîyeh was erected by Sultan Selîm in 1516, chiefly for the entertainment of pilgrims. It is entered from the E. We pass several poor houses occupied by dervishes. The court contains two large reservoirs and is enclosed by a colonnade, beyond which are dome-covered chambers roofed with lead. The mosque on the S. side has a marble colonnade in front of it, and is covered with a large dome. On each side rises a slender minaret. The whole edifice is falling to decay.

To Jôbar (1/2 hr.). From the Gate of St. Thomas (p. 312) we go a little way along the Aleppo road. In 2 min. a road diverges to the right, passing by a favourite resort of the Damascenes. After 2 min. more we follow a road to the N. to (25 min.) **Jôbar**, a large village occupied by Muslims and a few Jews. The old *Synagogue (Kenîseh)*, in the S.E. part of the village, is visited on the occasion of festivals by many of the Jews of Damascus. Near its entrance is a space enclosed by railings, in which Elijah is said to have anointed Elisha to be a prophet and Hazael to be king of Syria. At the back is a kind of chamber where Elijah is said to have been fed by ravens (1 Kings xvii. 6). There is, however, no mention of this tradition in the work of Rabbi Tudela, who collected all the legends of this kind which existed in the 12th century. A cabinet here contains some scrolls of the Torah, of considerable antiquity.

To the Meadow Lakes (1 1/2 day; guide necessary). This excursion affords a glance at the famous *Ager Damascenus*, or country around Damascus, where a soil of extreme fertility is cultivated by a peasantry settled here from a very early period, and where many remains of handsome ancient edifices are still to be found. — We ride down the N. side of the Baradâ, and in 2 1/2 hrs. reach the round hill of *Tell eṣ-Ṣâlehîyeh*. In 2 1/2 hrs. more we come to the village of *ʿAteibeh*, situated on a kind of promontory in the *Baḥrat el-ʿAteibeh*, the largest of the **Meadow Lakes**. These lakes are of considerable size in spring and summer and are then visited by numerous Beduins. In autumn and winter, however, they are nothing but marshes. Beyond the marshes are seen the *Tulûl eṣ-Ṣafâ*, a long range of extinct craters. To the E. of the lakes lies a tract called *Derb el-Ghazawât* (road of the robberies) on account of its insecurity, where the three interesting ruins of *Ed-Diyûra* are situated. From ʿAteibeh we may reach the mouth of the Baradâ towards the S. in 40 min., and *Ḥarrân el-ʿAwâmîd*, where there are three Ionic columns of an ancient temple, in 1/2 hr. more. From this point Damascus may be regained in about 4 hrs.

39. From Damascus to Baʿalbek.

a. Railway viâ Reyâḳ.

64½ M. From Damascus (Beramkeh Station) to *Reyâḳ*, 48½ M., in ca. 3 hrs. (time-table, see p. 291). From Reyâḳ to *Baʿalbek*, 16 M., one train daily (starting at 12.50 p.m.) in ¾ hr. (fares 15 pi. 30 pa., 11 pi.; rate of exchange, see p. 275).

From Damascus to (48½ M.) *Reyâḳ*, see pp. 294-292. Carriages are changed here (pp. 292, 293), and a delay of about 1 hr. takes place.

The railway traverses the well-cultivated but thinly-peopled plain of Cœlesyria (*El-Biḳâʿ*, p. 292), keeping near its E. margin. On the W. margin of the plain we see the following villages, reckoning from Muʿallaḳa-Zaḥleh (p. 292) towards the N.: *Kerak Nûḥ*, where the tomb of the 'Prophet Noah' (100 feet in length!) is shown; *Ablaḥ*, a small Christian village in a depression; then *Temnîn et-Tâḥtâ* ('the lower') and *Temnîn el-Fôḳâ* ('the upper'), near which are 200 tomb-chambers with entrances in the Phœnician style. On the right, at the foot of the mountain, are *Zerʿîn*, *Tareiya*, and *Berîtân* (probably the ancient *Berothai;* 2 Sam. viii. 8, Ezek. xlvii. 16). — 8 M. (from Reyâk) *Talia.* The village lies some distance to the E. of the station. The line now approaches the W. side of the plain, passes near *Tallîyeh* (left), and crosses the old road. Adjacent, to the left, lies *Mejdelûn.* Beyond (14½ M.) *Dûris*, to the right, lies *Ḳubbet Dûris*, a modern weli built of ancient materials, with 8 beautiful granite columns, over which an architrave has ignorantly been placed. More in the background are seen the stone-quarries of Baʿalbek, and the town itself, with the great columns of the temple of Jupiter.

16 M. *Baʿalbek*, see p. 320. The railway-station lies ¾ M. to the S.W. of the town. — Journey thence to *Ḥoms* and *Ḥamâ*, see p. 365.

b. Bridle Route viâ Ez-Zebedâni.

13¼ hrs. To *Ez-Zebedâni* (nightquarters) 6¾ hrs., thence to *Baʿalbek* 6½ hrs. Tents necessary if ladies are of the party (comp. p. xviii). Those who travel with tents may spend a night at *ʿAin Fîjeh* and another in *Sarghâyâ*, and may take the route to ʿAin Fîjeh by *Es-Ṣâleḥîyeh* and the *Jebel Kaṣyûn* (comp. p. 316). — This tour is usually combined with R. 40. Travellers may also go by railway to Ez-Zebedâni or Yaḥfûfeh, sending the horses in advance the day before, and ride thence in one day to Baʿalbek.

Damascus, see p. 294. We follow the diligence-road to (1 hr.) *Dummar* (p. 294). Here we leave the road and turn to the right, past some white limestone hills (¾ hr.). We ride for an hour across the barren plain of *Es-Ṣaḥra*, descend a small cultivated valley to the left, pass *El-Ashrafîyeh*, and reach (25 min.) **Bessîmâ**, in the valley of the Baradâ. A curious rocky passage which connects Bessîmâ with El-Ashrafîyeh was probably once a channel to conduct the pure water of the Fîjeh springs to Damascus. It is on an average 2 ft. 8 in. wide, but varies in height, and the roof has been broken away at places; at other places there are open galleries affording an outlook towards the valley. — Ascending the narrow valley, we reach (½ hr.) the village and (5 min. later) the spring of **ʿAin Fijeh** (p. 294). — The path continues to ascend the valley, following the windings of the brook between barren cliffs, 800-1000 ft. high. We pass (25 min.) *Deir Muḳurrîn* and (¼ hr.) *Kafr ez-Zeit* (oil-village). We next perceive (10 min.)

Deir Ḳânûn opposite to us, on the right bank of the river, pass (1/4 hr.) *El-Huseiniyeh*, and reach (1/4 hr.) *Kafr el-ʿAwâmîd*, on an eminence near which are the ruins of a small Greek temple, consisting of fragments of columns, of capitals, and of a pediment. Beyond this we cross the river by a bridge. On the right, below us, after 25 min., we perceive **Sûḳ Wâdi Baradâ** (p. 293). About 10 min. above the village we cross the stream by another bridge and follow the left bank. After 20 min. the valley expands into a small plain, where the brook forms a waterfall. A little above the fall are remains of an old bridge. The stream is here augmented by the discharge of the *Wâdi el-Karn*, coming from the S.W. Ascending, we ride round the hill to the right and suddenly come upon the *Plain of Ez-Zebedâni*. Traversing the plain, in 2 hrs. 20 min. more we reach the village of **Ez-Zebedâni** (p. 293).

Thence the road ascends the valley. The spring of *ʿAin Ḥawar*, with the village of that name, remains on the right (1 hr.); we then cross the watershed and arrive (1 hr.) at the village of *Sarghâyâ* (p. 293). On the spur of the hill to the E. some rock-tombs are visible. The tombs contain six arches with niches for the sarcophagi. Near the tombs is a marble column with a Greek dedication. Beyond the rock are slight remains of a village. Near a large oak are several other rock-tombs.

After 28 min. we descend from Sarghâyâ to the *Wâdi Yaḥfûfeh*, where the brook is crossed by a bridge called *Jisr er-Rummâneh*. We descend the valley on its right bank, after 16 min. cross the brook again, and after 14 min. cross a third bridge. The village of Yaḥfûfeh (p. 293) lies a little lower down, on the left. We now ascend the hill, disregarding a path to the left. On the top of the hill (23 min.) is revealed a beautiful view of Lebanon and the plain of El-Biḳâʿ (p. 292). A village, *En-Nebi Shît* (Seth?), with the conspicuous Makâm of the Prophet, remains to the left. The route pursues a straight direction, passing many cross-paths. After 1 1/4 hr. we see the village of *Khortâneh* below us on the left, and we ride through a deep valley. After 1 hr. we reach the deep *Wâdi eṭ-Ṭayyibeh*, in 35 min. more avoid a path to the right, and reach (10 min.) the village of *ʿAin Berdâi*, beyond which (4 min.) we soon perceive the gardens of *Baʿalbek* (p. 320) and its acropolis. In 11 min. we reach a broad road coming from the left, and in 7 min. more the first houses of the village.

FROM DAMASCUS TO EZ-ZEBEDÂNÎ VIÂ ḤELBÛN, 7 1/2 hrs. Starting from the *Bâb Tûmâ* (p. 312), we follow the Aleppo road and diverge from it to the left after 11 minutes. In 40 min. we reach the village of *Berzeh*. A Muslim legend makes this the birthplace of Abraham, or at least the point to which he and his servants penetrated in this direction (Gen. xiv. 15). Here we turn to the left, thread a long and narrow gorge, and (1/2 hr.) cross a bridge. We see the village of *Maʿrabâ* on the hill to the left. Ascending the course of the principal stream, we reach *ʿAin eṣ-Ṣâḥib* (2 1/4 hrs. from Berzeh) and (40 min.) *Ḥelbûn*.

Ḥelbûn. — Ezekiel (xxvii. 18) mentions *Helbon* as the place whence Tyre obtained her wine through the agency of the merchants of Damascus. Its wine is also mentioned in Assyrian chronicles of the time of Nebuchadnezzar, and this appears to agree with the statement of Strabo (and Athenæus) that the kings of Persia imported their wine from *Chalybon*. The country is admirably adapted for the culture of the vine, the valley being bounded by vast slopes of fine chalky rubble. Some of these are still covered with vines, but the grapes are now all dried to form raisins. Fragments of columns and ancient hewn stones are built into the houses and garden-walls. The mosque in the middle of the village is recognizable by its old tower; in front of it is a kind of colonnade, with columns composed of numerous fragments of stone. A copious spring wells forth from below the mosque.

Beyond Ḥelbûn the path ascends the left side of the valley. After 22 min. we descend to the abundant spring *ʿAin Fakhûkh* (4 min.). Our route follows the main valley, traverses plantations of sumach (*Rhus coriaria*), and reaches (26 min.) a bifurcation, where we ascend to the right. After 43 min. we obtain a survey of the plain of Damascus, and in

17 min. descend into a valley, the bottom of which is cultivated (26 min.). The road again ascends to the right and reaches (24 min.) a small table-land. After 17 min. we descend to the village of *Blûdân* (4845 ft. above the sea-level), whence we reach *Ez-Zebedâni* (p. 293) in 40 minutes. Thence to *Ba'albek*, see p. 319.

Ba'albek.

The Railway Station lies 10 min. to the W. of the town. *Carriage* 1-1½ fr.

Hôtel Allemand (landlord, *Zapf*, a German); Grand Hôtel de Palmyre (landlord, *Mimikaki*, a Greek); Grand New Hotel (landlord, *Antoine Arbeed*); Hôt. Victoria (landlord, *Skander Kurbash*). Pension at these, without wine, 8-15 fr.; bargaining advisable.

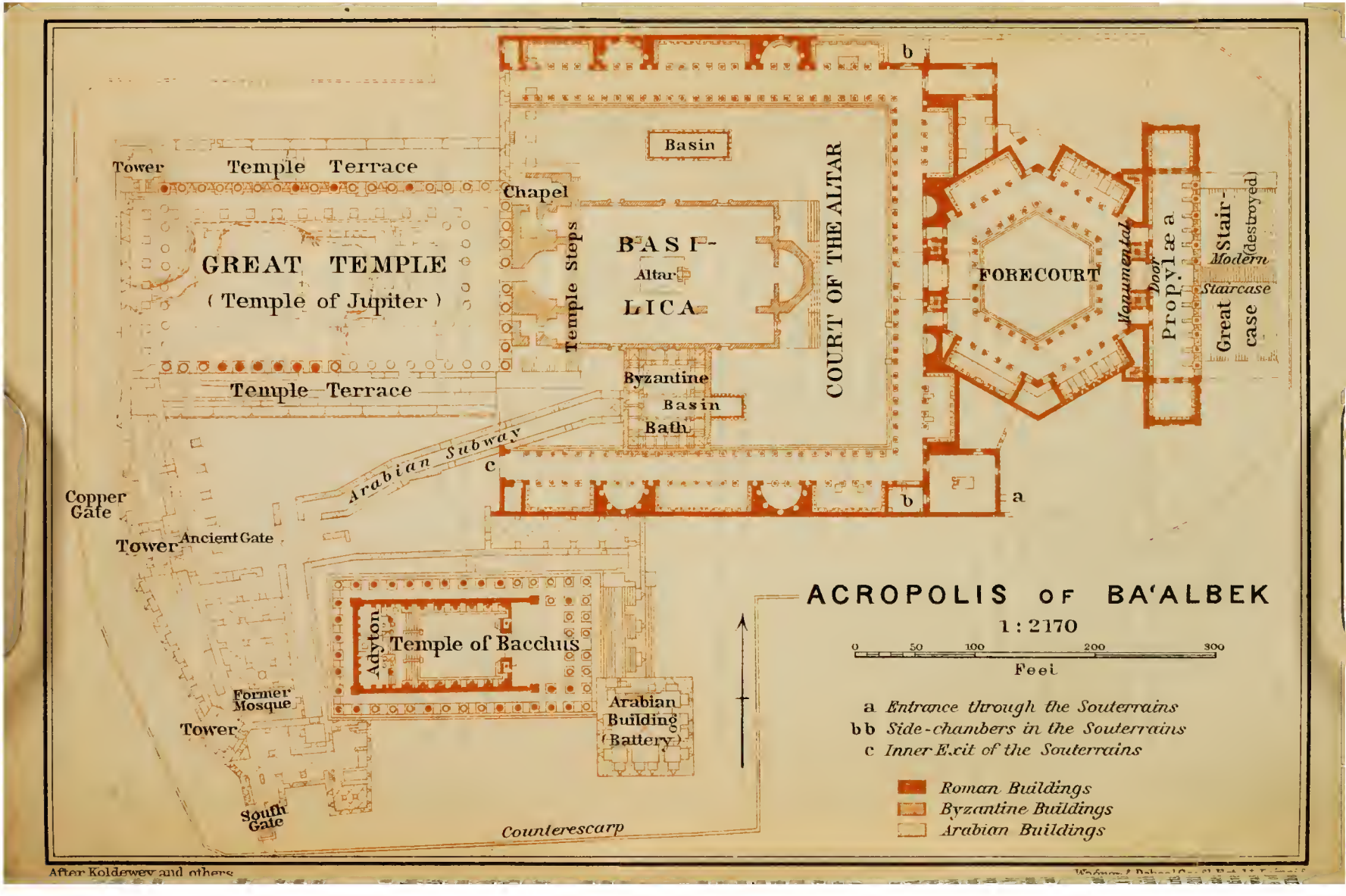
Post & Telegraph Office (Turkish).

Ba'albek (3840 ft. above the sea), the Greek *Heliopolis*, lies on the E. side of the valley of the *Lîṭâni*, which is here very fertile. Not far distant is the watershed between this river and the *El-'Âṣi* (Orontes). The town, which is the seat of a Ḳâimmaḳâm, contains about 5200 inhab. (2/5 Mohammedans, 2/5 Metâwileh, 1/5 Christians), a small garrison, and 2 Greek and 2 Maronite monasteries. The British Syrian Mission has a girls' school, in a handsome building; the Sisters of St. Joseph also have a girls' school.

The origin of the town is unknown. On ancient Assyrian and Egyptian inscriptions we find the name of *Balbiki*, which proves the town to have been a centre of the worship of Ba'al. The Greeks, who identified Ba'al with the sun-god Helios, translated Balbiki into *Heliopolis*, and the Romans, in their turn, spoke of Jupiter of Heliopolis. This god was represented (see p. 321) as a beardless young man clad in a kind of cuirass, accompanied by two bulls, and holding a whip in his right hand, and a thunderbolt and ears of corn in his left. Mercury and Venus were likewise worshipped here. Augustus is said to have brought Roman colonists into the town, and coins of Heliopolis show that the town was a Roman colony as early as the 1st century. Antoninus Pius (138-161 A.D.) began the building of a magnificent temple to the three divinities of the town, and the work was carried on by his successors and finished by Caracalla (211-217). A temple was also erected to Bacchus. The worship of Venus was suppressed by Constantine the Great (324-337). Theodosius (379-395) destroyed the great temple, which had already been much damaged by earthquakes, and built a church opposite the façade of the old building. Both before and after Constantine the Christians were persecuted at Heliopolis. At a later period bishops of Heliopolis are mentioned. In 634 A.D. Ba'albek was conquered by Abu 'Ubeida (p. 298) on his march from Damascus to Ḥoms. The Arabs converted the acropolis, the erection of which they attributed to Solomon, into a citadel at an early period. As a fortress it was important in the wars of the middle ages. In 1139 the town and castle were captured by Emîr Zenghi, and in 1175 the district of Ba'albek came into possession of Saladin. In 1260 Ba'albek was destroyed by Hûlagû (p. lxxxiv), and it was afterwards conquered by Timur.

The ancient ***Acropolis** of Ba'albek, surrounded by gardens, and running from W. to E., rises to the W. of the little town. It is covered by the remains of two temples of the 2nd cent. A.D., which were erected upon massive substructions and were preceded by courts.

Erection of the temples, see above. Coins of Septimius Severus (193-211) show the outlines of these two temples, as do also coins of later date; but it is unknown whether the larger was ever finished. From the votive inscriptions of Antoninus Pius it would appear that the larger temple was dedicated to all the gods of Heliopolis; the smaller was the temple of Bacchus. Both temples most probably date from the same period. The


Tower
Temple Terrace
Chapel
Basin
COURT OF THE ALTAR
GREAT TEMPLE
(Temple of Jupiter)
Temple Steps
BASI-
Altar
LICA
FORECOURT
Monumental door
Propylæa
Great Stair-case (destroyed)
Modern Staircase
Temple Terrace
Byzantine Basin Bath
Arabian Subway
Copper Gate
Tower
Ancient Gate
Adyton
Temple of Bacchus
Former Mosque
Tower
Arabian Building (Battery)
South Gate
Counterescarp
ACROPOLIS OF BA'ALBEK
1 : 2170
0 50 100 200 300
Feet
a Entrance through the Souterrains
b b Side-chambers in the Souterrains
c Inner Exit of the Souterrains
Roman Buildings
Byzantine Buildings
Arabian Buildings
After Koldewey and others

Arabs converted them into a fortress. They afterwards fell into ruin. In the middle of the 16th cent. the ruins of Ba'albek were rediscovered by Europeans, but they have again suffered severely from earthquakes, particularly from that of 1759. Various interesting details were brought to light by the German excavations of 1900-1904, while portions in danger of falling were restored.

The *Entrance* (tickets 1 mej. each) is at the E. side. The broad flight of steps which formerly here led up to the Propylæa is now represented by a narrow modern staircase, erected by the German Emperor among the luxuriant fruit-trees.

The **Propylæa** stand about 19 ft. above the adjoining orchard, on a platform supported by a large vault. They consist of a portico, ca. 66 yds. in length and 13 yds. in width, flanked by two towers. In front the portico had twelve columns, the bases of which are still preserved. Three of these bear Latin inscriptions to the effect that the temple was erected under Antoninus Pius and Caracalla, and was dedicated to the 'great gods' of Heliopolis. The towers are enriched externally by a moulding running round them at the same height as that of the portico. The lower story of the N. tower is alone ancient, the upper story was added by the Arabs. Doors led from the vestibule into a chamber in the interior of the tower. The back-wall of this chamber was embellished with niches flanked by Corinthian columns, a style of decoration which constantly recurs in the building, especially in the exedræ of the Court of the Altar (see below).

A lofty doorway and two smaller side-doors lead from the Propylæa into the hexagonal **Forecourt**, which is about 65 yds. deep, and from angle to angle about 83 yds. wide. It was surrounded with colonnades, the floors of which were paved with simple mosaic. On four sides, there were originally square *exedrae*, or lateral chambers, in front of each of which stood four columns. Between these exedræ lay smaller chambers of irregular shape. The Arabs converted these exedræ, with the exception of that to the N.W., into fortifications, and used the windows as loopholes for their guns. — In the space adjoining the door leading to the Court of the Altar, we observe a representation of Jupiter Heliopolitanus, taken from a small round temple to the E. of Ba'albek (comp. p. 320).

A threefold portal led from the hexagon into the large and handsome **Court of the Altar.** The smaller N. portal only is preserved (on the right). This court, which is about 147 yds. long from E. to W., and 123 yds. wide, was also surrounded on three sides by colonnades of polished granite columns. Of these columns there were once eighty-four. Bases of columns, Corinthian capitals, fragments of the entablature, and a monolithic shaft $25\frac{1}{2}$ ft. in length still lie among the ruins. On both sides of the court and at the E. end are exedræ; three of those on each side are square and two semicircular, while at the E. end there is a square chamber on each side of the portal. The mural decoration is very elaborate,

especially in the semicircular exedræ, where the wall-surfaces are articulated by Corinthian pilasters with rich capitals. The lower parts of the fields thus formed contain large niches for statues, sometimes in the form of a shell, sometimes semicircular with a curved entablature. Above each niche is an *aedicula* with a pointed pediment, projecting from the flat wall and also used as the support of a statue. The narrow wall-spaces between the exedræ are also adorned with niches for statues, above each of which is an ædicula between two Corinthian corner-pillars. The decoration of the square exedræ is somewhat less elaborate. The place of the lower niches is taken by a row of ædiculæ with a straight entablature; the pediments of the upper ædiculæ are alternately pointed and round. There are no pilasters between them. The exedræ were all covered, and in some of them interesting remains of the moulding of the ceiling are extant. The exedræ were intended for the use of visitors, who (*e. g.*) took shelter here in bad weather.

Near the middle of the court, in front of the large flight of steps ascending on the W. to the great temple, stood the colossal *Altar*, one half of which, with the steps which the priests ascended at the time of sacrifice, has been brought to light by the excavations. The other half was destroyed during the erection of the basilica (see below). To the N. and S. of this were two oblong basins for lustration, part of the kerb of which, with beautiful reliefs of festoons, heads, sea-lions, and the like, has been preserved. — Immediately above the altar, a Basilica was built at a later date by Theodosius (p. 320), and remains of it are plainly visible. This church was constructed originally with its front toward the W., but at some later alteration it was made to face the E. On the W. it is terminated by a thick rectilineal wall; thus the three apses were not visible from without. They stand on the exact spot formerly occupied by the temple steps, which were removed to make room for the new building. To the S. of the basilica lay a *Basin* surrounded with vaulted corridors, probably belonging to a bath connected with the church. This was built over the ancient basin of lustration, which has in consequence been partly destroyed.

The **Great Temple** itself was consecrated to all the gods of Heliopolis, or, according to a later statement, to Jupiter (see p. 320); it was also known as the Trilithon Temple (see p. 325). Few remains of it are now extant. The six huge **Columns* of the Peristyle, over 60 ft. in height, are visible to the traveller long before he reaches Ba'albek. The yellowish stone of which they are composed looks particularly handsome by evening-light. The columns, which do not taper, have Corinthian capitals. The architrave is in three sections. Above it is a frieze with a close row of corbels, which appear to have borne small lions. Still higher is tooth moulding, then Corinthian corbels, and still higher a cornice, in all 17 ft. high. The smooth shafts are $7\frac{1}{2}$ ft. in diameter, and consist of

three pieces held together with iron. The Turks have barbarously made incisions in the columns at several places, in order to remove the iron cramps. The peristyle, of which these six columns formed part, had 19 columns on each side and 10 at each end, and many of these now lie scattered around. — For the *Substructions* of the temple, see p. 324.

Proceeding towards the S.E. from the six columns, we reach the ***Temple of Bacchus,** the smaller of the two. This temple is one of the best-preserved and most beautiful antique buildings in Syria. It stands on a stylobate of its own, lower than the larger temple, and quite unconnected with it. It has no court, but was approached from the E. by a stair, now partly hidden by the Arab wall, ascending in three sections direct to the portal.

The PERISTYLE, partly preserved, had fifteen columns on each side, and eight at the W. end. The columns and the wall of the cella are 10 ft. apart. The columns, including the Corinthian capitals, are 52½ ft. in height, and bear a lofty entablature with a handsome double frieze. The entablature is connected with the cella by huge slabs of stone, which form a very elaborately executed coffered ceiling, consisting of hexagons, rhomboids, and triangles with central ornaments, while the intervening spaces are filled with busts of emperors and gods relieved by foliage, which have, however, been terribly mutilated by Muslim barbarism. The leaf-work is beautifully executed, recalling the Byzantine style in its treatment. Four connected columns are preserved on the S. side, but of the others the bases only are left, most of the shafts having been thrown down from the platform. Here, too, the Turks have destroyed the shafts and bases of the columns, in order to extract the iron. On the W. side three columns are still upright, and connected with each other; of the others fragments alone remain. Huge masses of the coffered ceiling have fallen in, one of the finest fragments being a female bust surrounded by five other busts. The peristyle on the N. side is almost entirely preserved. Its ceiling consists of thirteen more or less damaged sections with fine busts.

The flight of steps at the E. end (see above) leads to a *Vestibule.* In front is a row of 8 columns with smooth shafts, behind which is a second row of 6 fluted columns, flanked by two of the smooth columns of the peristyle. This second row, with the projecting walls of the cella (antæ), before each of which stood another fluted column, formed the actual vestibule. — Traversing the portico, we come to the very elaborately executed **Portal* of the temple, the gem of the structure. The door-posts are lavishly enriched with vines, garlands, and other symbols of Bacchus; to the left, at the base, the youthful god is represented suckled by a nymph, while above are Pan, satyrs, and bacchantes. The lintel consists of three stones. On its lower side is the figure of an eagle, holding in its claws the caduceus and in its beak long garlands, the

ends of which are held by genii. On both sides of the main portal are two small doors. Above these, round the wall, runs a frieze which was obviously intended to be adorned with representations in relief; only a small part of this, however, to the right of the door of the cella, has been executed (representation of a sacrificial procession). On each side of the entrance to the CELLA are massive piers containing spiral staircases. The entrance to one of these is built up, but in the other pier several steps have been preserved. The cella is about 29 yds. long and $24^1/_2$ yds. broad. The N. side is less injured than the S. The system of mural decoration here is that characteristic of the buildings of Ba'albek: each side-wall of the cella is divided into fields by six fluted semi-columns, while the walls of the adyton, to the W., are each articulated by three Corinthian pilasters. The capitals are very elaborate. The wall-faces between have two ædiculæ (niches) above each other, the lower with a semicircular pediment, the upper with a pointed pediment, and both elaborately decorated. The upper niche in the middle of the N. wall now bears a tablet commemorating the visit of the German Emperor. — The *Adyton* at the W. end of the cella lay at some height above its floor. A staircase in three sections and occupying the whole width of the room ascended to a platform or landing, on which rise two half-columns. Between these, a second flight of seven steps led to the adyton proper. The wall on each side of the staircase is adorned with reliefs representing Dionysos with bacchantes and mænads. The base for the statue of the god is still recognizable. Between the half-column on the N. and the N. wall are steps descending to a crypt consisting of two vaulted chambers; a corresponding staircase on the S. side ascends to the S. aisle of the adyton.

Opposite the façade of this temple stands a later Arabian building with a stalactite portal, constructed mostly of ancient materials.

We leave the Acropolis by the vaulted tunnel on the S. The extensive SOUTERRAINS or VAULTS were intended to raise the level of the temple. Some of the cellars were used as shops. Another vaulted gallery on the N. corresponds to, and runs parallel with, that on the S. These vaults bear the Propylæa and the rows of columns as well as the walls of all the buildings which surround the elevated courts. The vaults are adjoined by two low side-chambers *(exedrae)*, one under the N.E. and one under the S.E. corner of the altar-court (Pl. b, b); both of these were accessible from the outside. That to the S., which is still in good preservation, is elaborately decorated; the spaces between the Corinthian pilasters are filled with niches in the shape of shells surmounted by arched or pointed gables (resembling those in the exedræ of the altar-court, see p. 322). The coffered and vaulted ceiling is adorned with fine reliefs. The façade of the chamber had four

Ionic columns, the spaces between which have been built up by the Arabs.

Enclosing Wall. The Great Temple stood upon an elevated TERRACE. Its stylobate lay 44½ ft. above the level of the plain, and about 23 ft. above that of the altar-court. For the construction of this terrace large *Substructions* were necessary. To the N.W. and S. of the temple-foundations and at a distance from them of about 33 ft. ran the outer enclosing wall of the terrace. The intervening space was filled up with large blocks of stone. This construction may now be best studied on the N. side, where a large number of the intervening blocks have been removed for use in other buildings. This procedure has created a large moat or ditch between the exterior wall and the foundation-wall, and this ditch is entered by a gate formed in the outer wall at a later period. The foundation-wall thus exposed to view consists of 13 courses of drafted stones, each course being 3¾ ft. high. On the N., the enclosing wall meets the N.W. corner of the wall of the large Forecourt, which projects about 75 ft. beyond the enclosing wall. A portal here led into the vaults; to the left, above this portal, lies a second door (now walled up) with Corinthian columns. The outer wall is composed of blocks of stones of extraordinary size. The lowest course consisted of stones of moderate size, above which there appear to have been three other layers, each about 13 ft. in height. The lowermost of these three courses, which is still extant on all three sides, consists of stones each about 30 ft. long, 13 ft. high, and 10 ft. thick. The middle row is extant on the W. side only and there consists of three gigantic **Blocks*, which are perhaps the largest stones ever used in building. One of these is about 64 ft., another 63½ ft., and a third 62½ ft. in length; each of them is about 13 ft. high, and about 10 ft. thick. The greatest marvel is that they have been raised to the top of a substruction already 23 ft. high. It was probably from these three extraordinary blocks that the temple derived its name of *Trilithon* ('three-stoned'). The uppermost row has long been missing. The numerous carefully chiselled square holes observed on the blocks, were probably intended for the insertion of levers. On the W. side an Arab wall has been erected on the top of the large blocks.

In the modern village, to the S.E. of the Acropolis, is the **Temple of Venus** (or possibly of *Fortuna*), a small, well-preserved circular structure (key with the custodian of the Acropolis). Curiously enough, the steps ascend to it on the N. side. At the top a pair of columns stood both to the right and left; the projecting ends of the cella-wall were also flanked by two columns, of which one (a monolith) is still standing. The rounded cella stands at the back of this straight façade. The ornamentation of the interior is similar to that in the buildings of the Acropolis; below are niches, surmounted by ædiculæ with round or angular pediments. The

outside is the most remarkable part of this temple, which is a fine example of the late-Roman baroque style. The cella is surrounded by Corinthian monolithic columns. The podium between these columns is not convex, as the wall of the cella would seem to suggest, but concave, as is also the entablature, the cornice of which is lavishly enriched with dentels and other decoration. The bases and capitals of the columns are pentagonal. Between the corresponding pilasters or responds of the cella-wall are shell-niches, with a curved architrave borne by small Corinthian pilasters. Along the upper part of the wall of the cella runs a frieze with wreaths of foliage. The building was formerly used as a Greek chapel, whence the remains of crosses on the interior walls.

Environs of Ba'albek. At the foot of the hill of *Sheikh 'Abdallah* (so named after the grave of a saint), 1/2 hr. to the S. W. of Ba'albek, are the ancient **Quarries,** where another colossal hewn block (*ḥajar el-ḥublâ*, or 'Stone of the Pregnant Woman'), probably likewise destined to be used in the construction of the outer wall of the Acropolis (p. 325), but not yet separated from the rock, is still to be seen. Its prodigious dimensions are appreciated only on closer inspection. It is 70 ft. in length, 14 ft. high, and 13 ft. wide, and would probably weigh at least 1000 tons. How such a mass of stone could be transported remains an insoluble problem. From the hill above we enjoy an admirable survey of the little town, the Acropolis, the beautiful wide plain with its red earth (coloured with oxide of iron), the summit of the Ṣannîn, and to the N. of it the Muneiṭireh mountain, with its wooded slopes. To the E., in the small valley separating this spur from Anti-Libanus, is the spring Râs el-'Ain (see below). On the hill are the remains of a Muslim chapel, and higher up is a tomb surrounded with fragments of columns. The old town-walls of Ba'albek skirt the slopes of this hill. — Following the slope towards the N.E., we come to a heap of fragments of columns, and in a few minutes to large *Rock Tombs* extending along the N.E. slope. [From this point we may return through the town.] — Following the hill to the right, we may proceed to (20 min.) *Râs el-'Ain*. A copious brook here bursts from the earth and is enclosed in a basin. Adjacent are the ruins of two *Mosques*. The smaller was built, according to the inscription, by Melik eẓ-Ẓâhir in 670 of the Hegira (1272), and the larger by his son Melik el-As'ad. The outer wall of the latter is still standing. From this point a shady road following the course of the brook brings us in ca. 1/4 hr. back to the town.

NORTHERN LEBANON
Scale of 1:500.000
English Miles
Kilomètres
MEDITERRANEAN SEA
El-Mîna
Tarâbulus
(TRIPOLIS)
Homs
Dêr Ammâr
Mâr Dômit
J. Turbul
Zâwîye
Ardi
Mariata
Ashâsh
Zgharta
Kefr Hata
Hasrûn
Mâr Yakûb
Kalamûn
Dêr Natûr
Diddeh
Râs Meska
Keftîn
Enfeh
Belment
Kefr Hayeh
Fî'a
Btibhôn
Shakka
Âba
Bturrân
Kefr Zena
Kefr Yashît
Meziâra
Râs Shakka
(Theuprosopon)
Dêr en-Nuriyeh
Kefr Haza
Bishmizzîn
Amiûn
Kefr Akka
Kasba
Kefr Hai
Hâmât
Kala'at Msêliha
Kefr Hatta
Reskiddeh
Tannûra
Kefr Sarûn
Batrûn
(BOTRYS)
Kalmûn
Abrîn
Dêr Bzaashtâr
Keftûn
Bziza
Tûla
Addeh
Jederfîl
Sûrât
Halta
Beshindar
Hardîn
Dûmân
Kefr Âbîda
Semâr Jebeil
Asia
Niha
El-Hadeth
Tehûm
Shellâla
Kefûr
Tannûrîn
Abdallah
Ehmej
Dûma
Berbâra
Gherzûz
El-Monsif
Ghabâleh
Byeh
Meifûk
Terraty
D. Hub
Burj er-Rihân
Hasarât
Hâmât
W. Hallâweh
Habâlîn
Abidât
Jâj
Tannûrîn el-Fôka
Amshît
Kfûn
Lahfût
W. Fortûsh
Jebeil
(BYBLUS)
Bhadîdât
Neshmush
Dêr Meifûk
Bkesta
Bzummâr
Arnaya
Fedâr
N. Fedâr
Alomât
Akûra
Halât
Moghêrîyeh
Natural Bridge
Meisra
El-Fetreh
Bilhâs
Kartaba
Nahr Ibrahîm
ADONIS
Zeitûn
El-Bawâr
Atshît
Shuen
El-Muneitira
Namûra
Fetûh
Taberja
Ghazîr
El-Ghineh
Watâ el-Joz
Afka
APHECA
Dêr Alma
Ma'âmiltên
Aramûn
Shabrûh
J. Munêtira
Sâhil-Alma
Shenanâ'ir
Meirûba
Nebaʽ el-Asal
natural Bridges
Nebaʽ el-Leben
Jûneh
Ain Warka
Ashkût
Faraiya
Kala'at Fakra
Ghazîr
Ghosta
Bzummâr
Mezraat
Kefr Dhabiân
Zûk Mekâil
Deraûn
Reifûn
Ajeltûn
Zûk Musba
Nahr el-Kelb
Assyr. & Egypt. Monuments
Antûra
Kesrawân
Jeita
Rûmieh
Bteghrîn
Biskinta
Jebel
8557
Sannîn
Dikel Mehdi
Zûk el-Kharab
Esh-Shuweir
Kefr Akkab
Khân Sannîn
Anteliâs
Bet Shebâb
Mâr Elias
Bosherîyeh
El-Judêdeh
Ain Âr
Bekfeiya
Mâr Yohanna
Kesrneba
Bêrût
(BERYTUS)
Kurnet Shewân
Bhannis
Hosn Niha
Rd. Temple
Zelkât
Zârûn
El-Mahaj
Niha
Kabbâsîyeh
Brummâna
Baabdât
El-Meten
Antûra
Mejdel
Ferzul
Es-Sâhil
Bet Meri
Shilla
Tûsîna
Bzebdîn
5053
Azirteh
Atrên
Temnîn
Shwîfât
El-Monsuriyeh
Salîma
Arsûn
Kornâil
Charcoal M.
Tershîsh
Kefr Silwân
Zahleh
3100
Kerak
Ablah
El-Hadeth
Dêr el-Kalaa
Zenduka
Dêr el-Harf
El-Mu'allaka
Areya
Râs el-Metn
Falûgha
Sa'adnâil
Kefr Shîma
Ba'abda
Abadîyeh
Btibiât
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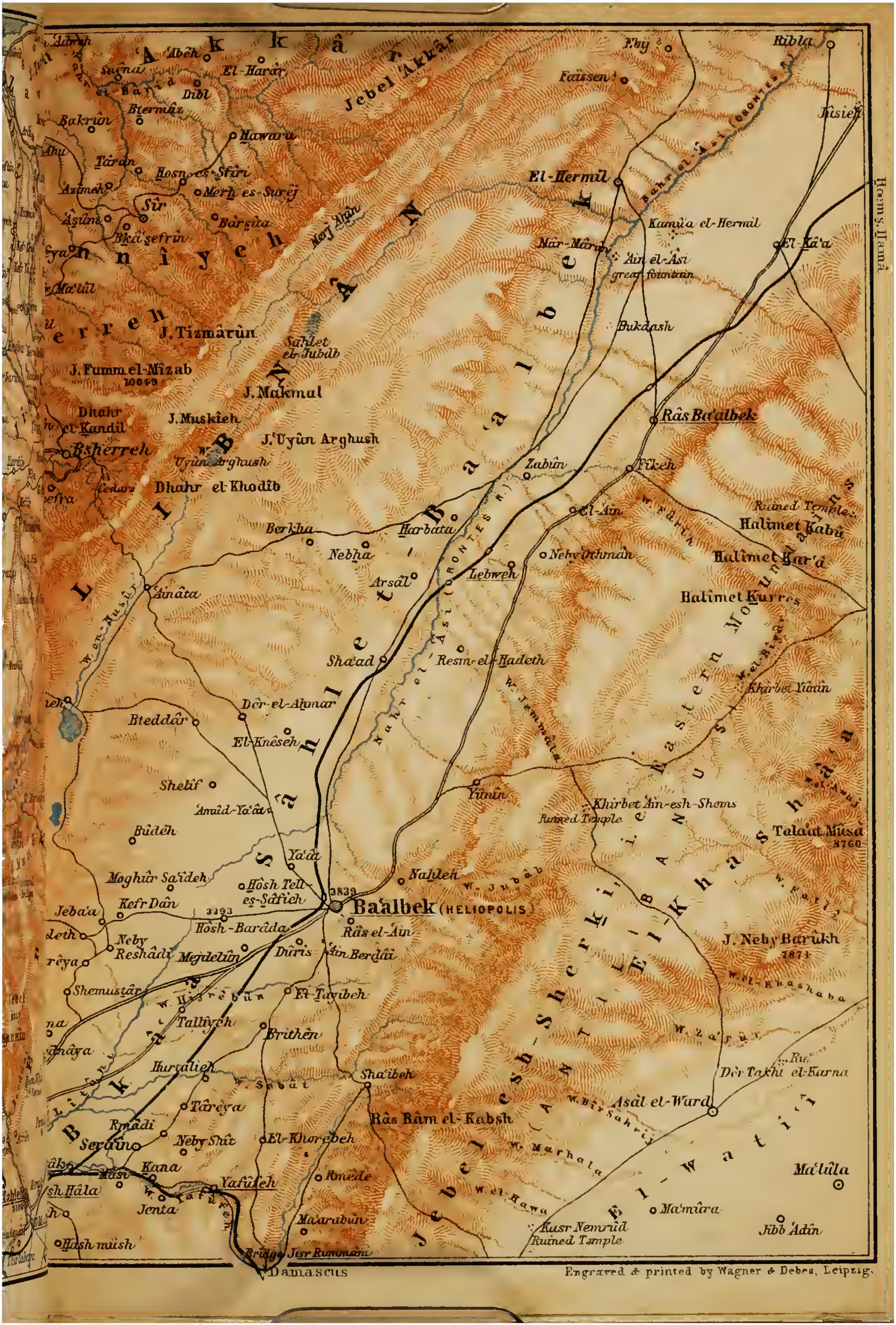
Râs el-Harf
Shtôra
El-Gharb
W. Shahrûr
Hammâna
esh-Shuêfât
Bet Shâma
Jebûla
Yammûneh
Bsherreh
El-Hadeth
Bekâa
Jebel esh-Sherki



Jebel 'Akkâr
El-Harâr
Dibl
Bkâ'sefrîn
Sûr
Hawara
Merj Ahîn
J. Tizmarûn
J. Fumm el-Mizab
10049
J. Makmal
J. Muskieh
J. 'Uyûn Arghush
Bsherreh
Dhahr el-Khodîb
Sahlet el-Jubdb
Kibla
Faissen
Kisieh
El-Hermil
Kamû'a el-Hermil
Mâr-Mârûn
'Aîn el-'Âsi great fountain
El-Kâ'a
Bukâ'ash
Homs, Hamâ
Râs Ba'albek
Fikeh
Zabûn
El-'Aîn
Ruined Temple
Halimet Kabû
Halimet Kar'â
Halimet Kurrus
Neby 'Othmân
Lebweh
Harbata
Berkha
Nebha
Arsâl
'Aînâta
Sha'ad
Resm-el-Hadeth
Dêr-el-Ahmar
Bteddâr
El-Knêseh
Shelîf
Yûnîn
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Talaat Mûsa
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Khirbet Yûnîn
Bûdeh
Ya'ât
Moghâr Sa'îdeh
Hôsh Tell es-Sâfieh
3839
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Nahleh
Kefr Dân
3193
Hôsh-Barâda
Râs el-'Aîn
'Aîn Berdâî
Dûris
Mejdelûn
Neby Reshâdi
Jeba'a
Shemustâr
Et-Taiybeh
Talliyeh
Brithên
Hurtalieh
Shâ'ibeh
Târeya
Râs Bâm el-Kabsh
Rmâdi
Neby Shît
El-Khoreibeh
Serâin
Kana
Yafûfeh
Rmede
Jenta
Ma'arabûn
Jisr Rummâni
Hâsh mûsh
Damascus
J. Neby Barûkh
7871
Dêr Takhî el-Karna
Asâl el-Ward
Ma'lûla
Ma'mûra
Jibb 'Adîn
Kusr Nemrûd Ruined Temple
Jebel esh-Sherki (ANTILIBANUS)
Sahlet Ba'albek
Nahr el-'Âsi (ORONTES)
Eastern Mountains
El-Khasha'a
El-Wati
Libanon
Engraved & printed by Wagner & Debes, Leipzig.

40. From Baʿalbek to Tripoli and Beirût viâ the Cedars of Lebanon.

4-5 Days. From Baʿalbek to the *Cedars* about 9¼ hrs.; thence to *Tripoli* 8¼ hrs.; thence to *Beirût* 16½ hrs. — It is preferable (and even necessary for travellers not provided with tents) to devote 5 days to the expedition. We spend the first night at *Deir el-Aḥmar* (3 hrs.), or at *ʿAineita* (2¾ hrs. farther), both of which afford very poor quarters; the second night at (6½ hrs. from ʿAneita) *Ehden* (or at *Bsherreh*; 4¾ hrs.); the third night at *Tripoli* (4¾ hrs.; 9¾ hrs. from Bsherreh); the 4th night at *Jebeil* (9¼ hrs.; poor accommodation). — Until about the end of May the tour over Mt. Lebanon on horseback is generally impracticable owing to the snow. In that case the *Cedars* may be visited on foot from ʿAineita (3½ hrs. each way), without incurring any very great fatigue.

The road passes the *Ḳishlaḳ*, a large barrack of the time of Ibrâhîm Pasha, and crosses the plain towards the N.W. After 4 min. it turns to the right, and after 27 min. to the right again. On the left we see the village of *Ḥôshet eṣ-Ṣâf*. We next pass (5 min.) the village of *Yaʿâth* (left), which is occupied by Metâwileh, and is badly supplied with water. Farther on (28 min.) our road is joined by another from the left. In the fields to the left we soon see (17 min.) the large *Column of Yaʿât*, which we may reach by making a digression of 10 minutes. It is a solitary monument with an illegible inscription on the N. side, standing on a pedestal about 6½ ft. high and altogether about 65 ft. in height. The Corinthian capital is much disintegrated. — After 1 hr. we reach the end of the plain; towards the S. rises Mt. Hermon. We now ride by a stony path to the N. round a hill. In 32 min. we reach —

Deir el-Aḥmar, an extensive village with a large church. Here begins the territory of the *Maronites* (p. lxii), who are rather importunate. The water is bad. The village derives its name ('red church') from the abundant red stone in the neighbourhood.

A guide from Deir el-Aḥmar to ʿAineita is necessary. We first enter the small valley to the S.W of the village, and ascend a bad path through an oak-wood. The oaks are low, but have thick trunks, and are interspersed with juniper and barberry. After 40 min. on the height we avoid a path to the right, and in 25 min. descend into a green valley which we go up. Proceeding in a N. direction, we cross several small valleys with numerous transverse paths and pass the village of *Bsheitîyeh* on our left. In 1¾ hr. we reach the miserable Maronite village of **ʿAineita,** near which is a dale planted with walnuts. We cross this dale by the upper (N.) road (5 min.); on our left is a beautiful spring, and then a second and larger one (12 min.). Here we take the path to the left, which ascends along the right slope of the valley. After 25 min. we pass a gorge ascending to the right. The path ascends steeply in windings, continuing to afford a fine view of the village of ʿAineita, of the *Lake of Yammûneh* to the S., and of the great range of Anti-Libanus opposite. After 55 min. we cross to the left side of the valley.

In 20 min. more we reach the top of the pass of the *Jebel el-Arz*, or **'Cedar Mountain'** (7700 ft.), on which snow often lies even in summer. The range of Lebanon stretches from S.W. to N.E.; its chief summits rising to the N. of the pass are *Ḍahr el-Ḳoḍîb* (10,050 ft.), *Nab'a esh-Shemeila* or *El-Miskîyeh* (10,037 ft.), and *Jebel Makmal* (10,010 ft.). The view from the top of the pass is very extensive. The whole landscape seems tinted with different shades of blue, from the dark blue of the foreground to the pale blue of the horizon. The valley of the Biḳâ' (p. 292) is spread like a map at our feet. The long range of Anti-Libanus terminates with the summit of Mt. Hermon, to the right of which the depression of the Jordan valley is distinguishable. Towards the S. the Jebel Ṣannîn (p. 283) and the lake of Yammûneh (p. 327) are visible. Towards the W. the mountains slope away to the sea. Tripoli with its harbour, and a wide expanse of the Mediterranean are visible, while the foreground consists of a grand amphitheatre of mountains with the cedar groves.

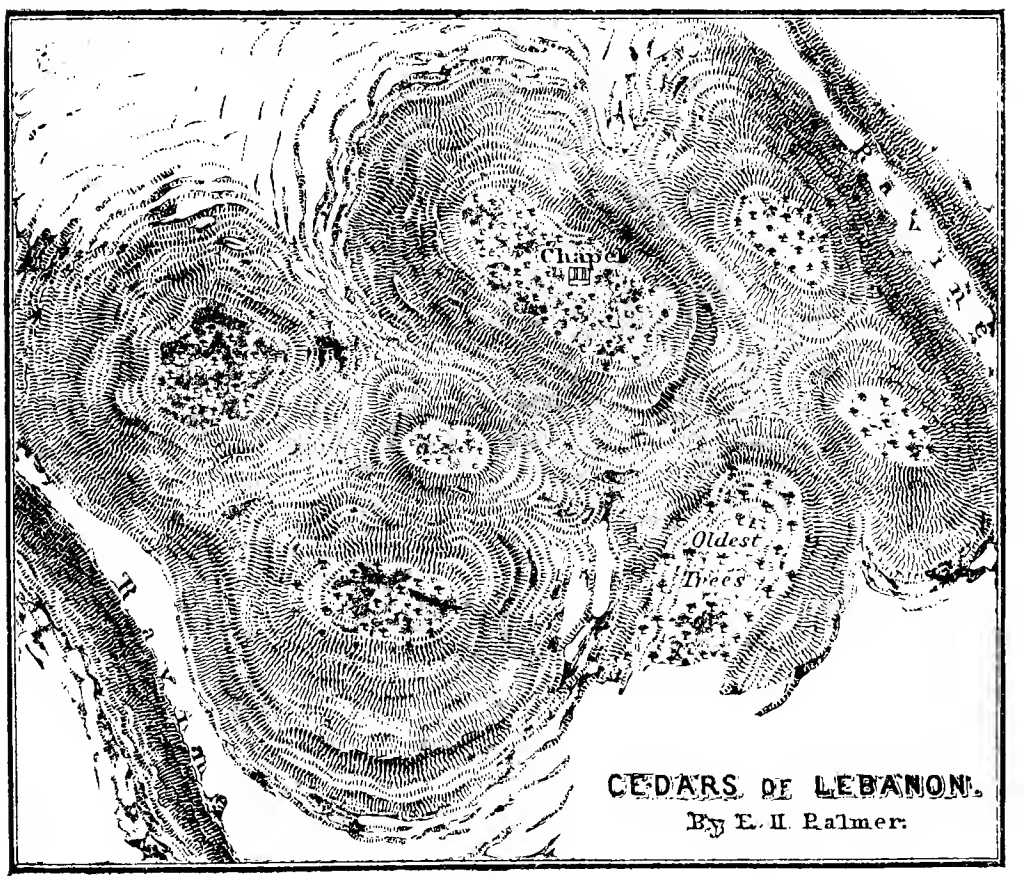
We now descend into the valley where the deep ravine of the *Nahr Ḳadîsha* ('sacred river') begins. In $1^1/_4$ hr. we reach the bed of the brook, and in 20 min. more the group of —

***Cedars** (6315 ft. above the sea), situated at the foot of the Ḍahr el-Ḳoḍîb (see above), a precipitous and bald snowy peak. Opposite them, to the W., rises the peak of *Fum el-Mîzâb*. The group occupies the top of a hill (a moraine), on the E. and W. sides of which runs a water-course. It is one of the smallest, containing about 400 very old trees, the tallest of which, however, does not exceed 80 ft. in height. The rock on which they grow is white limestone, and the decaying spines, cones, and other matter have formed a dark-coloured soil. The oldest trees, seven in number, are on the S.E. height. In the midst of the N.W. cluster stands a Maronite chapel. A few paces to the N. of the chapel by the house stands the largest cedar; it has a circumference of 47 feet. The peasants celebrate an annual festival here in August.

The *Cedar (Cedrus Libani;* Arab. *arz*, Hebrew *aeraez)* is always mentioned in ancient works of botany as the noblest of trees. The Israelites especially admired it as the ornament of Lebanon (Ezek. xxxi. 3 et seq.; Psalms xcii. 12, civ. 16), where it formerly covered many summits that are now bare. No such trees grew in the land of Israel, so that Solomon caused cedars to be brought from Lebanon for the building of the Temple (1 Kings v. 6), and a supply from the same source was obtained for the second Temple (Ezra iii. 7). The trunk of the cedar was also used for the masts of ships (Ezek. xxvii. 5). It is possible, however, that by *aeraez* the Hebrews may also have meant other trees of the pine family.

The cedar belongs to the conifers, most nearly resembling the larch, but is distinguished from it by its evergreen leaves which do not fall off in winter, by the horizontal roof-like spreading of its branches, and by its superior size in every part, and especially by its cones, which are nearly as large as a goose's egg. So flatly do the branches and twigs of the cedar extend from the trunk, that the cones seem to lie upon them as if on small patches of meadow. In the character of its branches the cedar resembles an aged larch, but in some of the finest examples its limbs rather recall the majestic oak. The wood is whitish and moderately

soft, and for economical use is far inferior to the timber of the cypress. The great modern region of cedars is the Cilician Taurus, where the extensive mountain-range beyond Mersina and Tarsus, and above the ravines, is beautifully clothed with these trees, interspersed with black firs. In the Taurus, as well as on Lebanon, two varieties occur: one is the dark green, with bright green leaves; the other the silvery white, the leaves of which have a bluish bloom. This dimorphism rarely occurs with plants of the same kind and in the same place. The cedar of Lebanon is only a local form of a more widely extended species, of which there are two other varieties, *viz.* the cedar of the Himalaya (*Cedrus deodara Roxburgh*) and that of the Atlas (*Cedrus atlantica Manetti*). Between these three great groups is no specific distinction; they merely differ in size, and somewhat in habits, according to the climate to which they belong — the humid



mountains of India, the temperate Lebanon, or the dry atmosphere of Algeria. The Indian cedar, the 'wood of the gods' (dêvadâru) in Sanscrit, is one of the most magnificent trees in existence. It attains a height of 165 ft. (twice that of the Lebanon cedar) and a circumference of 39 ft., while its cones are also much larger. The cedar of the Atlas, on the other hand, is smaller than that of Lebanon; its leaves are very short, its cones smaller, and its growth more gnarled. — The cedar has been frequently introduced into Europe, and thrives particularly well in England. Those in the Jardin des Plantes at Paris have grown from seeds imported by Tournefort at the beginning of the 18th cent., and are among the oldest in Europe, but are not so tall as one near Geneva, which has attained a height of 120 ft.

Leaving the Cedars, we again turn towards the W. and descend to the road, which we follow towards the N.W. In 25 min. the path divides, the branch to the left leading to Bsherreh (see below). We keep to the right and pass (20 min.) the large spring *'Ain en-Neba'*. We obtain repeated glimpses of the valley of the Ḳadîsha, which is surrounded by villages. In 40 min. we reach the beginning of a large basin, into which we descend. After 1 hr. we cross a valley which descends from the monastery of *Mâr Serkîs*. Skirting the margin of the gorge, we ascend to (1/4 hr.) **Ehden** (4740 ft.; quarters at the house of the *Khûri*, p. xvii; tents are pitched under the walnuts above the village). The village (ca. 450 Maronite families) lies on a slope at the extremity of the amphitheatre of mountains surrounding the valley of the Ḳadîsha, and is encircled with pines, mulberry and fig trees, and vineyards. On the E. side flows a large brook.

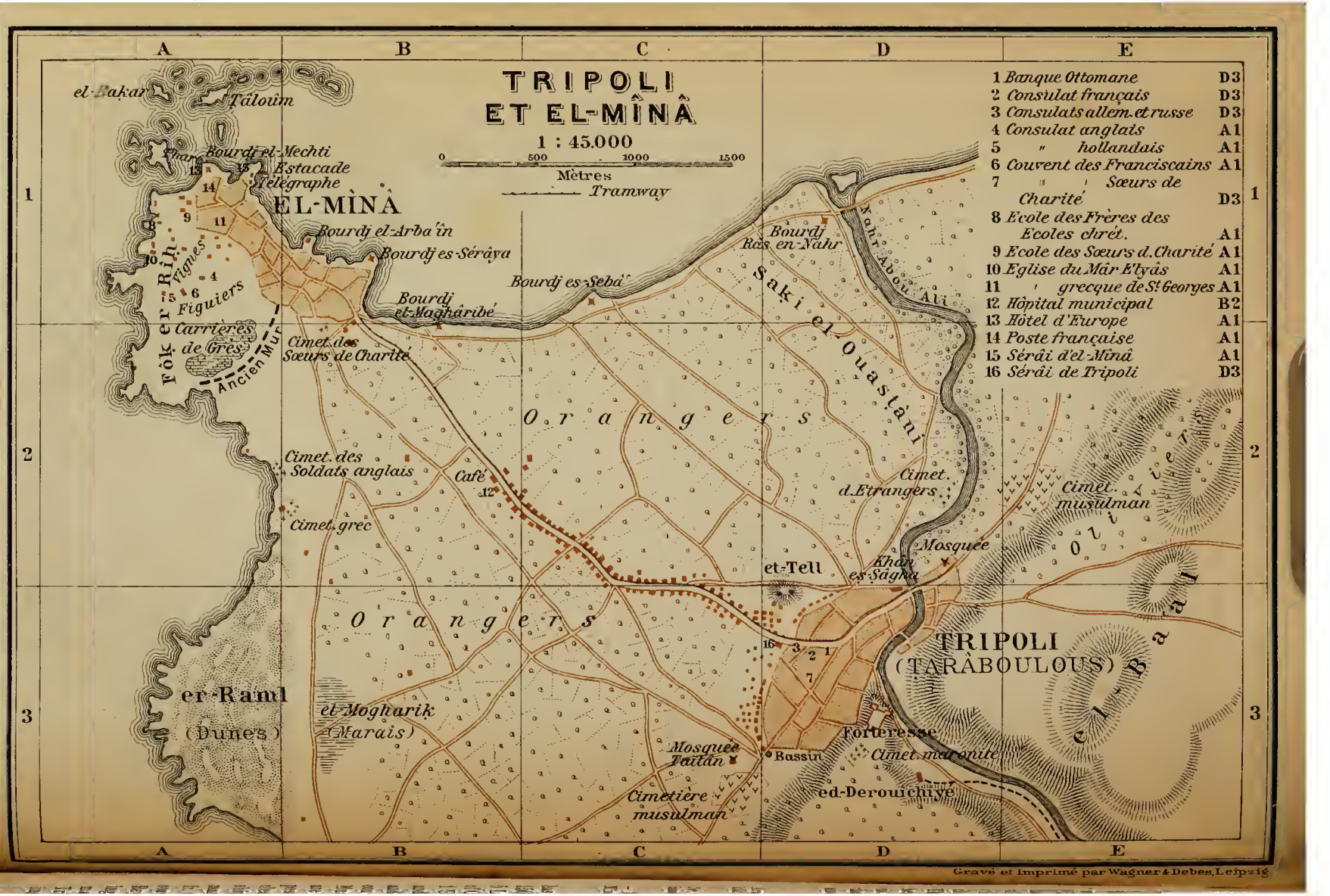
From the Cedars to Ehden viâ Bsherreh and Ḳannôbîn (about 6 1/2 hrs.). An interesting digression, occupying 1 day; tolerable accommodation in Bsherreh. From the point where the path divides (25 min. from the Cedars, see above) we descend a steep path through a side-valley, watered by the 'Ain en-Neba' (see above), to (35 min.) **Bsherreh**, beautifully situated on a spur above the Ḳadîsha valley, the slopes of which are terraced, and planted with walnut, fig, mulberry, and poplar. The country gives manifest tokens of the industry and prosperity of its inhabitants. The village has four churches and a Latin monastery, the large Maronite church being apparently old. [From Bsherreh to Beirût viâ Afḳâ, see p. 336.]

We now descend the valley on the right side (guide desirable). In a sheltered situation below is visible a small Maronite monastery; on the opposite hill is the village of *Bakâfra*, and farther off *Bkarkâsheh* (p. 336). On the hill to the right, after 16 min., we see *Deir Ḥamallâh*, and to the left, below, *Mâr Jirjis*. After 6 min., a large brook; then *Deir Mâr Tedrus*, on the hill to the right; opposite, on the left side of the valley, the village of *Bez'ûn*. In 12 min. more we cross the *Wâdi Ḥajît*. After 11 min. we pass under an arch of the aqueduct of *Ḥajît*. On the opposite side of the valley lies *Ḥaṣrûn*. In 34 min. we pass opposite to *Bdîmân*, above which is *Ḥadeth* (p. 336). Below, towards the valley, lies *Blôzeh*. We then obtain a view (1/4 hr.) into the profound *Wâdi Ḳannôbîn*. After a very steep descent of 43 min. we reach the monastery of —

Ḳannôbîn (where the monks entertain travellers hospitably, comp. pp. xvi, xvii). The monastery, which derives its name from the Greek κοινόβιον (monastery), stands romantically perched on the rock on the right side of the Ḳadîsha valley, about 390 ft. above its bed, and enclosed by precipitous mountains. The hills are sprinkled with villages with gleaming white churches. The country is richly cultivated. The gorges contain numerous caverns, once used as hermitages. The monastery is said to have been founded by Theodosius the Great (379-395). Since the middle of the 15th cent. it has been the seat of the Maronite patriarchs, whose tombs lie beneath the church. The patriarchs now reside at the adjacent village of *Bdîmân*.

We again ascend the hill by the same path, and after 23 min. turn to the left. In the valley below lies the village of *Sib'il*. In 25 min. we reach the village of *Ḥawar*. A valley opens here to the right, on the slope of which Ehden (see below) is situated. Nearer is the village of *Bân*. After 12 min. we cross a small valley; Bân is left on the hill to the right. We soon see the monastery of **Ḳeshayâ** in the valley below *Mâr Anṭûn Keshayâ*, and reach it in 35 min. more. The monastery contains a printing-office, and also several rooms for travellers. The church was erected in 1860.

We retrace our steps, cross the bridge, and ascend to the left. After 10 min. we turn to the left and obtain a charming retrospective view. In 40 min. we reach *Kafr Sâb*, opposite to *'Anṭurîn*. In 20 min. we come to the bridge crossing the Ehden, and in 1/4 hr. more *Ehden* itself (see above).



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From Ehden we proceed towards the W. from the village. After 1/4 hr. we enjoy a grand prospect towards the sea. The bad and stony road next enters (3/4 hr.) the wooded *Wâdi Heirûna*. The path divides (25 min.); that to the left is the better; (8 min.) *Murhef Kersâbîyeh* is seen below. The path reaches (33 min.) the bottom of the valley, passes (21 min.) a small valley containing water, and (23 min.) affords a view of *Mershîneh* on the hill to the right. We have now reached the hill-country. After 10 min. we leave the village of *Iyal*, with its castle, on a hill to the right. We pass (18 min.) *Kafr Ḥatta* and reach (20 min.) *Żegharta*, with its large church, the winter-quarters of many of the inhabitants of Ehden. The path descends hence into the valley of the *Ḳadîsha*, which is here a considerable stream, and crosses the bridge. To the right, on the hill (10 min.), we see the weli of *Ardât*, and (10 min.) on the left *Ḥâret Nejdelâya*. In 1/2 hr. we enter the olive plantations, and 10 min. later see the first houses of *Tripoli* below.

Tripoli. — HÔTEL BEAUTÉ D'ORIENT (kept by Iskander Shawi, an Arab), pens. 8 fr., wine extra; HÔTEL D'EUROPE (Pl. 13, A 1; Theod. Kyriakidis), both in El-Mînâ (p. 333).

VICE-CONSULATES. Great Britain (Pl. 4; A, 1), *J. Abela;* United States, *Dr. Harris;* Germany, *G. Catzeflis;* France, *Armez;* Italy, *Pittaluga;* Netherlands (Pl. 5; A, 1), *N. Beraut.*

TELEGRAPH: *Turkish*, in the town; *International* (Pl. A, 1), in El-Mînâ. — BANK: Branch of the *Banque Ottomane* (Pl. 1; D, 3). — TRAMWAY to El-Mînâ (25 min.) 1 1/4 piastre. — STEAMERS, see p. 360.

Tripoli (Tarâbulus), the capital of a Liwa in the Vilâyet of Beirût, has 30,000 inhabitants: 24,000 Muslims, 4500 Orthodox Greeks, 1500 Maronites. The town contains 14 churches, of which 3 are Greek, 5 Latin (*viz.* 2 belonging to the Franciscans, 1 to the French Sisters of Charity, 1 to the Lazarists, and 1 to the Carmelites), 4 Maronite, 1 United Greek, 1 Protestant. The American mission has a station and girls' school; the French Sisters of Charity have an orphanage and a girls' home; and the Frères des Ecoles Chrétiennes have a convent and school both here and at El-Mînâ (Pl. 8; A, 1). The Muslims and other confessions also have their schools; and there are 14 mosques and 1 synagogue. The Muslims are said still to possess valuable libraries here. In 1903 the port was entered and cleared by 268 steamers of 324,384 tons register and by 1249 sailing ships of 19,137 tons. The imports (chiefly cotton goods and other manufactures) were valued at 10 3/4 mill. fr.; the exports at 7 mill. fr. (oranges and lemons 1 1/3, wool 1/5, raw silk 1 1/2, sponges 1/6, soap 1, home manufactures 1 3/4 mill. fr.). Since the opening of the Reyak-Ḥama railway trade has much diminished, goods now passing to and from the interior viâ Beirût. Silk-weaving and soap-making (11 factories) are the chief industries; the silk sashes of Tripoli are noted. The environs are extremely fertile; olives (yielding 2 1/2 mill. fr. per annum), oranges and lemons (2 1/2 mill. fr.),

and mulberries (for silk-worms) are largely grown. The tobacco-cultivation is on the increase.

The ancient Phœnician name of Tripoli is unknown. The town was built, probably not earlier than B.C. 700, after the foundation of Aradus (p. 353), and was a member of the Phœnician League (comp. p. 265), but does not seem to have been an important place. It then lay close to the sea. The Sidonians, Tyrians, and Aradians occupied separate quarters. No trace now remains of its ancient buildings. The town surrendered to the Muslims without resistance. When the Crusaders attacked the place it was governed by an independent emîr. The siege was begun by the Provençal Count Raymund of St. Giles in 1104, and in order to prevent possibility of relief, a castle was built on the hill opposite, named by the Franks Mons Pellegrinus, and by the Muslims Sanjîl (St. Giles). Dissensions among the Christians, however, delayed the capture of the town for five years, and when it was taken a valuable Arabic library of upwards of 100,000 vols. is said to have been burned. Under the Franks the town prospered for 180 years, in spite of internal discord and terrible earthquakes. In 1289 it was captured by Sultan Ḳilâwûn. At that period no fewer than 4000 silk-weaving looms are said to have been worked at Tripoli. The modern Muslim *Ṭarâbulus* was then founded a little inland, near the 'Pilgrims' Mount'. In the 16th cent. the place again became large and populous, and consisted, as at the present day, of a seaport town and an inland town.

Tripoli is considered unhealthy, but fever rarely prevails until the end of summer, and is seldom dangerous. The Tripolitans call their town Little Damascus. The streets are tolerably paved and provided with footways, and many of them have arcades, as at Jerusalem. The building material used is a porous conglomerate. The aspect of many streets is quite mediæval. Native silks are still to be seen in the bazaar. There are also several large khâns, the finest of which is the *Khân eṣ-Ṣâgha* (Pl. D, 2). Tripoli is best surveyed from the *Castle* (*Forteresse;* Pl. D, 3), the terrace in front of which is reached in 5 minutes. Towards the S.W. is seen the Tailân Mosque (see below). Beyond the town extends a beautiful forest of orchards. On the promontory lies the seaport, near which rise the ancient towers; beyond these stretches the sea, and to the S. are mountains. From a somewhat higher point we have a view of the fortress, situated on a narrow ridge. At the foot of the hill is the *Derwîshîyeh* (Pl. D, 3), a monastery of dancing dervishes. The castle is not open to visitors. It contains few relics of antiquity. Towards the S. is a fragment of vaulting, possibly the remains of the apse of a Crusaders' church. Parts of the castle may have belonged to Raymund's original edifice. — On the S.W. side of the castle a paved path descends to the right, and from this point we may visit the recently restored *Tailân Mosque* (Pl. C, 3). Inside the court is a stalactite portal. The minaret, with its double winding staircase, is interesting.

In order to reach the Six Mediæval Towers which defend the coast between the seaport and the mouth of the *Ḳadîsha* (here called *Nahr Abu 'Ali;* Pl. D, 1), we follow the left bank of the river from Tripoli towards the N., and reach the sea in 20 minutes. These towers are partly built with ancient drafted blocks and fragments of grey granite columns. We first pass the remains of the *Burj*

Râs en-Nahr (left; Pl. D, 1), and then, farther along the coast (12 min.), the *Burj es-Sebâʿ* (lion tower; Pl. C, 1), the best-preserved. On the S. side of the Sebâʿ are six slightly pointed windows, and in the middle a large arch. The portal consists of a pointed arch of white and black stones alternately. The inscription-slab has been removed. About 7 min. nearer the harbour is the *Burj et-Takkîyeh*, with a stalactite portal. In 8 min. more we reach the seaport.

El-Mînâ (tramway, see p. 331) the seaport of Tripoli, contains ca. 10,000 inhab. but is otherwise unimportant. On the coast we come to (5 min.) a fourth tower, the *Burj el-Maghâribeh* (of the Moghrebins; Pl. B, 1, 2), and a lighthouse (Pl. A, 1). The islands forming the harbour are seen from here. Fine sponges, with coral still adhering to them, are offered for sale, and sometimes also antiquities. The steamboat-offices and also some cafés are at the harbour.

About 5 min. to the S. of the harbour, on the Beirût road, is a modern tower called *Burj esh-Sheikh ʿAffân*. In the vicinity is the Protestant church; to the right is the Greek church; and 8 min. to the S. is the monastery of *Terra Sancta*.

From Tripoli to El-Lâdiḳîyeh, see p. 351.

FROM TRIPOLI TO BEIRÛT, 56 M., carriage-road. Following the telegraph-wires to the S.W. of Tripoli, we reach (22 min.) the road which leads from the seaport towards the S., and ascend (8 min.) a hill. After 17 min. we regain the coast-road, and in 20 min. reach the village of *Ḳalamûn*, the *Calamos* of Pliny. The road now crosses the promontory *Râs en-Naṭûr*. After $^3/_4$ hr. we see the village of *Naṭûr* below us to the right. We pass (35 min.), on the left, the village of *Zekrûn*. Farther on, below us to the right, we see the village of *Enfeh* ('nose'), and in front of us *Râs Shaḳḳâ*. To the left on the slope above (40 min.) we see the village of *Sikka* with its church. The path passes (12 min.) a khân, and beyond the *Nahr el-ʿAṣfûr* a second, in the background of the picturesque bay of *Râs Shaḳḳâ* (35 min.). This promontory was the ancient *Theouprosopon* ('god's visage'). Several Greek monasteries are situated on the hill. We avoid the precipitous extremity of the cape by ascending a small valley to the E.S.E. At the top we have a view, to the N., of the somewhat barren chalk hills, the Râs en-Naṭûr (see above), and El-Mînâ. To the S.W. lies a wooded valley, into which we descend ($^1/_2$ hr.). The path descends the valley, in the middle of which, on a precipitous rock, rises an Arabian castle, where the Metâwileh formerly levied blackmail from travellers. After 12 min., a bridge over the *Nahr el-Jauz;* 5 min., a brook coming from the S. is crossed, and tobacco-fields are passed. We soon (10 min.) quit the valley. On the slope to the right lies the village of *Ḳubbeh*, and nearer the sea is a castle. In 20 min. we reach Batrûn.

18$^1/_2$ M. **Batrûn** (Turkish telegraph-office), the ancient *Botrys*, was founded by the Phœnicians under Itobaʿal, in the time of Nebuchadnezzar, still earlier than Aradus, as a frontier-fortress for the

defence of the coast-route. As, however, the harbour is very small, the town never became a place of importance. Batrûn has about 5000 inhab. (chiefly Christians), is the seat of a Ḳâimmaḳâm, and belongs to the Sanjaḳ of the Lebanon. In the middle of the town is a mediæval castle. To the S. of Batrûn are several rock-tombs with sarcophagi.

Beyond Batrûn the rocks approach the sea, where they are curiously eroded. We follow the coast. On the hill to the left is (33 min.) the village of *Kafr ʿAbîta;* then (16 min.) that of *Tehûm.* We cross the (12 min.) *Wâdi Medfûn* by a bridge. On the hill to the left (22 min.) lies the village of *Berbâra.* On the hill (27 min.), to the left, is *El-Munṣif;* (25 min.) *ʿAmkêd* (ʿAmshît), a water-course, and two khâns; (12 min.) another khân. On the hill are some houses and gardens with palms. We soon obtain (7 min.) a view of the extensive bay stretching to Beirût. Above us, to the left (¼ hr.), is an old church. We next pass (13 min.) a khân and a water-course and (10 min.) a rock-tomb (below). In 7 min. more we enter —

Jebeil, an unimportant little town of 1000 inhab., throughout which are scattered numerous fragments of ancient columns.

Jebeil was the ancient *Gebal*, the inhabitants of which (Giblites) are mentioned in Scripture as 'hewers of stone' (1 Kings v. 18) and as skilled in shipbuilding (Ezek. xxvii. 9). The Giblites were related to the Berytans. The Greeks called the town *Byblos.* Byblos was the birthplace of Philo (p. 264) who states that it was one of the most ancient places in the world, having been founded by Baʿalkronos himself. On the local religion of Byblos, to which pilgrimages were made, see p. 264. In 1103, when it was known as *Giblet*, it was taken by the Crusaders; in 1188 it was recaptured by Saladin, and was afterwards recovered by the Franks.

The *Castle* was probably erected by the Crusaders with the aid of ancient materials. In the principal tower are several large blocks (at the S.E. and S.W. corners). On the N.E. side, towards the cemetery, a fragment of sculpture and two small columns are built into the wall. — In the W. part of the town stands the fine Maronite *Church of St. John*, dating from the early part of the 12th century.

It consists of nave and aisles. The nave is covered with arched vaulting, and contains capitals in a style imitated from the Gothic; on the sides, by the capitals, are also small enrichments. The arcades are pointed, the windows round-arched, and enriched with small columns outside. The pointed windows of the apses are built up, and the portal has been restored. On the N. side the church is adjoined by a small baptistery, with a semicircular dome resting on four pointed arches, each of which is differently ornamented. Around this building runs a cornice with the ends of the beams projecting.

To the W. of this is the *Church of St. Thecla*, with tastefully executed small domes. A third church, now within a house, dates, according to the inscription, from 1264. — The *Harbour*, which was once defended by fortifications on the islands in front of it, contains heaps of ruined columns.

Near Jebeil are extensive *Necropoles;* and many sarcophagi, the famous *Column of Jehavmelek*, with its inscription (Corp. Inscrip. Semit. I. 1, No. 1), and even Egyptian antiquities have been dis-

covered. Cippi with step-like enrichments are especially common. The winged ball, a Babylonian device, has been found here also. About 3 min. to the S. the road to Beirût passes through a large necropolis, but many of the tombs are buried in sand. A curious feature, especially in the S. necropolis, is that the rocks here contain numerous round holes, which could not have been intended for admitting light or air, as they taper away to nothing. A stone is generally placed over the mouth of such holes. On the coast, to the S. of Jebeil, is a large rock-cavern; and many tombs are to be found at *Kaṣṣûba*, 10 min. to the E., where a chapel has been erected with ancient materials. Beyond Kaṣṣûba are the substructions of a large temple, which was most probably the ancient sanctuary of Adonis. A little farther to the N.E. are other caverns, some of which contain tomb-niches. To the N. is the chapel of *Seyyidet Mâr Nuhra*, an interesting rock-cavern with a stair.

On the road from Jebeil to Beirût we reach (12 min.) a bridge, and then (22 min.) another bridge. Above, to the left, is the village of *Meʿaiteh*. We pass (1/2 hr.) a khân, and the village of *Hâlât* on the hill; (5 min.) tomb-caverns on the left; on the hill to the left, *Deir Mâr Jirjis*. The road next crosses (20 min.) the *Nahr Ibrâhîm (Adonis*, p. 336), which issues from a wild ravine. We pass numerous khâns; 11 min., *Mâr Ḍûmit;* 11 min., a khân; 10 min., *Khân Buwâr*. We pass (1/4 hr.) the village of *Berja*, near a small bay, and (13 min.) a khân, where a view is disclosed of the great *Bay of Jûneh*. On the hill is seen the village of *Ghazîr*. Round the hill runs a paved Roman road, hewn in the rock. From (37 min.) *Maʿâmiltein* (steam-tramway to Beirût, see p. 282), a path ascends to Ghazîr (see below). From Maʿâmiltein to *Jûneh* (28 min.), to *Nahr el-Kelb* (50 min.), and to *Beirût* (2 1/4 hrs.), see p. 282. — *Beirût*, see p. 274.

FROM MAʿÂMILTEIN VIÂ GHAZÎR TO THE NAHR EL-KELB, 5 3/4 hrs. We ascend to (1 hr.) **Ghazir**, where a fine panorama is enjoyed from the roof of the Jesuit Institution. From Ghazîr (guide advisable) we ascend to the S.E., passing a guard-house on the hill. After 1/4 hr. we see on the opposite hill the Armenian monastery *Mâr Anṭânius*, which we reach in 1/4 hr.; we then descend to the (1/4 hr.) bottom of the valley, where there is a famous spring. The path next passes (8 min.) the village of *Shanaʿîr*, and farther on (27 min.) commands a view of the Maronite monastery of **ʿAin Warḳa**, situated in a picturesque, pine-clad ravine, which is soon reached (13 min.). *Ghusṭâ* is next passed (10 min.). Rounding a corner (40 min.), we see the village of *ʿÂlmâ* below us on the right. To the S., below, lies the village of *Derʿûn*. *Jûneh*, *Ghâdîr*, *Sarbâ*, and *Hâret Sahen* lie close together in the plain. In 53 min. we perceive *Deir Bkerki*. Beyond it we reach (14 min.) the bottom of the *Wâdi ʿAnṭûra* near a mill, and then, after a slight ascent, (25 min.) the large monastery of **ʿAnṭûra**, which was founded at the end of the 17th cent. by the Jesuits. A large school is conducted here. To the N.E. lies the village of *Bzummâr*. On the Nahr el-Kelb, a little to the S. of ʿAnṭûra, are interesting and extensive grottoes, to explore which a rope and candles are necessary. They lie about 2 hrs. above the mouth of the Nahr el-Kelb. Descending from ʿAnṭûra we pass the villages of *Zûḳ Mikâyil* and *Zûḳ Maṣbah* on our right, and reach (1 hr.) the *Nahr el-Kelb* 5 min. above the old bridge (p. 281).

From the Cedars to Beirût viâ Bsherreh and Afḳâ.

Three Days (about 26½ hrs.). The first night may be spent in *ʿÁḳûra* (9¼ hrs.) or *El-Muneiṭira* (2 hrs. farther on); the second night in *Reifûn* (11 hrs. from ʿÁḳûra) or *ʿAjeltûn* (¾ hr. farther on); from ʿAjeltûn to *Beirût* is 5½ hrs. The accommodation is fair; tents are desirable, and indispensable for ladies. Guide necessary for the whole route (about 4 fr. a day). Provisions should not be forgotten.

From the Cedars to *Bsherreh*, see p. 330. — We cross the *Nahr Ḳadîsha* ½ hr. above Bsherreh, and ascend to the W. along the steep slope of the valley. On the left (20 min.) we see the village of *Bakâfra*, pass (¼ hr.) *Bkarkâsheh* and (¼ hr.) *Bezʿûn*, and reach (¼ hr.) *Ḥaṣrûn*, a large village on an eminence (opposite to *Ḥajît*, p. 330). Beyond Ḥaṣrûn our route leads to the left, gradually diverging from the gorge of the Ḳadîsha and commanding magnificent views. After 1 hr. we see *Bdîmân* (p. 330) below us on the right. On the hill, high above us, lies *Ḥadeth*. (Between Ḥadeth and *Nîḥâ* is a group of cedars.) Ascending the lateral valley to the left, we come to (¼ hr.) *Brîsât*, and after 40 min. reach the top of the hill (magnificent view), whence we cross a tableland to the (20 min.) narrow *Wâdi ed-Duweir*. In 10 min. we reach the brook in this ravine, and ascend thence for 20 min. on the other side. After 40 min. we cross the *Wâdi Harîṣa* and then (35 min.) a small brook, where sandstone rock makes its appearance, and (35 min.) reach the top of the ridge. We ride across the tableland. Below, to the right, is the wild and narrow *Wâdi Tannûrîn*. After 40 min. we cross the deep *Wâdi Bushrîkh*, beyond which we come to the (20 min.) lofty plain of *Arḍ ʿAḳlûḳ*, inhabited by half-caste Beduins. About ¾ hr. farther on the route skirts a hill, and in 20 min. more reaches its highest point, whence we look down on **ʿÂḳûra**, situated in the *Wâdi el-Mugheirîyeh* at the foot of steep rocks. We reach the village in 1 hr. 20 minutes.

In 35 min. after leaving ʿÂḳûra we cross the valley by a **Natural Bridge*, and reach (1 hr. 20 min.) the village of *El-Muneiṭira*. In ¼ hr. we reach the *Springs of Adonis*, now called *Nahr Ibrâhîm*, situated in an imposing verdure-clad amphitheatre, with numerous pines and nut-trees. The principal spring wells forth from a deep cavern, to the W. of which are two smaller brooks. Below the bridge which crosses the basin are three fine waterfalls. On a cliff opposite the cavern are the scanty ruins of a temple, which stood on a platform. A particularly picturesque view of the springs is obtained from the village of **Afḳâ**, to which we ascend in ¼ hr. This was the ancient *Apheca*, the site of a famous temple of Venus, which was destroyed by order of Constantine on account of the impurity of the rites celebrated in it. The myth of Venus and Adonis was connected with this place on account of the Springs of Adonis. The stream is occasionally coloured red with mineral matter, which the ancients regarded as the blood of Adonis shed by the wild boar (p. 264).

The route from Afḳâ follows a narrow terrace of the mountain towards the W.S.W. After about 1 hr. 20 min. we begin to ascend the hill to the left, and in 35 min. reach the top. Opposite us towers the Ṣannîn (p. 283). The path next descends to the bottom (35 min.) of the *Wâdi Shebrûḥ*, follows the valley, and then (½ hr.) leads into the basin of the *Nahr el-Kelb* (p. 281). The village of *Meirûbâ* lies to the W. on a terrace (curious rock-labyrinth). Proceeding towards the angle of the hill to the S.E., we next reach (½ hr.) the large spring *Nebaʿ el-ʿAsal* (honey spring). The path leads hence to the W. to the (½ hr.) gorge of *Nebaʿ el-Leben* (milk spring), which it crosses ¼ hr. below the spring by means of a huge **Natural Bridge** *(Jisr el-Ḥajar)* with a span of 125 ft., about 75 ft. above the stream. [The famous Natural Bridge in Virginia is 215 ft. high and 90 ft. in span.] We now follow the conduit coming from Nebaʿ el-Leben to (½ hr.) *Fakra*, where we first observe, on a terrace to the left, the ruin of a large temple. The court of this building is partly enclosed by walls of natural rock, while the front wall, towards the E., and the colonnade were artificial. About 5 min. to the N. of the temple is the ruin of a substantial tower, perhaps a sepulchral monument. On the right of the

portal is an inscription mentioning the name of Tiberius Claudius. In 1 hr. we reach the village of *El-Mezra'a (Mezra'at Kafr Dubyân)*, on the slope of the hill, and, riding through the whole length of the village (3/4 hr.), descend to the narrow valley of the *Nahr es-Salîb* (3/4 hr.). We again ascend the hill (3/4 hr.), and pass *Kleî'ât* on the left. We pass (1/2 hr.) *Reifûn*, (1/4 hr.) *Deir Reifûn* (large Maronite monastery), and (40 min.) the straggling village of *'Ajeltûn*. Opposite 'Ajeltûn lies Bekfeiyâ (p. 282). We next reach (1 1/4 hr.) the village of *Je'îtâ*, and (35 min.) *'Antûra* (p. 335). Thence to the Dog River and to Beirût, see p. 335 and pp. 282-280.

41. From Damascus (or Ḥomṣ) to Palmyra.

The distance from Damascus to Palmyra is 160 M., or ca. 45 hrs'. ride. This is equivalent to a journey of 4-5 days on horseback, but with a camel (now comparatively seldom used) it takes one day less. The usual NIGHT QUARTERS are: 9 hrs. *Jerûd* (p. 338); 12 hrs. *Karyatein* (p. 338), where, if necessary, accommodation may be obtained at the Khûri's (p. xvii); 13 hrs, *Khân el-Leben* (p. 339; 9 1/2 hrs. from *Palmyra*). — A somewhat longer route to Karyatein (25-26 hrs.) leads viâ *Seidnâya* and *Nebk* (comp. pp. 349, 348). — A DRAGOMAN (comp. p. xvii; tariff, see p. xi) and a tent are indispensable for this expedition. Good drinking-water shonld also be taken, as none is obtainable between Karyatein and Palmyra, without a digression (p. 339), and as the water at Palmyra itself is also poor (p. 346). It should, therefore, be stipulated in the contract that the dragoman hire at his own cost additional camels at Karyatein to carry water. The traveller should also obtain a supply of good spirits, both to mix with the bad water, and to counteract the effects of the keen air of the desert, and sufficient tobacco for distribution to the escort and to Beduins whom one may chance to meet. The tribe of the *'Ageil Beduins*, which was many years ago transferred from the Nejd to Baghdad, affords the most famed caravan-leaders, camel-drivers, and camel-riders in the Syrian desert. — The return-journey may be made if desired viâ Ḥomṣ (see below) or viâ Ba'albek (p. 350).

A shorter and more comfortable way to make this excursion is by carriage from Ḥomṣ. The distance is about 87 M., which is accomplished in two days, *i.e.* in 20 hrs. of actual driving (on horseback in 3 days). We start in the afternoon, pass the nights in *Forklus* (4 1/2 hrs.) and *'Ain el-Beida* (ca. 11 hrs.), and reach Palmyra early in the forenoon of the third day. The charge for the CARRIAGE is 300 fr. for a week (more in proportion if a longer stay be made in Palmyra). The total expenses for a party, including guides and all necessaries, amount to about 4-500 fr. for each for a week. Tents are very desirable for ladies, but cannot be obtained in Ḥomṣ. The best plan is to make the contract with the owner of the hotel at Ḥomṣ (p. 366).

The best TRAVELLING SEASON is April and May. The desert is very hot in summer (including Sept.), while in winter it is often uncomfortably cold. — An ESCORT (p. xxvi) is sometimes indispensable and always desirable. Information on this point should be obtained at the consulate in Damascus or from the authorities in Ḥomṣ, and not from the dragoman. The escort should be provided and paid (each man 3-4 fr. a day) by the dragoman.

Damascus, see p. 294. Leaving the Bâb Tûmâ (p. 312), we ride along the broad paved Aleppo road, between orchards. In 12 min. we reach the *Zeinabîyeh*, a well on the left, which is said to contain the best water at Damascus. In 1 hr. more we reach the village of *Harestat el-Baṣal*, and next (40 min.) see the large village of *Dûma*. Trees gradually cease, and we come to open fields. 1/2 hr., Spring of good water. After 35 min. we reach the village of *'Adrâ*, which lies below the road, to the right, surrounded by vegetation. The desert

now begins. We turn more to the left (N.), towards the mountains. The conspicuous round peak is called *Tenîyet Abu'l-'Aṭâ* (hill of Abu'l-'Aṭâ). We next pass several caravanserais (1 hr.), the largest of which is the modern *Khân el-'Aṣâfîr* (khân of the sparrows), but there is no water here. The ascent is now steeper and stony. After 25 min. we pass a cistern with rain-water (bad), on the left; on the right, some ruins. The road then passes (55 min.) a ruined khân *(Mathnâ el-Ma'lûli)*, dating from the year 1000 of the Hegira (*i.e.* 1592). In the distance we see before us the villages of *Aila* and *El-Kuṭeifeh*, and reach the latter in 1 hr. 5 minutes. We next reach (40 min.) the village of *El-Mu'aḍḍamîyeh*, whence distinct vestiges of an old wall with small towers lead to another village. On the right we pass (1 hr.) the remains of an ancient *Conduit*, which begins at the foot of the mountains. This conduit, which is also visible at Palmyra, is constructed on the Persian system, with the channel entirely under ground. It is lined with masonry, and large enough to walk in. For the purpose of keeping it clean it is provided with air-shafts with steps, at intervals of 16 yds. In 1 hr. more we reach **Jerûd**, the ancient *Geroda*, the gardens of which have long been visible. To the right, a short distance from the road, is a salt lake, which is sometimes dry. The village is a modern and tolerably clean place, with three mosques and about 2000 inhab., whose language and customs resemble those of the nomadic tribes.

The route now traverses a broad valley between barren hills, and reaches (25 min.) the small village of *'Aṭni* (with a spring). A supply of water must be taken here for the whole day. The scenery is very dreary. To the right are hills of salt, and the soil yields nothing but dry woody herbs, affording scanty nourishment to the camel, and sometimes used for fuel. After $2^3/_4$ hrs. we pass the ruined *Khân el-Abyaḍ* (white khân), which lies 10 min. to the right. In $1^3/_4$ hr. we come to some heaps of stones, apparently the remains of some building, and in 1 hr. more reach a dilapidated khân (no water) on the left. The hills on the left are encrusted with salt. After $2^3/_4$ hrs. we quit the outskirts of this chain of hills, and ascend to a somewhat higher plateau. After 3 hrs. 10 min. more of brisk riding we reach the village of —

Ḳaryatein, the ancient *Nezala* (tents are best pitched on the threshing-floors to the W. of the village). The inhabitants are Muslims and Christians, the latter consisting of Syrian Catholics, Maronites, and Greeks. Around the village lie thriving gardens, where the vine also is cultivated. Among the Beduins Ḳaryatein is famous for a cure for insanity practised here. The patient is bound and confined in a room by himself for a single night (Mark v. 3). Next morning he is found without his fetters and cured. If, however, he omits to pay for his miraculous recovery, he relapses into his former condition!

Beyond Ḳaryatein the Palmyra route leads to the E.N.E. in a broad, barren valley of the *Jebel er-Ruwâḳ*. A small valley (1/2 hr.), containing a little water, is passed. The route is very monotonous. In about 7 1/2 hrs. from Ḳaryatein we reach an old castle named *Ḳasr el-Ḥeir*, the tower of which has long been visible. Extensive walls and windows are still standing. Maltese crosses are said to have been detected on the walls. In the vicinity lie many hewn stones, some of them of marble. (If water has run short, a digression of 3 hrs. towards the E. hills must be made to the spring *'Ain el-Wu'ûl*; guide necessary.) After 4 1/4 hrs. we cross the small *Wâdi el-Muṭera*, which lies about halfway between Ḳaryatein and Palmyra. In 1 3/4 hr. more we reach the ruined *Khân el-Leben*. The ground here is covered with woody herbs, and honeycombed at places by the jerboa (Arab. *yerbû'*), or jumping mouse (p. lvi); it also swarms with lizards and small snakes, which come out of their holes to bask in the sun. The mountain-range to the left is the *Jebel el-Abyaḍ*.

After a tedious ride of 7 hrs. more we obtain a distant view of a sepulchral tower of Palmyra, and reach it in 2 1/4 hrs. more. Traces of an ancient conduit are again met with here (comp. p. 338). On the hill to the left are some ruins. We now traverse a small valley with sepulchral towers. In 5 min. more we come in sight of the temple of the sun and the columns of *Palmyra* and of the Muslim castle on the hill to the left.

Palmyra *(Tudmur)*.

Accommodation. Tents, for which a guard of soldiers is indispensable, had better be pitched in the orchards, or at the gate of the temple near the mosque. *Sheikh Aḥmed* receives travellers in his house outside the gate. — Two or three shopkeepers sell coffee, tobacco, and similar articles. Drinking-water, see p. 346. — It is advisable to call on the *Mudîr* and make him a small present. — The various sheikhs act as Guides. One day is hardly enough for a thorough inspection of the ruins.

Antiquities. The coins the people of Tudmur offer for sale are generally Roman, Greek, or Arabian, in bad preservation. Those with the Palmyrene characters, such as are seen on the tombs, as well as lamps and gems with the same writing, are valuable.

The modern village of *Tudmur*, consisting of about 50 huts, lies amidst the ruins of the old city, and is built in part of fragments of columns and other ancient material; long village-streets traverse the ruins in various directions. Visitors to the ruins need have no hesitation in entering the houses or climbing on their roofs. On account of its spring (p. 346), the trading-caravans between Damascus and Baghdad all call at Palmyra.

Tadmor was a caravan-station of importance at a very early period, although the Revised Version is almost certainly right in reading *Tamar* (comp. Ezek. xlvii. 19) instead of Tadmor in the passage in 1 Kings ix. 18, to the effect that Solomon 'built Tamar in the wilderness, in the land'. The climate of the place was also favourable to its development, but it was not until the beginning of the Christian era that *Palmyra* (the name by which it was known in the Greek period) is mentioned as an impor-

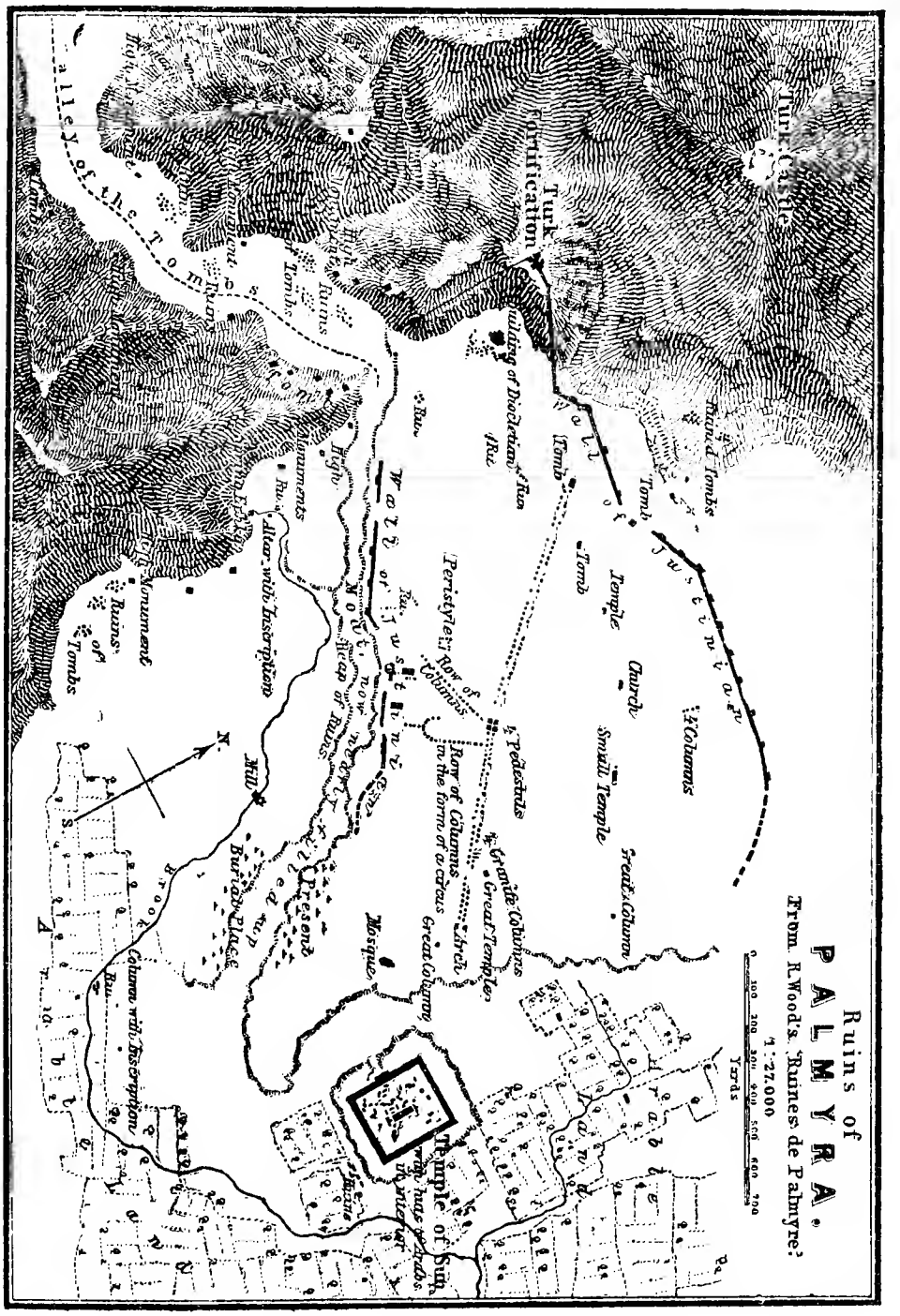
tant commercial place. At that time it formed a depôt for silk and other E. Asiatic and Indian products on their way to the West. In B.C. 34 Antony made a predatory expedition thither, but the inhabitants carried off their treasures and deposited them in safety with their friends the Parthians beyond Euphrates. Palmyra attained the height of its prosperity in the 3rd cent. of our era. At that time it formed a republic under the protection of Rome. *Odenathus*, who styled himself King of Palmyra, rendered important services to the Romans in their war against Sapor, King of Persia, after which he arrogated to himself the title of 'emperor'. He was at length assassinated, leaving his authority to his widow *Zenobia* (267), a woman who was celebrated at once for her talents, her warlike disposition, and her refined taste. Under her Palmyra reached the height of its glory, and adopted the Græco-Roman culture more freely than before. The people still spoke Aramaic, as most of the inscriptions prove, but the upper classes studied and spoke Greek and Latin. Zenobia succeeded in extending her supremacy over Syria, Mesopotamia, and even part of Egypt, but her ambition caused her ruin. *Emp. Aurelian* marched against her, defeated her troops near Homs, and besieged her capital. She fled, but was taken prisoner (273), and afterwards graced the emperor's triumphal procession at Rome. The Palmyrenes received a Roman garrison, but soon afterwards revolted, and the city was destroyed by Aurelian. Palmyra's glory was now gone. The walls and the temple of the sun were indeed restored. At a later period Palmyra was merely a frontier-town in the direction of the desert, and was fortified by Justinian (p. 345). — In the meanwhile the Arabs had penetrated to this district and formed the ruling class even before the Christian period. It is even probable that the majority of the inhabitants were Arabs, as many of the names mentioned in Greek inscriptions at Palmyra, as well as in the Ḥaurân, are genuine Arabic. The Arabs probably served the Palmyrenes as mercenaries. — The Muslim conquest left Palmyra uninjured, but the town suffered during the conflicts between the Omayyades and 'Abbâsides in 745. In 1089 it was visited by an earthquake. In 1173 the Rabbi Benjamin of Tudela still found a considerable colony of Jews at Palmyra. Later, the town fell so completely into oblivion, that, when it was visited by members of the English factory at Aleppo in 1678, they seemed to have made an entirely new discovery. — Comp. 'Les ruines de Palmyre autrement dite Tedmor au Désert', by *Wood* and *Dawkins*, Paris, 1812 (somewhat out of date). At that period more of the ruins were preserved than at the present day. See also 'Dix jours en Palmyrène, par *R. Bernoville*' (Paris, 1868); and also 'An Account of Palmyra and Zenobia', by *Wm. Wright* (London, 1895).

Ruins of the Old Town.

On the E. side of the ruined city lies the ***Great Temple of the Sun,** which was dedicated to Baal. It was restored in 273 under Aurelian, but what parts date from his period cannot now be easily distinguished. The material, as of all the buildings at Palmyra, is a slightly reddish shell-limestone, obtained from quarries lying to the W. of the castle.

The temple stood upon a raised terrace and was enclosed by an Outer Wall, about 50 ft. in height and forming a square of which each side was 256 yds. in length (inside measure). One of these sides only (N.) is now fairly well preserved. The substructure, which is probably still in existence below the surface of the earth in other places also, is about 10 ft. in height, formed of fine large blocks, and about 20 ft. broader than the wall. The wall itself was divided into sections by thirteen pilasters, which still exist, and

flanked by pilasters 68 ft. in height, projecting in groups of three, and presenting the appearance of corner-towers. The square windows between the pilasters are also preserved, although for the most part roughly filled with stones. One of those not so obstructed may



be used as an entrance to the interior. Small gates were also inserted in the enclosing wall, and one of these, still turning on its ancient stone hinges, is extant. The foundations only of the other three sides of the outer wall are ancient, the upper part having been carelessly built of ancient materials by the Arabs who used the temple as a fortress (like the Acropolis of Ba'albek, p. 320). A kind of moat was also constructed by them. On the W. side is the *Principal Entrance*, which is also an addition of the Muslim period, with a lofty pointed portal, occupying the site of the ancient portal, which was purposely destroyed. A grand flight of steps, 120 ft. in width, ascended to the *Portico*, which was formed by Corinthian columns 12 ft. in height. Within this was a large triple *Portal*, the pilasters of which are still to be seen in the modern tower, but probably no longer in their original places. Inside are fine remains of the ancient portico with rich garlands.

Our survey of the INTERIOR is considerably hampered by the houses of the modern village. The inside of the enclosing wall is elaborately adorned with niches and recesses, and is connected by beams with an imposing COLONNADE, which received its light through the windows in the wall. On three sides this colonnade was double, but on the entrance-side (W.) there was a single row of columns only. (The Herodian Temple at Jerusalem was built on a similar plan; comp. p. 51.) Besides the corner-pilasters there are still preserved whole rows of columns with entablature, distributed among the houses, about fifty in all. The original number of columns was about 390. Almost every column has, about two-thirds of the way up, a kind of bracket and a pedestal, and sometimes even two of the latter, on which statues and other votive offerings were placed. The frequency with which these pedestals occur points to the period of the decline of art, or to ignorance of the principles of Roman architecture.

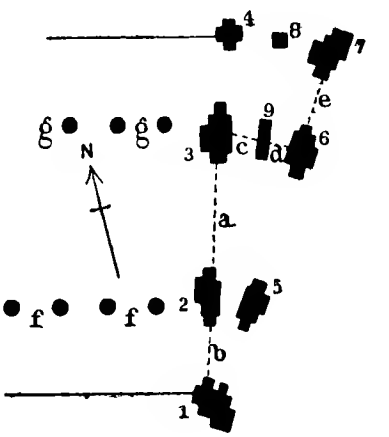
The imposing colonnade enclosed a large square COURT, traces of the paving of which are still visible at places. The large reservoirs *(birkeh)* still existing were anciently used for religious ablutions.

In the centre of this court, a little nearer the S. side, rose a second platform, on which stood the TEMPLE itself, situated from N. to S. (about 65 yds. long and 34 yds. wide). It was a peripteros, or temple with a single peristyle of columns. Of these columns, which were 50 ft. in height, a few only are preserved, chiefly at the back of the building (E. side). They are fluted, and are now destitute of their capitals, which were probably of bronze and therefore eagerly appropriated as booty. Opposite the ancient portal in the outer wall (p. 340) the temple had a rich *Portal* between two columns, leading into the colonnade. This is the most favourable point for a survey of the rich ornamentation of the frieze, with its figures and garlands. The longer walls of the temple (E. and W.) have each four windows, while two columns with Ionic

capitals project from each side of the end-walls (N. and S.). The *Portal of the Cella* (W.), one of the most beautiful architectural relics of Palmyra, is about 33 ft. high and is lavishly enriched. The ceiling of the doorway is adorned with a relief representing an eagle with outstretched wings on a starred ground, flanked by genii. A large fragment of the entablature has fallen, and may be closely inspected. Inside the portal a large and somewhat rudely executed stone figure lies on the ground. — The ceiling of the ancient *Cella* has fallen in, and the roof of the mosque occupying its site rests on ill-constructed arches. In the N. wall is a niche containing a square slab of stone bearing a circle with the signs of the zodiac, in the centre of which are seven pentagons with busts in high relief. All this, however, has been sadly damaged by Muslim vandalism. The temple-walls are still all well preserved. On the S. side is now the Miḥrâb (comp. p. lxxiv). On the N. side a richly decorated door leads to a staircase. The striking view from the top embraces the temple, the village, and the castle on the hill towards the N. (p. 348).

Beyond the space in front of the W. façade of the ancient temple stands the *Jâmiʿ el-Faḍel*, a small modern mosque. The minaret is curiously constructed upon obliquely laid fragments of columns.

About **165** yds. from the N.W. corner of the temple begins a **Street of Columns,** which intersects the entire town from S.E. to N.W. for a distance of about 1240 yds. It begins with a Portico. We here find many traces of magnificent buildings and columns. One large column, in particular, now overthrown, is of gigantic dimensions. Huge capitals are scattered around, a remarkably fine one lying between the mosque and the portico. To the left are seen traces of a wall. The space here was perhaps the *Market Place*, where several streets converged. On a column here, in front of the portico, the votive inscription of the leader of a commercial caravan has been discovered. As the street of columns had a different axis from that of the portico, the discrepancy was masked in the manner shown on the accompanying ground-plan. The portico is, as it were, wheeling round on Pillar 1 as a pivot, so as to get into line with the colonnade. The following parts are preserved: Pillars 1 and 2 with imbedded columns and the arch *b*, above which are remains of a large square window. This arch is still lavishly enriched on the N.W. side, the most highly ornate parts being the



tapered corner-pilasters and the festoons running round the arch. The erosion of the soft limestone should be noticed in Pillar 1. Arch *c*, with a roofed niche above it, and arch *d*. Then arch *e* with pillar 7. The best-preserved part of all is arch *a*, seen from the colonnade. The Corinthian pillars (Pl. 2, 3) at the sides are very imposing; the arch, about 34 ft. in height, is richly decorated. Unfortunately, the keystone has slipped, so that the whole of this beautiful arch threatens to fall.

From the great central portico extend the Rows of Columns (Pl. f, g), which are still preserved. In one row stood about 375 columns, each 55 ft. in height. Of these about 150 are wholly or partly extant, a number of them, next the portico, still bearing their entablature. All the columns are provided with corbels or pedestals like those of the Temple of the Sun (p. 342), about two-thirds of the way up, projecting towards the main street. Inscriptions are still to be seen, recording the names of meritorious citizens whose statues were placed here. The central street, many traces of the pavement of which still exist, was flanked on each side by a covered colonnade or peristyle, closed at the back by houses. Between the columns were doors, which probably led into shops. Above the peristyle, at places at least, ran a second and smaller covered colonnade, commanding an excellent survey of the busy street below.

The row of columns is interrupted farther on by a *Tetrapylon* (p. xcv). Here, instead of the columns, were lofty pilasters, adjoining which four columns projected into the street. The only one of these columns now standing is a huge monolith of granite speckled with blue, probably brought from Egypt. A second, now prostrate on the ground, measures 29 ft. in length, and is near the base a little more, and near the top a little less, than 3 ft. 4 in. in diameter. To the right, at the back of the pilasters, we observe the beginnings of arches and traces of a street. One of the streets bordered with columns led to a small *Temple*, of whose peristyle ten fine Corinthian monolithic columns are preserved. The W. front of this peristyle is preserved, besides which a pilaster is still standing on the S.W., and a column on the N.W. side. — Beyond the tetrapylon begins a beautifully preserved row of columns, eleven in number, and connected by an entablature. Farther on is a *Portico* between the columns, with an arch resting on pilasters of the same height as the corbels projecting from the columns. This portal also was double on the W. side. Between this point and a second portal are twenty-five more columns, also connected by an entablature. Two of these columns have corbels for statues on their W. side. The W. side of the capitals has suffered seriously from exposure to the weather. By the seventh column of the twenty-five is a large round opening in the centre of the main street, resembling that of a cistern, and doubtless belonging to an ancient conduit.

To the left, at the back of the row of columns, we come to a considerable building, near the street, now called *Dûr ʿAdleh*, and containing a fine niche over the portal in the interior. From this point a slightly curved row of columns (perhaps a *stadium*) diverged to the left. Ten columns are preserved, which lead towards a large temple or palace, now called the *Serâi*. The ground-plan of these structures is almost obliterated by the sand. To the N. a well-preserved single row of 20 columns runs towards the main street. Near the beginning of it is the well-preserved peristyle of a smaller *Temple*.

Returning to Dûr ʿAdleh, we next come to a series of columns preserved on the left side, and then to a handsome *Portal*, about 22 ft. wide, leading to the large doorway of a building on the left. Beyond this the series of columns continues, and it is noteworthy that those which follow are higher than those we have passed. On the right are four columns, the first of which bears another smaller column. We now reach a small open space, at the corners of which are four massive pedestals of large blocks (resembling those at Jerash, p. 140), about 32 ft. apart. This was an important crossway and business centre of the city, and was probably also a vaulted *Tetrapylon*. A street of columns diverged hence to the left towards the Serâi. Curiously enough, the main street extended beyond this point at a slight angle (towards the right) with the preceding part, an arrangement which was perhaps designed to enhance the effect of the perspective.

Farther on are remains of columns, two handsome sarcophagi, and traces of a street of columns leading to the left. We finally reach a point where the columns were terminated by a building placed across their line at a right angle, probably a Tomb. The front, consisting of six monolithic columns on slightly raised ground, with well-preserved bases, is still in existence. So also is part of the pediment, behind which is a very handsome pilaster which formed one corner of the building. Around the ruin are a number of large hewn blocks, some of which are elaborately enriched. Near it stands a second monument of similar character.

The **Town Proper** lay on both sides of the row of columns. The courses of the streets are not at once distinguishable, although they probably lie at no great depth below the rubbish, and the direction of the side-streets can be determined only by the position of the buildings. On the N.E. side of the city, a number of large buildings have been preserved. Towards the hill are the remains of an ancient *City Wall*, for the towers of which the ancient sepulchral towers (p. 347) were made use of. It probably dates from the time of Justinian (d. 565), and was erected for the protection of the then much reduced city against the Arabs. The dwelling-houses of Palmyra must have extended a long distance towards the E. and S. The wall of Justinian runs to the S.E. angle of the Temple of the

Sun. Outside the wall, to the N., we observe a number of ruined sepulchral towers. Near the wall runs a *Conduit.*

From the end of the street of columns, we turn to the first *Temple* still preserved on this side It is a small square building of large hewn blocks, with a pilaster at each corner. The entablature and the roof have fallen. The whole building is imbedded to a considerable depth in the earth. — To the E.S.E. of this we next come to the remains of another small *Temple* (or perhaps a church, as marked on the Plan). On each side three columns are still standing; the capitals of five columns have been thrown down. Proceeding straight on again, we reach a beautifully preserved *Temple* with a porch of six columns, four of which are in front. The building doubtless rests on a basement, and the fact that the corbels projecting from the columns are only 20 in. above the ground shows that the bases of the columns must be considerably below the surface of the earth. The portal is somewhat defaced; the roofed windows at the sides are better preserved. About 300 paces to the E. of this point is a gigantic COLUMN, which, according to a *bilingual* inscription (*i.e.* Greek and Palmyrene) on the S. side of its base, was erected in the year 450 of the Seleucidan era (A.D. 139) in honour of the family of a certain *Aailamîs.*

The orchards, which are planted with apricot, pomegranate, and even palm trees, contain many antique fragments. Passing round the Temple of the Sun through the gardens at the back, we come to a brook which descends from the sulphur spring (see below), and is sometimes swollen to a considerable size. Following the course of this stream, we reach (1/4 hr.) a *Column* similar to that above mentioned; but this circuit perhaps hardly repays the trouble.

By proceeding towards the W. from the Temple of the Sun, we first reach a number of Muslim tombs, among which are several stones bearing Palmyrene inscriptions. We descend to a small Arabian mill, cross the steaming brook near it, and soon reach the *Spring*, which gushes forth from a cavern on the W. hills. This, the only spring in Palmyra, tastes strongly of sulphur and has a temperature of 84° Fahr.; it improves after standing a little, and is also better about 10 min. below the source. A little below the spring, on the right bank, is an ancient *Altar* with an inscription.

In the plain, a little to the S. of the spring, there is also a *Necropolis*, but most of the tombs are covered with earth. The tombs are hewn in the rock and most of them are vaulted over, but some are open. The numerous sculptures are generally somewhat rude, but these works are interesting from the fact that they are the product of Greek art influenced by Oriental taste, and that they, with their accompanying inscriptions, are an important source of information with regard to the history and social life of the Palmyrenes.

Over the whole slope of the hill are scattered the so-called

Sepulchral Towers, mainly copied from Asiatic models, and doubtless used as family-tombs. These were probably erected by wealthy inhabitants, who were acquainted with the culture and the languages of the West, a memorial of which is to be found in the bilingual inscriptions which these tombs invariably bear on the exterior. In the inside the names are sometimes in the Palmyrene character only.

The best-preserved of the sepulchral towers are situated on the right bank of the water-course coming from the W., which is bounded on the S. side by the *Jebel Sitt Belḳîs* (Queen of Sheba) and on the N. by the *Jebel Ḥeseini.* In front of the second tomb lies a stone with a long Palmyrene inscription. The building once had four stories. The door is covered with earth, but an opening admits us to a long passage. A handsome portal leads into a chamber with narrow, but deep, recesses on each side, which resemble the Jewish shaft-tombs (p. xciv). The bier with the body of the deceased was probably placed on the projecting ledges. Among the dust and rubbish accumulated in the interior lie remains of mummies, shreds of winding sheets soaked in tar, bones, remains of busts, and reliefs mutilated by Muslim vandalism, or injured by their fall from the ceiling. Immediately to the left of the entrance a staircase ascends to a similar upper chamber.

The next tomb towards the W. is built of large hewn blocks, and contains a double bust, the heads of which are destroyed. The massive sarcophagus in the interior, and the well-preserved ceiling of the first floor, are extremely interesting. — Passing a tomb buried in rubbish, we next reach another with its lower floor imbedded in the earth. In front of the building are statues and a headless half-figure holding a branch in its hand. — Passing another monument, we now come to the *Best-preserved Tower*, which rises to a height of about 59 ft., and tapers towards the top. The portal on the N. side is covered with a small roof. A slab built into the wall about halfway up bears a bilingual inscription, above which is a bracket with two winged figures. The bracket bears distinct traces of having once been occupied by the bust of the most renowned occupant of the tomb, which was protected by a roof above. The interior of the tomb is finely enriched. The chamber is 27 ft. long and 20 ft. high. The recesses are separated by Corinthian pilasters. At the back of the chamber were two rows of busts, five in each, above which is a recumbent figure in high relief. The ceiling, with its panels, is particularly fine, although a considerable part has fallen, and the reliefs are much damaged. The blue and red colouring of the stucco panels is still traceable at places. The ceiling of the upper floor is similarly enriched, though in many cases the upper stories appear never to have been completed.

The other tombs have wholly fallen into decay. A tomb on the opposite bank, called by the Arabs *Ḳaṣr el-ʿAdbâ*, which is

adorned with the bust of a woman holding one of her own shoulders, with an inscription below, is especially striking. To the N.E. are several caverns, in front of one of which is a sarcophagus with busts and garlands.

Leaving the valley by the left side of the brook, we again come to Justinian's wall (p. 345), which here runs a little way up the hill and describes an angle. Within it, on a raised terrace approached by flights of steps, are the remains of an important building which resembles a basilica. A large apse with niches and roofed windows still exists. Adjoining it, on the terrace, are numerous pedestals of columns. A few columns are still upright, but they are much disintegrated, and their rich acanthus capitals have fallen. A large block of stone here bears a Latin inscription in which the name of Diocletian (d. 313) is mentioned. In front of this edifice, in wild confusion, lie relics of other palatial buildings.

The **Muslim Castle** *(Ḳal'at Ibn Ma'n)*, on the hill to the N., is of mediæval, or perhaps more recent, origin, and is said to have been built by Fakhreddîn (p. 278). We reach it in 10 min. and gain the interior best by climbing up at the S.W. corner; the bridge over the moat (40 ft. deep) on the E. side consists of the trunks of two palm-trees and is hardly passable. The highest pinnacle commands an admirable panorama of the Street of Columns, the Temple of the Sun, the Necropolis, and the desert surrounded by barren hills.

From Palmyra to Damascus viâ Nebk and Seidnâya (ca. 49 hrs.), a more interesting route than that viâ Jerûd (p. 338). — From Damascus to *Karyatein*, beyond which we still have a journey of 25-26 hrs., see pp. 338, 337. About 1/2 hr. from Karyatein we cross a conduit with a number of openings (perhaps leading to Palmyra); 20 min., a wâdi; 1/4 hr., a slight ascent. The road skirts several salt lakes, and next passes (2 hrs.) *Mahîn*. We ride to the S.W. over a dreary, hilly tract. Before us rise the glistening white spurs of Anti-Libanus, and, some hours later, *Deir 'Aṭîyeh*, and *Ḥafar* on the right. Between Mahîn and the point (5 1/2 hrs.) where we reach the road from Ḥafar to Deir 'Aṭîyeh, no water is to be had. In 3/4 hr. more we reach the gardens of the large Christian and Muslim village of *Deir 'Aṭîyeh* (station of the American mission). Good water by a mill on the right. We next proceed to (2 1/2 hrs.) —

Nebk (Turkish Telegraph Office; American Mission Station), a small town in a very fertile district, surrounded by well-watered orchards, containing about 2000 inhab., including many Christians. The *Greek Catholic Monastery* is a very handsome building, and clean; the mud walls often have coloured plates built into them by way of ornament. To the S. of the village are the ruins of a large khân.

Following the telegraph-wires towards the S.W., we pass (1 hr.) extensive vineyards and reach the village of (25 min.) **Yabrûd**. The place is mentioned by Ptolemy as *Jebruda*, and a bishop of Yabrûd is mentioned as having been present at the Council of Nicæa. The village is said to contain 1000 families, of which one-fifth are Christian (Greeks and a few Protestants). The *Greek Church* is said to have been built by the Empress Helena. In the interior it resembles an ancient basilica; the wooden ceiling is modern. The different kinds of stones of which the outer wall is composed on the N. side indicate that the building is of great antiquity. To the N. of the town rises the *Ḳaṣr Berdawîl* (Baldwin), a castle with ancient relics. A colonnade on the E. side is half preserved.

Beyond Yabrûd we ascend towards the S., passing orchards to the right, on the bank of the brook, above which rises a barren mountain, intersected by a deep valley. Beyond a meadow (27 min.) is situated a large spring. In the rocks to the left are rock-tombs, consisting of square chambers, with three niches in each. We pass several cisterns. After 2 hrs. a road to the left leads to the Muslim village of *Bakhʿâ* (see below). After 13 min., a cistern. In 4 min. more we diverge from the direct route to Ṣeidnâya (by which we may send on the luggage), and descend to the left into the large, vine-clad amphitheatre of hills. In 3/4 hr. we reach the conspicuous and picturesquely situated Greek monastery of *Mâr Serkîs* (excellent wine). A few paces farther to the E. the rocks descend precipitously. We are here on a ridge between two deep ravines. Perpendicularly below us lies the Christian village of *Maʿlûla*, the ancient *Magluda*. On the E. side of the narrow gorge which runs to the N. lies the Greek monastery of *Mâr Thekla*. Paths descend to (7 min.) the village through gorges, but they are difficult for horses. At this village, as well as at *Bakhʿâ* (see above), and in the neighbouring *Jubb ʿÂdîn*, the Aramaic (Syrian) language, which, mingled with Hebrew, prevailed throughout Palestine and Syria in the time of Christ, is still spoken, but is gradually dying out.

Quitting Maʿlûla, we follow the slope of the hill to the right, passing numerous reservoirs. After 50 min. our route is joined by the telegraph wires and road from the mountains on the right (from Jubb ʿÂdîn). On the left (42 min.) is *Dawâni*, then (40 min.) *ʿAkôbar*, through which leads the route from Maʿarrâ to Damascus. We next see (1 hr.) *Telfîta* and *Maʿarrâ* on the left, and (3/4 hr.) reach —

Ṣeidnâya (accommodation at the convent). The large *Greek Nunnery* (40 nuns) stands on a precipitous rock, the top of which is gained by flights of steps. It is said to be very ancient, but, like the church, has been recently restored. The Iconosterium contains old pictures, one of which is said to be a miracle-working Madonna. On the E. side of the rock are ancient tombs. Higher up, among the mountains, is the monastery *Mâr Jirjis*. Below the convent is a curious square building, now in possession of the United Greeks, known as *Mâr Buṭrus er-Rasûl* (Apostle Peter). This, which is possibly a tomb of the Roman period, stands on a basement of three steps, and is 9 3/4 yds. square and 26 ft. high. Each wall consists of ten courses of finely hewn stones. On the S. side is a small door surrounded by a moulding. The vaulted interior is unadorned, except with a few modern pictures. We may ascend to the roof for the sake of the view.

There are two routes from Ṣeidnâya to Damascus. One crosses the plain, descends the hill, and leads through a defile in about 1 3/4 hr. to *Menîn*. The other leads viâ Maʿarrâ. We descend into the valley (12 min.), and in 22 min. reach *Maʿarrâ*, with an excellent spring. Following the telegraph, we ascend to the top of the hill (35 min.); 35 min., a reservoir. From the right (50 min.) a mountain-path descends to our road. We pass (14 min.) the orchards of *Et-Tell*, and (27 min.) a reservoir. We begin (5 min.) to descend rapidly, (22 min.) pass another reservoir, and (13 min.) skirt the gardens of *Berzeh* (p. 319). On the left we see (18 min.) *Abûn*, and then (20 min.) join the Aleppo road. In 25 min. more we reach the *Bâb Tûmâ* (p. 312).

From Palmyra to Riblah, ca. 36 1/2 hrs. — From Palmyra to (22 1/2 hrs.) *Karyatein*, see p. 339. From Karyatein the route leads to the N.W. in 3 hrs. to the Muslim village of *Hawârîn* (Roman castle and basilica with some other relics); then to (3 hrs.) *Ṣadad*, a village occupied by Jacobite Christians, the ancient *Zedad* (Numbers xxxiv. 8; Ezek. xlvii. 15), on the N. frontier of the Israelites. In 4 hrs. more we reach *Ḥasyâ*, on the caravan-road from Ḥomṣ to Damascus, whence we reach *Zaraʿa* in 3 hrs., and *Riblah* (p. 365), near the Baʿalbek and Ḥomṣ Railway, in 40 min. more.

FROM PALMYRA TO BA'ALBEK. — To Yabrûd, see p. 348. From Yabrûd to Ba'albek, 12 hrs. Diverging to the right at the spring beyond Yabrûd we reach (2 hrs.) Ma'arrâ (p. 349). We skirt the N. side of the *Râs el-Fai* ('head of a shadow'), from which we have a fine view. On the roadside are some Greek inscriptions, badly preserved. The descent to Ba'albek is steep and stony. — *Ba'albek*, see p. 320.

FROM PALMYRA TO ED-DEIR, 131 M. The journey occupies 5 days and is somewhat fatiguing. The route traverses the Syrian Desert, passing (15½ M.) *Erek*, (19½ M.) *Sukneh*, with 6000 inhab. and warm springs impregnated with sulphur, and (56 M.) *Ghabâghib*, near which lies the military post (Kishla) *Bîr el-Jedîd*, with a mineral spring. — *Ed-Deir*, see p. 412.

V. NORTHERN SYRIA.

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42. From Tripoli to El-Lâdiḳîyeh by the Coast.

26½ hrs. — *From Beirût to Tripoli*, see pp. 335-333.

Tripoli, see p. 331. — To the N. of Tripoli the coast forms a large bay *(Jûn ʿAkkâr)*, while the chain of Lebanon takes the name of *Jebel ʿAkkâr* and approaches its N. extremity. The well-cultivated plain of the coast is called the *Jûniyeh* (Arab. 'angle, corner'). — Leaving Tripoli, we ride along the carriage-road to Ḥomṣ as far as (¾ hr.) the *Ḳubbet el-Beddâwi*, a dervish monastery, with an excellent spring near it, containing fish *(Capoeta fratercula)* which are regarded as sacred. We next cross (5½ M.) the *Nahr el-Bârid* ('cold river'), which is named *Bruttus* in the ancient Itinerarium Hierosolymitanum (dating from A.D. 333). On the S. bank are the ruins of *Orthosia* (1 Macc. xv. 37); on the opposite side is a khân. We cross (3¾ M.) the *Nahr ʿArḳâ* by a bridge; 2½ M., *Ḳuleiʿât* (left); 1½ M., bridge over the *Nahr ʿAkkâr*. We now leave the highroad and, riding to the left, skirt the sea in a N. direction; we next reach (1¼ hr.) the bridge over the *Nahr el-Kebîr* ('the great river'). This river, the *Eleutheros* of antiquity (p. 264), separates the Lebanon district from the *Nosairîyeh Mts.*, the *Mons Bargylus* of the ancients. About 25 min. farther to the N. we observe the village of *Sumra*, the ancient *Simyros*. This may have been the territory of the Zemarites (Gen. x. 18; see p. 354). In 1 hr. more we cross the *Nahr el-Abrash* ('the speckled river').

To the right, on the hills above us, lies the district of *Ṣâfîtâ*, the principal place in which, *Burj Ṣâfîtâ*, possesses a large castle of the time of the Crusades, but is not easily reached owing to the unsafe state of the country. Nearer the sea, on the slope of the Ṣâfîtâ mountains, lies *Ḳal'at Yaḥmûr* (about 1½ hr. to the S. of Amrît), another handsome castle from the Crusaders' period, though an inscription seems to mention Constantine.

In about 1¼ hr. from the Nahr el-Abrash we reach the *Nahr el-Ḳibleh* ('(southern brook'); thence we next pass the *'Ain el-Ḥaiyât* ('snake spring'; see below) and reach (¼ hr.) the *Nahr Amrît*. The last-named stream is joined a little above its mouth by the Nahr el-Ḳibleh, which turns to the N. near the sea. On both streams, nearly opposite the islands of *Hebles*, to the S.W., and *Aradus*, to the N.W. (now *Ruâd*, see p. 354), lay the ancient town of —

Marathus. — The name of *Marathus* is preserved in *Amrît*. The town was founded by the Arvadites (p. 353) and was ruled over by the King of Aradus. When visited by Alexander it was a large and prosperous place. In B.C. 219 Marathus became independent of Aradus, and in 148 the Arvadites attempted to destroy the town. During the Roman period it had ceased to be a place of any importance. The ruins of Marathus date very probably from the Phœnician period.

The first Remains of the Ancient Marathus are observed to the right of the road, about 10 min. before we cross the Nahr el-Kibleh (see above). The first object of interest is a *Rock Tomb*. About 165 yds. to the N. of it is another and larger tomb, called the *Ḥajar el-Ḥublâ* ('stone of the pregnant woman'), with remains of a pyramid near it. We descend into a cavern, the walls of which taper upwards. The tomb consists of three chambers with deep niches. — About 5 min. to the N.W. of this tomb, to the left of the road, rises a large cubical mass of rock. A similar cube of rock, called *Burj el-Bezzâḳ* ('snails' tower'), is situated among the bushes, 110 yds. to the W.N.W. Two entrances (on the E. and S. sides respectively) lead into a somewhat rude chamber; and a staircase ascends to the top of the cube, which is about 16 ft. in height, and was probably surmounted by a pyramid. On the façade are seen the holes where beams, probably belonging to a porch, were once inserted. In about 5 min. more we reach the Nahr el-Kibleh. The road leads towards the N.W. to the (9 min.) 'Ain el-Ḥaiyât (see above). Near the spring are the insignificant remains of two small *Temples*, in the Egyptian style.

The best-preserved *Tombs* of Amrît are situated opposite, and to the E. of, the serpents' spring, about 5 min. distant, and to the right of the road, on the hills running parallel with the shore. We observe here several monuments of the kind called by the Arabs *El-Maghâzil* ('spindles'). The northernmost of these consists of a somewhat rude and unfinished cubic pedestal, bearing a monolithic cylinder, 13 ft. in height, which is surmounted by a small pentagonal pyramid. The second monument, 6½ yds. distant, is much more carefully executed. The circular pedestal of this monument is adorned with four rude and perhaps unfinished figures of lions. On this pedestal rises a monolithic cylinder, 6½ ft. high, with a rounded summit. Both the lower and upper part of the cylinder are adorned with indented moulding and steps running round it. — A third monument of simpler character is situated about 2 min. to the S.E. of these two. Above the cube is a hollow moulding, and above the latter rises a second and smaller cubical block which once bore a pyramid. The entrance to the staircase which descends into the tomb-cavern below the monument is covered with a large, well-hewn block of stone.

About 5 min. to the N. of this necropolis stands a large *House*, hewn in the rock. The W. façade is 33 yds. long; the walls are about 19 ft. in height and 2½ ft. in thickness. The interior of the house was once divided by walls hewn out of the rock into three chambers. The N. side is bounded by a wall built of hewn stones, and so is part of the S. side also.

We now proceed to the N.W. from this house to the (5 min.) Nahr Amrît (p. 352), before reaching which we perceive the shrine of *El-Ma'bed* on the left. This consists of a court, 52 yds. broad and 60 yds. long, hewn in the rock. The S. wall of the court is now about 16 ft. high. The N. (front) side was probably once closed by a wall of hewn stones, with gateways, where a hedge now stands. Remains of pillars near the corners of the court appear to indicate that the walls were flanked by corridors. In the middle of the quadrangle stands a mass of rock, about 10 ft. high and 18 ft. square, serving as a basement for the cella, which is open towards the N. in the direction of the valley, and consists of four hewn blocks and a monolithic roof, vaulted inside and projecting in front. (The cella was probably once entered by a porch.) A simple frieze and cornice form the only decoration of the building. On each side are traces of stairs. The basement seems to have stood in water for a long period. On the E. side of the court is a spring, and the arrangements may possibly have been such that the cella alone was intended to appear above water.

Opposite El-Ma'bed, on the N. (right) bank of the brook, are remains of similar temples and other buildings. To the right, a little farther up, are the ruins of a large *Stadium*, 137 yds. long and 33 yds. wide. The arena is enclosed by ten tiers of seats, all of which are hewn in the rock on the N. side, while half of them on the S. side are constructed of hewn stones. The stadium was bounded on the E. by an amphitheatre.

To the N.W. of Amrît we perceive the island of Ruâd (p. 354) to the left. We next reach (40 min.) the *Nahr Ghamḳeh* and (20 min.) —

Ṭarṭûs (*Tortosa;* Turkish Telegraph Office). — History. It is recorded that *Aradus*, on the small island of the same name now called Ruâd (p. 354), was founded by refugees from Sidon, but it is probable that this was the resuscitation of a more ancient town. Aradus often appears as a tributary town in the Assyrian chronicles. In the Persian period Aradus is mentioned as the third of the towns of the Phœnician League. The Arvadites, or Aradians, were famed as skilful mariners and brave soldiers (Ezek. xxvii. 8, 11). The little island, however, was merely their place of origin and headquarters. The territory subject to them lay on the mainland, their colonies being Paltus, Balanea, Karne, Enhydra (between Ṭarṭûs and Amrît), and Marathus (p. 352). The island derived its supply of water from the mainland, but in time of war could obtain water from fresh springs in the sea, which still exist. The Aradians were remarkable for their commercial enterprise; their chief place of business and seaport was at Karne (now Karnûn; p. 354), about 3 M. to the N. of Aradus. King Strato of Aradus, with the whole of his dominions, which appear to have extended as far as the Orontes, at length surrendered to Alexander the Great. At a later period Aradus was surpassed in importance by its mainland colony *Antaradus*. This town is mentioned for the first time by Ptolemy (2nd cent. A.D.), after whose time the two towns are frequently named. In 346 Constantine caused Antaradus to be rebuilt, and for a time it was called *Constantina*. In the middle ages Antaradus was named *Tortosa*. During the Crusades it was an important place, and belonged to the county of Tripoli. In 1188 the town was taken by Saladin, but he succeeded in capturing one of the castles only. In 1291 Tortosa, which was defended by the Templars, and was the last place held by the Christians in Syria, was finally taken by the Muslims.

The *Town Walls* of Ṭarṭûs are about 2000 yds. in circuit, and on the S. side are protected by a moat. The present inhabitants live within the walls of the old *Castle*, which dates from the time of the Crusades, though ancient materials were probably used in its construction. From N. to S. the castle is 165 yds. in length. It is enclosed on all sides, except that next the sea, by a double wall of drafted blocks, and by double moats hewn in the rock. The prin-

cipal entrance is on the N.E. side, next the sea, where the moat was formerly crossed by a bridge. Within the gateway rises a lofty Gothic corridor with a stone roof. In the inner court of the castle is a spacious hall, 51 yds. long and 18 yds. wide, the vaulted roof of which is borne by five columns of red granite with capitals of Corinthian character. One of the capitals represents the head of a crowned monarch. Over one of the windows is the relief of a lamb.

On the S.E. side of the town stands a handsome *Crusaders' Church* (44 by 30 yds.). The aisles are separated from the nave by slender pillars with capitals of Corinthian tendency. The W. façade has a pointed and richly ornamented portal, with three windows above it. At the W. ends of the aisles are pointed windows. The lateral apses are enclosed within square towers rising to the height of the roof. The roof of the church consists of tapered barrel-vaulting, in the lower part of which rectangular windows are introduced.

The island of **Ruâd** (comp. p. 353) may be reached by boat from Ṭarṭûs in less than an hour. The island, which commands a charming view, lies about 1½ M. from the mainland, and consists of an irregular ridge of rock, about 880 yds. long and 550 yds. broad, on which layers of sand have been deposited. The modern village contains 2-3000 inhab., who are chiefly sailors and sponge-fishers. A broad wall, skirting the artificially hewn margin of the island, once enclosed the whole of it, except on the E. side, where the harbour lay in the direction of the mainland. Many remains of columns are still to be seen near the harbour (comp. p. xcvii). The most extensive remains of the *Town Walls* are on the W. side, where they are still 28-38 ft. in height. The highest point in the island is crowned with a large *Saracenic Castle*, with substructions hewn in the rock. A second castle lay near the harbour. — The island contains several handsome cisterns, and on the S. side are remains of rock-hewn dwellings with niches for lamps, etc.

To the N. of Ṭarṭûs we reach (10 min.) the poor harbour. A building on a rock near it was probably used as a warehouse during the Crusaders' period. In the vicinity are several rock-tombs. From the harbour we reach (50 min.) *Karnûn*, the ancient *Karne* (p. 353); (10 min.) *Nahr el-Ḥusein;* (10 min.) *'Ain et-Tîn* ('fig spring'); (25 min.) *Khirbet Nasîf*, with numerous ruins; (½ hr.) *Tell Busîreh;* and (20 min.) *Zemreh* (Zemarites are mentioned Gen. x. 18, but see p. 351). After 35 min. more we cross the brook *Marakia*, called after an ancient place of that name. In the middle ages the Franks erected a huge seven-storied tower in the sea opposite Marakia, but in 1285 they were compelled to surrender it to the Muslims. In 1 hr. 10 min. we come to *'Ain el-Frenj*, in 1 hr. more to the *Nahr el-Bôs*, and in 2⅓ hrs. to —

Bâniyâs, which since ca. 1885 has been the seat of the Ḳâimmaḳâm of the Ḳaḍâ el-Merḳab (p. 355).

Bâniyâs is the *Balanaia* of Strabo and other ancient geographers. An Episcopus Balaneorum is mentioned as having attended the Council of Nicæa. In the middle ages the Muslims called the place *Bulunyâs*, and the Franks *Valania*. Knights of St. John resided here. The river of Valania once formed the boundary between the kingdom of Jerusalem and the principality of Antioch.

The town is charmingly situated on the N. side of the stream,

but is now deserted. On the E. side of it are still to be seen the foundation-walls of an old church, and near the shore a number of granite columns and remains of a castle.

About 4½ M. inland from Bâniyâs lies **El-Merkab** ('the watch-tower'), the capital (1500 inhab.) down to 1885 of the Kaḍâ, which is chiefly inhabited by Nosairîyeh. The very extensive *Castle* occupies the summit of a trap rock, which rises to a height of nearly 1000 ft. above the sea-level. On the S. side a deep moat has been hewn in the rock, and adjoining it rises a tower 66 ft. in height, with walls of basaltic blocks 16 ft. in thickness. The tower contains a Gothic chapel, now a mosque. The fortress could accommodate 2000 families and 1000 horses. The vast cistern outside the castle was formerly supplied with water from the hills to the E. It is not known by whom this castle was erected. In the middle ages it was called the *Castrum Merghatum*, and was a place of great importance. In 1285 it was captured from the Hospitallers by Sultan Kilâwûn of Egypt.

Proceeding from Bâniyâs, we next reach (1 hr.) the river *Jôbar*, (20 min.) the *Nahr Ḥuseisân*, and (¾ hr.) the *Nahr es-Sinn* or *Nahr el-Milk* (called *Badas* by Strabo, and supposed to have some connection with the Sinites, Gen. x. 17). To the S. of the river we perceive extensive heaps of ruins, including several granite columns. These ruins are named *Beldeh*, and correspond with the ancient *Paltus*. A little farther to the N. lies the ancient harbour, which was artificially sheltered. From the river a canal was conducted towards the E. — From the Nahr es-Sinn we ride in 35 min. to the *Nahr Sukât*, which empties itself into a pretty bay on which lie extensive ruins. On the N.E. side rises the *Tell Sukât*, bearing the ruins of a castle. In 1 hr. we reach the *Nahr ʿAin Burghuz*, and in ½ hr. more —

Jebeleh *(Turkish Telegraph Station)*, a poor Muslim village with 3000 inhab., situated in a fertile plain and the chief place of a Kaḍâ (p. lvii).

Jebeleh answers to the ancient *Gabala*. In 639-640, when the Muslims conquered this district, a fortress of the Byzantines stood here, and adjoining it a second castle was built by Khalîf Muʿâwiya. Jebeleh was captured by the Byzantines in 969, but retaken by the Muslims in 1081. In 1109 the Crusaders took the place, and in 1189 it was finally captured by Saladin.

The small harbour is protected by piers of stones, some of which are 11 ft. long. On the shore are seen several granite columns, obviously belonging to some fine old building. Near the coast are a number of rock-tombs, some of which seem to have been used as Christian chapels. To the N. of the town is a large *Roman Theatre*, which has a radius of 49 yds. The vaults on which the tiers of seats rested still exist, and have 17 entrances, flanked by massive pillars. The arena and part of the tiers of seats are now covered with houses. — The *Mosque of Sultan Ibrâhîm* was originally a church.

Our route now leads towards the N., through a bleak district frequently infested by Nosairîyeh robbers, to (½ hr.) the *Nahr Rumaileh* and (1 hr.) the *Nahr Rûs*, over which there is a dilapidated ancient bridge. To the N. rises a hill covered with the ruins of an extensive castle. After 1 hr. we reach the *Nahr Mudîyukeh*, in

1/2 hr. the *Nahr Snôbar*, and in 1 hr. more the *Nahr el-Kebîr* ('great river'). We now turn to the W., and in 1 hr. reach —

El-Lâdiḳiyeh. — INTERNATIONAL TELEGRAPH OFFICE. — VICE-CONSULS. British and Austrian, *Nicholas Vitalé;* Italian, *A. Guys;* Russian, *Morcos.*

In ancient times *El-Lâdiḳiyeh* was the Phœnician *Ramitha*, but is better known by its later name of *Laodicea*, as it was called when rebuilt by Seleucus Nicator, who founded six towns of that name in honour of his mother Laodice. This Laodicea (*not* the Laodicea of Rev. iii. 14) was distinguished by the epithet '*ad Mare*'. It was advantageously situated, facing the island of Cyprus, and possessed a good harbour and productive vineyards. Antony conferred on the town the privileges of independence and immunity from taxation. Pescennius Niger, the rival of Septimius Severus, devastated the town, but it was afterwards embellished by Severus (193-211). During the Christian period Laodicea prospered as the seaport of Antioch. On the approach of the Crusaders it was in the possession of the Byzantine emperors. In 1102 the place was captured by Tancred, and in 1170 destroyed by an earthquake. In 1188 it was taken and destroyed by Saladin. Many Europeans were allowed to stay here on payment of tribute. Under the protection of the Count of Tripoli the place began again to prosper. In 1287, however, it was again destroyed by a violent earthquake, after which Sultan Kilâwûn finally put an end to the Christian supremacy and caused the castle to be razed. — See *Hartmann*, Das Liwa el-Ladkije, in ZDPV. XIV. 151 et seq.

El-Lâdiḳîyeh, or *Latakia*, is picturesquely situated 1 1/2 M. from the sea, in a fertile plain, where water is found in abundance a little below the surface. The town contains about 22,000 inhab., about 12,000 of whom are Muslims, 6600 Orthodox Greeks, 1600 Gregorian Armenians, 1200 Maronites, 300 Latins, and 300 Protestants. It is the seat of a Muteṣarrif and of a Greek bishop. An American missionary-station is established here, and there are also a convent and school of the Frères des Ecoles Chrétiennes. 'Latakia' tobacco (p. xxix) is extensively cultivated in the environs, and the silk-culture and sponge-fishery are also carried on. The annual exports are valued at 8,000,000 fr.; the imports at 1,500,000 fr.

The present squalid and poverty-stricken town lies to the E. of the ancient town. The low hills to the S. probably indicate the direction of the ancient city-walls. To the N. a double wall is still traceable. Between these walls lie extensive rock-tombs. To the N. of the outer N. wall are situated the remains of a church. On the E. side runs a conduit in the direction of the town. To the S.E. probably once rose a castle, where the mosque now stands. On the same side is a kind of *Triumphal Arch* dating perhaps from the time of Septimius Severus. It is about 16 yds. square. On each side is an arch (now built up), resting on a pilaster. The large arch in front is flanked by two corner-columns, bearing a handsome entablature, above which rises a projecting pediment. Over the latter rises a kind of attic story, which was adorned with a bas-relief representing the implements of war. Near this monument stand four Corinthian columns with handsome entablature, which perhaps once belonged to the colonnade of a temple. — The road from the town to the small *Harbour*, situated 1 1/2 M. to the W., leads through beautiful olive-groves. Near the harbour are several cafés, a custom-

house, the quarantine-station, and other buildings. The coast forms a bay looking to the S., while the 'Promontory of Lâdiḳîyeh' extends far into the sea on the N. side. The entrance to the harbour is narrow, being contracted by the ruins of a castle which was once connected with the mainland by an embankment on the N.E. side. Numerous ancient columns are immured in the walls. To the E. there seems to have once been another small square basin.

From El-Lâdiḳîyeh to Antioch.

Direct Route, 22¾ hrs. Escort desirable. — We at first ride along the plain of the coast towards the N. to (2½ hrs.) the Nosairîyeh village of *Kusâna*, and then (2 hrs.) cross the *Nahr el-ʿArab* (which separates the regions where Arabic and Turkish are spoken) to the *Wâdi Kandîl*. We now follow this valley, in which we observe on the right the Turkish villages of *Kandîljik* and *Bellurân*, and on the left those of *El-Kufr*, *Kirjali*, *Karâineh*, and *Kainarjik*. After ascending this valley for 2 hrs., we leave it and ascend to (1¼ hr.) the village of *Kestel el-Maʿaf*. We next ascend to (2 hrs.) the top of the watershed between the Nahr el-Kebîr (p. 351), and the streams which descend to the coast. We are now in the district of *Bâyir*, the W. part of which is called *El-Bujâḳ*, and the E. part *Jebel el-Akrâd* (Kurd Mts.). These regions are inhabited by Turks and Nosairîyeh. We descend in 2 hrs. more to the river *Kurashî* (tributary of the Nahr el-Kebîr), cross it, and ascend to (½ hr.) *Urdeh*, at the E. foot of the Jebel el-Aḳraʿ (see below). About 1 hr. farther on we reach a valley which we follow for 1 hr. (numerous plane trees), beyond which the hills are traversed to (3 hrs.) the village of *Sheikh Köi* (?). We reach *Beit el-Mâ* (Daphne) in 4 hrs. more. Thence to *Antioch*, see p. 387.

Viâ the Jebel el-Aḳraʿ and Es-Suweidîyeh (Seleucia), 28 hrs. — From Lâdiḳîyeh to *Urdeh* (12 hrs.), see above. The route from Urdeh to Es-Suweidîyeh (11 hrs.) leads to (2 hrs.) the large Armenian village of *Kesâb* (with a Protestant community), which lies on the E. slope of the Jebel el-Aḳraʿ, in a very fertile region. As in Armenia, the houses here are half under ground. The ascent of the mountain (ca. 3 hrs.) from this point forms an interesting excursion. After 1 hr. we pass a spring. Beyond this we must proceed on foot, sending the horses round to await our descent on the N. side of the hill. Farther up are pines and even cedars, as well as a luxuriant growth of various herbs. — The **Jebel el-Aḳraʿ**, the most conspicuous landmark of N. Syria, derives its name, *el-aḳraʿ* ('the naked'), from the baldness of its summit. It appears to have been held sacred from a very remote period. The Greeks and Romans here worshipped *Zeus* or *Jupiter Casius*, probably in reminiscence of some earlier rites. Hadrian is said once to have ascended the mountain in order to witness the spectacle, during the fourth watch of the night, presented by night towards the W., and by day towards the E.; and Julian the Apostate is said to have offered sacrifices here. The summit commands a very extensive view. The island of Cyprus is visible in the form of a large triangle. In the extreme N. rise the snowy, indented, and deeply furrowed masses of the Taurus Mts. Nearer us rises the chain of the Amanus (p. 361), terminating in the Jebel Mûsâ, and forming the W. boundary of the plain of Antioch. Beyond the latter the Lake of Antioch is visible. To the S. towers the snow-clad Lebanon.

The N. slope of the Jebel el-Aḳraʿ is steep, but the descent on this side is the shortest. In about 2½ hrs. we reach the Turkish village of *Bezga*. Immediately at the base of the mountain are a gigantic flight of steps and a road hewn in the rock. — From Bezga we next reach (3 hrs.) the ferry over the *Orontes*, near its mouth. The alluvial soil here is ex-

tremely fertile, and the cool sea-breezes render th climate healthy. This district is also comparatively well peopled by Nosairîyeh, Greeks, and Armenians, most of whom, however, generally speak Arabic. — Beyond the ferry we reach *Es-Suweidîyeh* in 1 hr. About 2½ M. to the N.W. of this village lie the ruins of —

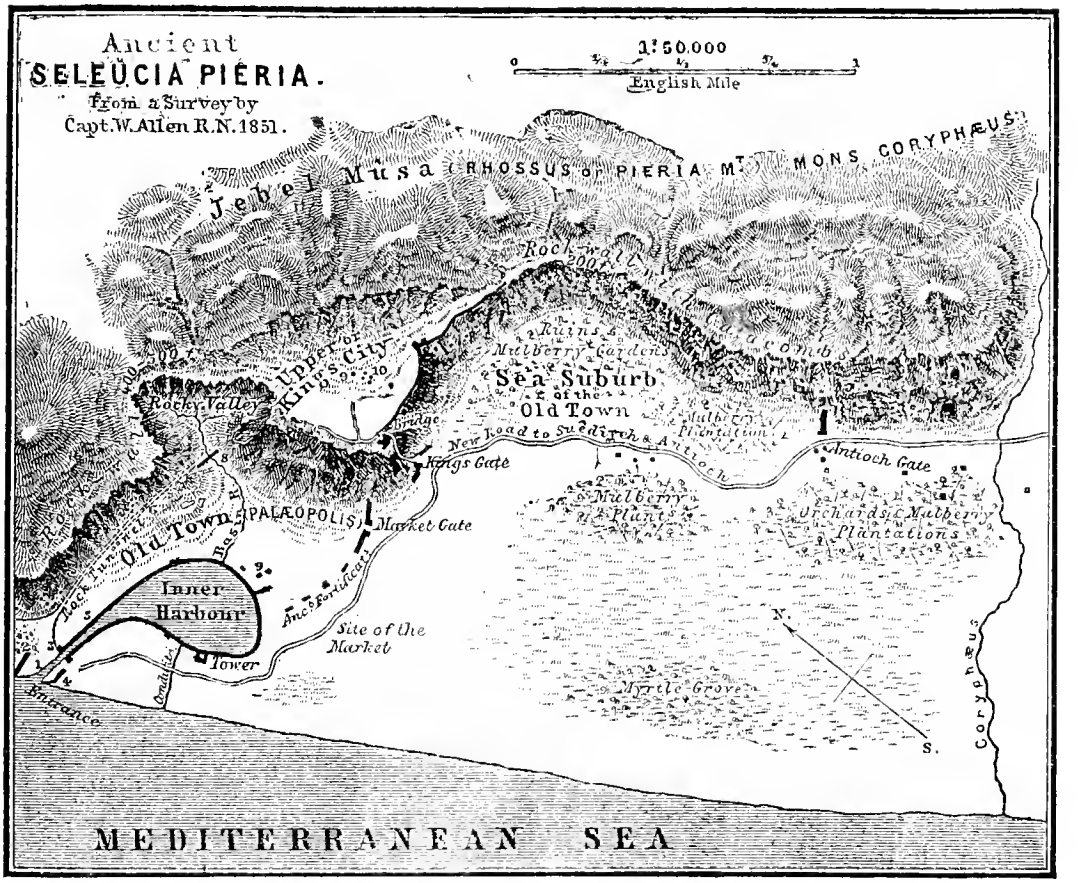
Seleucia. — The fortunes of the seaport *Seleucia Pieria*, which was founded by Seleucus Nicator on the site of an earlier town, were similar to those of Antioch (comp. p. 383). During the wars of the Diadochi Seleucia was occupied by the Ptolemies, but was recovered for Syria by Antiochus the Great, B.C. 219. The Seleucidæ appear to have fitted up the city in a very handsome style. Pompey erected the place into a free city. The Emperor Constantius likewise embellished Seleucia, and caused the harbour to be enlarged by extensive excavations in the rock (A.D. 338). Before its capture by the Muslims, however, the city appears entirely to have lost its importance. The *Suweidîyeh* of the middle ages, the seaport of Antioch, which is probably identical with the *St. Simeon's Harbour* of the Crusaders, lay to the S. of the ancient harbour of Seleucia, near the *Chapel of St. George*. Seleucia, which was called by the Arabs *Selûḳiyeh*, now lies in a desolate region, enlivened only by the small neighbouring village of *El-Kabusi*. The N.W. angle of the beautiful plain in which the town lay is bounded on one side by the sea, and on the other by the abrupt spurs of the Jebel Mûsâ (p. 361).

On our way from *Es-Suweidîyeh* we come to a small brook. On its S. bank are the ruins of an Amphitheatre (or perhaps of a circus), a few arches and galleries of which are still visible. — After crossing the brook, we observe a number of rock-tombs in the cliff, which is nearly 200 ft. in height. We next come to the remains of a town-gate, known as the Antioch Gate, once connected with the great city-wall, which was upwards of 5 M. in circuit. The rocks to the right here form a semicircular space, containing gardens, among which are the remains of an ancient suburb. — Proceeding farther to the N., and passing two sarcophagi, we reach a point where the rocks again approach the sea, turning from the W. more towards the N. At the angle formed by the rocks here is the ancient King's Gate (p. 359) and a little farther to the W. lies the Market Gate. At this point the very substantial fortifications of the old town and the seaport turn to the W. in the direction of the harbour. Outside the wall, about 500 paces to the S. of the Market Gate, is a large quadrangular space, carefully paved with stone. — We now reach the Harbour, which consisted of an oval basin about 660 yds. long and 450 yds. wide. The walls enclosing the basin are well preserved. At the E. end are still remains of warehouses and other buildings. Towards the W. the walls are thickest, and on this side a tower and a drain are still preserved. The harbour, into which the water flows from the W., has been partly dried up. A canal, 500 yds. in length, leads from the dock to the sea, but is now choked up with mud and débris. On both sides of this canal are remains of watch-towers, one of which is hewn in the rock. The entrance to the outer harbour, on the coast, is 240 yds. in width, but is now filled with sand. On each side of it projects a long and well-built mole. That to the N. is now much damaged, but the S. mole, which is 120 yds. long and about 10 yds. wide, is still in good preservation. It is named after St. Paul (Acts xiii. 4).

The most remarkable relic of ancient Seleucia is the great Rock Channel (Arab. *dehlîz*), about 1200 yds. in length, running from the city to the sea. To the N. of the inner harbour lies a rocky valley, bounded by cliffs from 400 ft. to 500 ft. in height. Through this flowed a stream, the overflow of which frequently endangered the city, and its water was accordingly conducted westwards to the sea by means of this great rocky channel. The water was stored here (as at the Bâb el-Ḥadîd at Antioch, p. 386) by closing the end of the valley by a wall of great strength containing sluices. The upper part of the channel consists of a tunnel, which begins 50 yds. from the W. end of the wall already mentioned. It is 140 yds. long, 21 ft. wide, and 21 ft. high. Beyond the tunnel is a cutting in the rock, open at the top, about 88 yds. in length, with sides

nearly 150 ft. high at places. Next comes a second tunnel, 45 yds. long, and beyond it the channel is continued by means of another open cutting, the sides of which are at first 48 ft. high, but gradually diminish. The channel terminates in an abrupt precipice. Below the second tunnel the channel is crossed by a bridge, 26 ft. above it, which leads to a fine *Necropolis*, while a staircase descends into the gorge. About 390 yds. from the upper entrance to the channel is another outlet for the water through the rock on the S. side. The remains of various inscriptions are visible on the rocks lower down.

About 200 paces to the S. of the bridge over the rock-channel are a number of Rock Tombs in the side of the hill, which are supposed to be those of the Seleucidæ. We first enter a vestibule, 26 ft. long and



7-8 ft. wide, and pass between a double series of beautiful columns, under a vaulted roof consisting of the natural rock, to the principal chamber, which is richly decorated with friezes, volutes, and other ornamentation. Beyond it are the inner rock-chambers, with loculi of different sizes and shapes.

The approach to the Upper Part of the town was defended by the strongly-fortified King's Gate (p. 358). A road, hewn in the rock, ascends in windings and crosses a bridge. At this point, in the rock to the left, are hewn spacious chambers, which were perhaps used as guard-rooms, as the acropolis probably rose immediately above them. On reaching the plateau at the top, the road divides. To the left runs a road, skirting the cliffs, and hewn in the rock. To the right (E.) runs the town-wall, skirting the margin of the plateau. A short distance from this point rises a handsome tower. Over the plateau are scattered numerous ruins and remains of columns. Here probably once stood the

palaces of the wealthy. The site of an ancient temple is indicated by a group of columns.

From Es-Suweidîyeh to Antioch, about 5 hrs. The route leads across hilly ground to (1 hr.) *Ez-Zeitûniyeh*, a village occupied by Nosairîyeh who speak Arabic, and to (1/4 hr.) *El-Mishrakîyeh*. After 3/4 hr. we cross the *Büyük Karatshai* ('great black brook') and in 3/4 hr. more the *Küjük Karatshai* ('small black brook'), which flows through plantations of mulberries. We at length reach (1 3/4 hr.) the plain, and perceive the village of *El-Khanni* at some distance to the left. After 1/2 hr. we cross the stone bridge of *Haina*, and reach (1/2 hr.) the bridge over the Orontes at *Antioch* (p. 383).

Another route, running more to the S., leads in 1 1/2 hr. to the isolated hill of *Mâr Sim'ân*, where there is a ruined church dedicated to St. Simeon Stylites (p. 378). This church is built in the form of a Greek cross, and measures 66 yds. from N. to S., and 63 yds. from E. to W. In the centre of the nave rises a pedestal 8 ft. square and 10 ft. high, hewn in the rock. On this pedestal once stood the pillar of the saint.

43. From Beirût to Alexandretta and Mersina by Sea.

The time-tables of the steamers are liable to alteration, and enquiries should in every case be made beforehand. At the places where the ship stops for a little time the traveller should at once take a boat to the land (1-1 1/2 fr. each person); the fare for the return-journey should not be paid till he is safe on board the steamboat. Before leaving the steamer the hour of its departure should be ascertained.

Embarkation in Beirût (comp. p. 274). The boatmen charge 2 fr. for each person, but better terms may be made for a large party.

Beirût, see p. 274. — The view as the steamer leaves the Bay of Beirût, called St. George's Bay, is magnificent, especially on moonlit nights. In the background rises the Lebanon with the snow-clad Ṣannîn (p. 283).

After 5 hrs'. sail (for the coast, comp. pp. 280, 281, 333 et seq.) we reach *El-Mînâ*, the port of **Tripoli** (p. 333). [The steamers remain here some hours; boat to the land about 1 fr. for each passenger.] Here, too, we have a beautiful panorama of sea and mountains; on our right are a number of small islands and the ruins of the former mole. — From the port a road leads through orchards to (25 min.) the town of Tripoli (tramway, p. 331); on the way there or back the traveller may examine the *Mediaeval Towers* (p. 332). In Tripoli the traveller should ascend the *Castle Hill* (p. 332) and, if time allow, visit the mosque *Tailân* (p. 332).

For a description of the coast from Tripoli to El-Lâdiḳîyeh, comp. pp. 351 et seq. Seen from the water, **El-Lâdiḳîyeh** (p. 356) looks insignificant; it is situated on a sand-hill, surrounded with vegetation. The Nosairîyeh Mts. (p. 351), rising above it, are very inferior to Lebanon in beauty of outline. The road from the port to the town (1/2 hr.) leads through beautiful olive-gardens. (If time is limited, a guide is desirable.)

To the N. of El-Lâdiḳîyeh the coast is indented by numerous bays. The first projection is the small promontory *Râs Ibn Hâni*, beyond which is the *Râs el-Buseit*, the *Posidium* of antiquity. Farther

to the N. towers the rounded summit of the *Jebel el-Akra'* (p. 357); the steamer passes it in crossing the bay into which the *Orontes* falls. The well-wooded *Jebel Mûsâ*, the ancient *Mons Rhosus* or *Coryphaion*, now approaches nearer the shore. Near the *Râs el-Khanzîr* ('swine's promontory', the ancient *Promontorium Rhosicum*), which is clothed with the Aleppo pine, we enter the beautiful bay of —

Alexandretta. — Hôtel Bellevue, Hôtel Tirsoni, both very unpretending. There is a restaurant in the market-place. Several cafés.

Vice-Consuls. British, *A. Catoni;* United States, *J. B. Jackson* (consul); French, *Delenda;* German, *Th. Belfante;* Austrian and Italian, *Levante.*

International Telegraph Office, on the N. side of the town; but the official in charge of it lives at Beilân in summer.

History. The foundation of *Alexandria* on the *Issicus Sinus* by Alexander the Great probably did not take place immediately after his great victory at Issus (Oct., 333), but considerably later. The town was intended to form a starting-point for the great caravan-route to Mesopotamia, but the Seleucidæ soon afterwards inaugurated a new route by Seleucia and Antioch. In the 3rd cent. it was destroyed by the Persians. As early as the 4th cent. the town was known as the 'Little Alexandria', and sometimes as *Alexandria Scabiosa*, on account of the prevalence of leprosy in the district. It is uncertain whether the later Arabian town occupied the precise site of the ancient city or not.

Alexandretta, Turkish *Iskenderûn* or *Scanderoon* (ca. 12,000 inhab., half of whom are Christians), is surrounded by a beautiful girdle of green hills, the offshoots of the Cilician Taurus. These hills, the *Amanus Mons* of the ancients, now bear no common name; the part adjoining the city is known as the *Jebel el-Aḥmar* and *Gyaur Dâgh*. They form the boundary between Syria and Cilicia (Pylæ Syro-Ciliciæ). The traveller coming from Palestine or Lebanon will be delighted with their beautiful green slopes. — The *Harbour* of Alexandretta, about three-quarters of which is sheltered by the neighbouring hills, is the largest and best on the Syrian coast, and steamers are enabled to load and unload close to the shore. The shipping-trade is considerable, 618 vessels of 400,286 tons register entering the harbour in 1902. The imports (61 mill. fr. annually) include manufactured goods (40 mill. fr.) and silk and silk goods ($3^1/_2$ mill. fr.); the exports (31 mill. fr.) include wool (3 mill. fr.), native manufactures (5 mill. fr.), butter ($3^1/_2$ mill. fr.), leather and hides ($1^3/_4$ mill. fr.), cocoons ($1^1/_2$ mill. fr.), liquorice ($2^3/_4$ mill. fr.), and gall-nuts and turmeric (1 mill. fr.). Most of the inhabitants gain their livelihood by the transit trade with Aleppo. Their complexions are generally of a yellow hue, owing to the almost constant prevalence of fever.

The steamers take 7 or 8 hrs. from Alexandretta to —

Mersina. — Hotel Zia Pasha, New Hotel, Hôtel d'Europe, all very unpretending. — Cafés at the harbour.

Consulates. British, *Massi*, vice-consul; French, *A. Guillois*, vice-consul; German, *X. F. Christmann*, consul; Austrian consular agent.

Post Offices: Austrian, French, Russian. — International Telegraph Office. — Agency of the *Banque Ottomane.*

Mersina is the seat of a Ḳâimmaḳâm in the Vilâyet of Adana. It has a rapidly growing population of about 15,000, nearly half of whom are Christians, including many Greeks. The town is surrounded with gardens, but the climate is unhealthy. The exports (mainly cotton, sesame, and other grain) are valued at about 23 mill. fr. annually, the imports at 17 mill. fr. In 1904 the port was entered by 377 steamers of 458,884 tons register and 647 sailing-vessels of 14,868 tons. — As the steamers generally lie here for 24 hrs., a visit may be paid to Tarsus (see below). — Mersina is called at every fortnight by the Austrian Lloyd (from Oct. to March every week), the Russian Steamship Co., and the Messageries Maritimes, and is likewise connected with Alexandria and Cyprus by the Khedivial Mail (weekly).

Excursions. 1. To Soli (4½ M.), on the road to Seleucia (horse 1 mej.; carr., there and back, 3-4 mej.). The ancient *Soli (Pompeiopolis)*, destroyed by Tigranes in B.C. 91, is now represented by the remains (about 40 paces long) of a street of smooth columns. The columns, many of which are provided with brackets, are about 9 ft. apart and rest on substantial bases.

2. To Tarsus and Adana, 41 M., railway in 2½ hrs. (train daily in each direction; also train there and back on same day thrice a week). — 17 M. **Tarsus**, a small and dirty town with 16-18,000 inhab., lies in a damp and unhealthy plain. It is the residence of a Ḳâimmaḳâm. In the time of Augustus it was a very prosperous place and was famed for its schools. St. Paul was born here.

41 M. **Adana** (59 ft.; accommodation in the poor Greek hotels of *Deli Mehmed* and *Atanassi*) is beautifully situated in the plain, with a view of the Taurus Mts., to which it is strategically the key. The place bore the same name in ancient times. The *Sarus* which flows past it, the ancient *Saros*, is crossed by an old bridge of many arches, 330 yards long. Adana contains about 35,000 inhab., the larger half of whom are Christians. The town is the residence of the Vâli of the province of Adana. The Banque Ottomane has a branch here, and a French vice-consul is stationed here. The most important branch of trade is the export of grain and cotton. The climate is very hot, but is considered healthy.

For the route from Mersina to Constantinople through Asia Minor, see *Baedeker's Konstantinopel und Kleinasien* (at present in German only).

44. From Alexandretta to Aleppo.

Carriage Road, 102½ M.; diligence (very unpleasant) several times a week; a carriage, ordered from Aleppo in advance, costs about 80 fr. — Bridle Route (used by the Mukâris; good horses scarce), 74½ M.; this coincides with the carriage-road as far as El-Ḥammâm (p. 363), and runs thence direct to Aleppo, avoiding the détour made by the road. — Aleppo is more easily reached viâ Ḥamâ (R. 45).

Alexandretta, see p. 361. — The route hence to the foot of the mountains is generally very hot in the daytime. To the right are traces of a Roman road. The mountains are clad with evergreen oaks, Aleppo pines, and Pinus sylvestris. At a point near Beilân the road is hewn in the rock. In 2½ hrs. we reach (9½ M.) —

Beilân (1410 ft.; accommodation in the large *Khân* at the entrance to the village), a village with about 7500 inhab. (mostly Muslims) and the seat of a Ḳâimmaḳâm, situated on the N. slope of a ravine between the Kara Dagh and the Jebel Mûsâ. The houses

are built of wood and rise in terraces one above another. Fresh water flows down from the hills in every direction. The Beilân gorge contains remains of an aqueduct. The place is frequented in summer by the inhabitants of Alexandretta, and even by those of Aleppo. The vegetation is beautiful, and vines and fruit-trees abound.

About 50 min. beyond Beilân we see the large Lake of Antioch below us, and reach the culminating point of the pass at the actual *Pylae Syriae* (2395 ft.), which Alexander the Great traversed after his victory at Issus (B. C. 333), and later a much-used Roman road. We pass (1/4 hr.) a watch-house on the right, where the road to Antioch (6 hrs.; p. 388) diverges to the right, and (1 hr.) reach a plateau planted with fine oaks. After 40 min. the road leads to the N.E. through a valley. In 1 hr. more we reach (20 1/2 M.) *Kyryḳ-Khân* or *Khân Diarbekerli*, situated at the edge of the plain of El-ʿAmḳ (see below), where tolerable nightquarters may be obtained in one of the three poor khâns.

Riding towards the N. from Kyryḳ-Khân on the E. slope of the Amanus chain (p. 361; police escort necessary), we reach in about 1¼ hrs. the small Kurd village and ruins of **Senjirli.** The excavations of the Berlin Oriental Committee made in 1888-92 have brought to light the interesting ruins of the ancient royal Hittite (pp. lxxv, 394) town of *Samʿal*. The citadel-hill was surrounded at some distance by two city-walls, the outer probably dating from the 8th cent. B.C., the inner from the 13th century. The inner city-gate on the S. and the citadel-gate bear noteworthy Hittite reliefs, some of them accompanied by inscriptions. The objects found here are now in the museums of Berlin and Constantinople; they include sculptures of important archæological interest, and numerous Aramaic, cuneiform, and Hittite inscriptions, the last of which have not yet been satisfactorily deciphered. Comp. 'Ausgrabungen in Senjirli' (Berlin, 3 vols., 1893, 1898, 1902).

Beyond Kyryḳ-Khân the way leads through the marshy plain of *El-ʿAmḳ* ('depression'), the *Unki* of the Assyrians, and called the *Plain of Antioch* or *Amykion Pedion* by the Greeks. This plain, which lies about 360 ft. above the sea-level, was once the bed of a lake, and contains numerous artificial conical mounds. It is bounded on the E. by the southernmost offshoots of the *Kurd Dâgh* (Kurd Mts.). In A.D. 273 Aurelian defeated Zenobia here (see p. 340). The plain affords a fine retrospective view of the Amanus chain (p. 361). — In 1 hr. we cross a bridge over the *Ḳarasû* ('black water') and in 1 1/2 hr. more reach the long ancient bridge of *Jisr Murâd*, across a deep marsh. Riding between chains of low hills, we reach (1 hr.) the Turcoman village of *ʿAin el-Beiḍâ* ('white spring'), which lies about 1/4 hr. to one side of the main route.

In 1 1/2 hr. from ʿAin el-Beiḍâ we reach (40 1/2 M.) the small oasis of *El-Ḥammâm*, with a warm sulphur bath, a Turkish telegraph station, and the *Khân Omar Agha* (poor nightquarters). At this point the bridle-path leaves the carriage-road. The reed huts of Beduins are occasionally passed. Large tortoises abound in this district. In 1 hr. a road on the right diverges to the village of *Gindarus* (now *Jindareis*), which Strabo mentions as a haunt of robbers,

In 3 hrs. more we cross (61 M.) the river *ʿAfrîn* (the ancient *Ufrenus*), beyond which we ascend through a hilly district to (2 hrs.; 70 M.) *Katma*. Proceeding thence viâ *Kafr Altûn* and *Deir Jemâl*, we reach (5 hrs.; 102½ M.) the bridge of the *Ḳuweik* and the Anṭâkiyeh gate of *Aleppo* (p. 373).

The shorter Bridle Path from El-Ḥammâm to Aleppo leads to (¾ hr.) the *ʿAfrîn* (see above), which is fordable only when the water is low. We then proceed to (3 hrs.) *Hazreh* and (20 min.) *Turmânîn*. In the upper part of the latter are a few antiquities. One small building is adorned with rosettes and crosses, and there is a house with several clustered columns. To the W. are some rock-tombs with stone staircases. To Ḳalʿat Simʿân, see p. 381.

In a small valley to the N.E. of Turmânîn (p. 381) are situated the very interesting ruins of (23 min.) **Khirbet ed-Deir** ('the monastery'). The larger building still standing within the enclosing wall was perhaps a *Pandocheion* (a kind of tavern), and is in good preservation; even the gable and three small arched windows still exist. The house is partly surrounded with the remarkable remains of a peristyle, built of large and carefully hewn blocks. In front of this building is a court paved with large slabs, with two reservoirs. The adjacent *Church*, of the 6th cent., is a more ornate edifice. It is a columnar basilica (p. xcvi), with the peculiarity that the apse of the nave projects in a semicircular form, while the side-apses are enclosed within square towers. The chief apse has three windows, and the side-apses one each, all of which are bordered with moulding. The front of the church is enclosed between two towers, of three stories each, which, as well as the nave, once bore gables, and were connected by a colonnade above the portal.

Leaving the village of Turmânîn, we ascend the hill to the S. to (35 min.) the village of *Deramân*. Beyond it (10 min.) we descend into a valley, and obtain a view (¼ hr.) of the extensive ruins of *Erḥâb*, situated in the valley, ¼ hr. to the right. The path then ascends to (½ hr.) the top of a hill. This is the highest point of the Aleppo road; the village of *Tokat* is visible to the right among plantations of fig-trees. We pass (55 min.) a village on the left, (20 min.) another on the right, and (25 min.) a third lying ¼ hr. to the right. On the left (13 min.) we next observe the ruins of *ʿAin Jâra*, and soon obtain (10 min.) towards the S.E. a view of the citadel of Aleppo. After 23 min. we perceive to the left (¼ hr. distant) the village *Kafr Sieil* (?). On the left, 55 min. farther on, stands a deserted khân. We now descend to (40 min.) a khân, pass (47 min.) the bridge over the *Ḳuweik*, and enter *Aleppo* (p. 373) by the Anṭâkiyeh gate.

45. Railway from Reyâḳ *(Beirût, Damascus)* to Ḥomṣ and Ḥamâ.

117 M. One train daily, starting at 12.50 p.m. and connecting with the trains from Beirût and Damascus (see R. 37), runs from Reyâḳ viâ Baʿalbek (see p. 318) to (80 M.) *Homṣ* in 4½ hrs. (fares 75 pi. 20, 52 pi. 20 pa.) and to (117 M.) *Hamâ* in 5⅓ hrs. (fares 108 pi. 30, 75 pi. 30 pa.). For the railway rate of exchange, see p. 275. The train in the opposite direction leaves *Hamâ* at 4.30 a.m. and *Homs* at 6.31 a.m., reaching *Reyâḳ* at 11.47 a.m. and connecting there with trains for Beirût and Damascus.

From *Reyâḳ* (p. 292) to (16 M.) *Baʿalbek*, see p. 318. The railway here reaches its highest point (3680 ft.). To the W. of Baʿalbek lies the watershed of the plain, the S. part of which is drained by the *Nahr el-Lîṭânî*, while the waters of its N. part collect in the *Nahr el-ʿAṣi (Orontes)*. The railway descends through gardens, passing near the ruins. Just beyond (19 M.) the village of *Yaʿât*, which lies a little to the left of the line, we see the large column of Yaʿâth (p. 327) rising amid the fields. More in the background, on the Lebanon, are the villages of *Shelîf*, *El-Kuneiseh*, and the large *Deir el-Aḥmar* (p. 327). 26 M. *Shaʿad*, a little to the left; on the hill to the right is *Resm el-Ḥadeth*. The plain is here undulating and at one point is reduced to very narrow dimensions through the encroachment of the foot-hills.

35½ M. *Lebweh* (*Lebboué*; 2820 ft.). The village, the ancient *Libo*, lies some way from the railway, and about ¾ M. from it, in *ʿAin Lebweh*, rises one of the chief (though not one of the southernmost) sources of the Orontes. — As we proceed, we see the villages of *Nebi Othmân*, *El-ʿAin*, and *El-Jedeideh* on the edge of the mountains to the E. (r.), while to the W. (l.) *Ḥarbata* lies on the river below us. Farther on, *Zabûn* lies to the left and *Fîkeh* to the right.

45 M. *Râs Baʿalbek*, the *Conna* of the Itinerarium Antonini, is occupied by United Greeks. The village (2655 ft.), which lies at some distance from the railway station, contains the foundations of old churches and other buildings. — Beyond Râs Baʿalbek we have a view to the left for some time of the large Metâwileh village of *Harmel* (½ hr. distant, beyond the Orontes), and of the singular monument of *Ḳamûʿat el-Harmel* on the hither side of the river.

This monument stands on a pedestal of basalt, 3½ ft. high. On this rests the lower story, about 10 yds. square and 23 ft. high, round which runs a cornice; above is a second story of smaller size, 19 ft. high, surmounted by a pyramid, about 15 ft. high. The whole is constructed of limestone. At the S.W. corner we observe that the building is solid throughout. The sides of the lower story are covered with sculptures in relief representing hunting-scenes: on the N. side are two stags and hunting-implements; on the E. a boar pursued by two dogs; on the W. a boar (bear?) with two young ones. The figures on the S. side are unrecognizable.

About ½ hr. to the S.S.W. lies *Deir Mâr Mârûn*, situated on the *Nahr el-ʿÂṣi*. In a perpendicular cliff, about 295 ft. high, the cavern is shown in which Maron, the founder of the Maronite sect (p. lxii), is said to have lived. It contains several small, dark, and dirty cells. About 500 paces farther to the S.W. bursts forth a large spring which is regarded as one of the main sources of the El-ʿÂṣi.

In the distance we see the Lake of Ḥomṣ (p. 366). We pass close to (50 M.) the village of *El-Ḳâʿa*. The plain here is little cultivated. Towards the N.W. we see *Riblah*, in the valley of the Orontes.

Riblah is mentioned as a town on the divinely prescribed N. frontier of Israel (Numbers xxxiv. 11). Pharaoh-Necho encamped at Riblah on his campaign against Assyria, and kept Jehoahaz in captivity here (2 Kings xxiii. 33). Nebuchadnezzar also made some stay at Riblah (2 Kings xxv. 6 et seq.; Jerem. xxxix. 5).

The range of the Anti-Libanus becomes lower and lower. To

the right are the extensive mediæval ruins of (57 M.) *Jûsiyeh* and (61 M.) the village of *Zer'ah*, with plantations of mulberry-trees.

63 M. *El-Ḳuseir*. We have now reached the N. extremity of Anti-Libanus, which here loses itself in the plain, while the Lebanon chain itself is also considerably lower. The handsome village, which we pass after leaving the station, affords a good example of the style of building practised in the plain of North Syria. The streets are fairly straight and comparatively wide; the houses and their courts are each surrounded by a lofty clay wall. — Farther on we see to the left the hill of *Tell Mindau*, dotted with white houses. This place is probably identical with the *Laodicea ad Libanum* of the Græco-Roman period and the ancient *Ḳadesh*, the fortress of the Hittites, which is frequently mentioned on Egyptian monuments. Beyond (N.) the small plain of the *Nahr el-Kebîr* (p. 351) begins the range of the *Jebel Nosairîyeh* (p. 351), forming a continuation of the Lebanon chain. On the first of its higher summits we see *Ḳal'at el-Ḥoṣn* (p. 367).

66½ M. *El-Ḳattîneh*. The village lies nearly 2 M. farther to the N., at the N.E. end of the Lake of Ḥomṣ (see below); the village in the immediate neighbourhood of the railway-station is *Kmâm*. From this point we overlook the *Lake of Ḥomṣ* (the mediæval *Lake of Ḳadas*), which is about 6 M. long and 3 M. broad. The Orontes flows from S. to N. through the lake, which is shut in at its N. end by a high and thick dam, built of dressed blocks of stone and 1½ M. in length. In the lower part of this dam are openings which allow the water to flow into the bed of the Orontes. On the E. shore of the lake are several villages.

We pass the villages of *Kefraya* and *Bâba 'Amr*, and reach —

80 M. **Homs.** — The Railway Station lies 1 M. to the S.W. of the town; carriage to the hotel, 1-2 fr. — Grand New Hotel (owner, *George Zmaragdis*), in the N.W. part of the town, pens. 10 fr. (wine extra).

Carriage ordered at the hotel, 6 pi. per drive; to the railway-station, 6-12 pi.; per hour, 10-12 pi. To Tripoli, 60-70 fr.; to Palmyra, see p. 337. — Turkish Post Office & Telegraph Station.

Physician. *Dr. Melkonian*, an Armenian, Physician of the Jesuit Hospital. — Dispensaries of *Dr. Charles Duba* and the *Jesuit Hospital*.

Homs (1660 ft.) contains about 60,000 inhab., including about 15,000 Orthodox Greeks and about 1000 Latins, and is important as a market for the surrounding tribes. The sashes woven by the natives are in request. The Greeks possess a church, a monastery, and girls' and boys' schools supported by the Russians; the Jesuits have a church, a convent, schools, and an hospital and dispensary.

Homs is the ancient *Emesa*, which is first mentioned by Pliny as *Hemesa*, but Emesenes are mentioned at a still earlier period among the 'Scenites' (dwellers in tents) who fought against the Romans. Emesa first became celebrated as the native place of Heliogabalus or Bassianus, who was high-priest here at the famous temple of the sun-god (Ba'al), and was proclaimed Roman emperor in 218. Emesa was also the birthplace of Julia Domna, wife of the Emp. Septimius Severus. Aurelian defeated the Palmyrenes here in 272 (p. 340). Under the Arabs Homs was an important place with a strong castle. In 1099 it was captured by the Crusaders.

Ḥomṣ is comparatively clean; the old town is almost entirely built of basalt, and its streets are paved. The chief part of the town lies to the N. of the citadel; to the E., S., and W. are the new quarters, mainly built of sun-dried bricks and separated by the Muslim cemeteries. The principal relic of the ancient fortifications is a handsome gate on the W. side.

A good survey of the town is obtained from the *Citadel*, which was blown up by Ibrâhîm Pasha (p. lxxxv) on account of a rebellion of the townspeople. The citadel is almost entirely destroyed; only one ancient gateway *(Bâb el-Hawâ)*, built of basalt, is still standing. The view includes 21 minarets (square black towers of basalt) and the domes of 20 bath-houses; it also affords an idea of the way each house is surrounded by its own wall (comp. p. 366). In the plain to the S.W. lies the village of Bâba 'Amr. — A visit may also be made to the wide *Bazaar*, with its arched roof and its numerous rustic and Beduin customers. To the N. of the town is an open space with the artillery-barracks. — The afternoon may be pleasantly spent in driving (1/2 hr.) to the Orontes, on the bank of which are several cafés.

From Homs to Tripoli, 58 1/2 M. The carriage-road (public carriage daily, fare 8 1/2 fr. each) passes the following points: 2 1/2 M., bridge over the Orontes; 6 1/4 M., village of *Khirbet et-Tîn* on the right; 4 1/3 M., village of *Khirbet el-Hammâm* on the right; 5 M., village of *El-Hadîdeh;* 3 3/4 M., bridge over the *Nahr es-Safa;* 2 1/2 M., *Jisr el-Aswad;* 12 1/2 M., *Khân 'Aiyâsh*, at a bridge over the *Nahr el-Kebîr* (p. 351; *Jisr el-Abyad*); 1 7/8 M., *Sheikh 'Aiyâsh*, an old khân on the right; 4 1/8 M., *Nahr 'Akkâr* (p. 351); thence to Tripoli, see p. 351. — *Tripoli*, see p. 331.

An interesting détour may be made viâ *Zuweireh* to (ca. 6 hrs.) —

Kal'at el-Ḥoṣn, or *Hoṣn el-Akrâd* (Kurd fortress). In 1180 the castle was in possession of the Hospitallers, but in 1271 it surrendered to Beibars. The castle commanded the pass leading from the coast to Ḥomṣ and Ḥamâ. A village and the residence of a Kâimmakâm are now established within the building, which is well preserved. Over the portal on the W. side are two sculptured lions.

From Kal'at el-Ḥoṣn we regain the road from Ḥomṣ to Tripoli (see above) at (ca. 5 hrs.) *'Ain es-Saudâ*.

The railway now proceeds towards the N. over the treeless but well-cultivated plain.

90 1/2 M. *Tell Bîseh*, situated on an isolated hill to the right. Its houses consist of a cubical substructure, without windows, covered with a lofty, conical roof, built of layers of stone overlapping each other on the inside. — Farther on, to the right of the railway, are the villages of *Umm Shersha* and *El-Ghazar*. We then (95 1/2 M.) cross the deep valley of the Orontes by a bridge 33 yds. in length, and also shortly afterwards (98 M.) the *Wâdi Nefsi*, a lateral valley. — We now pass the villages of (100 M.) *Harb Nefsi* (on the left), (103 1/2 M.) *Deir el-Ferdîs* (r.), and (106 M.) *Birîn* (l.).

109 1/2 M. *Kefrbûm (Kafrabuhum)*, a large Christian village.

117 M. **Ḥamâ.** — The Railway Station lies in the W. part of the town, about 1/2 hr. from the Locanda. — Carriages (to the hotel, 1-2 fr.) meet the train. At other times they may be ordered through the landlord of the Locanda. The fare to Aleppo (2 days) is about 60 fr.

The Hôtel National is an Arab Locanda with European beds (linen not always clean); bed and coffee, 1 mej. The traveller has to furnish all his own provisions, except tea or coffee. — Turkish Post Office & Telegraph Station.

Ḥamâ (1015 ft.), which has recently greatly increased, now contains 80,000 inhab., and is the seat of a muteṣarrif (vilâyet of Sûrîya) and of a garrison. Its trade, carried on mainly with the surrounding Beduins and Nosairîyeh, is of considerable importance. The native industries have suffered seriously from European competition, but the ʿAbâyeh, or Arabian mantle, and other textiles, are still manufactured here, and its leather goods (jackets, shoes, etc.) are also in demand. The inhabitants are considered proud and fanatical. The climate is hot and unhealthy.

Hamath was the capital of a kingdom the extent of which we do not know. Amos (vi. 2) speaks of the place as Hamath the Great. In 2 Kings xviii. 34 its capture by the Assyrians is mentioned (comp. Is. x. 9). Josephus speaks of the town as *Amatha*, and the surrounding country as *Amathitis*. It probably received the name of *Epiphania* from Antiochus IV. Epiphanes, and early Christian authors call it *Emath* (or *Khamat*) *Epiphania*. In 639 Ḥamâ surrendered without resistance to the advancing Muslims, commanded by Abu ʿUbeida (p. 298), and the church was then converted into the 'mosque of the upper market'. In the troublous times of the Crusades Ḥamâ was occupied by the Ismaʿîlians (p. lxxii). The place was captured by Tancred in 1108. In 1115 it was again wrested from the Franks by Toghtekin, a Turk. In 1157 it was destroyed by a fearful earthquake. The place was at length taken possession of by Saladin, in 1178. Ḥamâ again prospered for a short period under *Abulfedâ*, a descendant of the family of Saladin, and a man of great talent, who was born in 1273. In 1310 he was appointed prince, or 'sultan', of Ḥamâ, Maʿarrâ, and Barzin, and was known as El-Melik el-Muayyad ('the king favoured by God'). Even during his warlike campaigns he continued to prosecute his scientific studies, and associated with eminent scholars. A geographical work and a history written by him still enjoy a high reputation. With his death (in 1331) ended the last period of Ḥamâ's prosperity. The Arabian geographer Yâḳût (d. 1229) was a native of Ḥamâ.

The town lies picturesquely in the narrow valley of the *Orontes* (Arab. *El-ʿAṣi*), which flows through it from S.E. to N.W., in the form of an S. In the S. opening of this curve rises the castle hill. The river originally ran to the S. of this hill, where the depression of its old bed is still distinguishable. The chief part of the town lies on the left (S.) bank of the river, which rises to a height of 130-165 ft.; on the right bank are the Serâi and the adjoining quarters. The town is comparatively clean and the streets are paved; the houses are mostly of sun-dried brick, though basalt buildings are not lacking. The bazaars are spacious. The river is crossed by four bridges. The uppermost of these leads to the Serâi, the next lies to the E., and the third to the N. of the castle hill, while the lowest stands at the point where the river bends at an acute angle towards the N. One of the chief curiosities of Ḥamâ consists in its huge water-wheels *(nâʿûra)*, each bearing a name of its own. They are used for pumping up the water of the Orontes, and their creaking is incessant by day and night. The town is surrounded by gardens with numerous poplars.

The best view of the town is obtained from the *Castle Hill* (p. 368), which is about 130 ft. high and seems to be partly artificial. No remains of the castle which once crowned the hill are left. The summit commands a fine view of the valley and the extensive and fertile plain to the W. To the S. the view is cut short by the isolated ridge of the *Jebel Arba'în* (or *Mârîn*), and on the N. it is limited by the equally isolated *Seil 'Abdîn;* to the E. rises the Jebel el-'Alâ (see below), and to the W. the Nosairîyeh Mts. (p. 351). — The *Serâi Bridge* (p. 368), with the gigantic water-wheels and the town-gardens, forms a pretty picture. Adjoining the next bridge, on the right bank of the river, is the 'Palace' of the emîrs of the Kilâni family. The mosques possess remarkably fine minarets, twenty-four in all, the handsomest being that of the *Jâmi' el-Kebîr* ('great mosque'). The *Jâmi' el-Ḥayya* ('serpent mosque') derives its name from the fact that two of its columns are intertwined in a serpentine fashion. The house of *Muayyad Bey* deserves a visit, being tastefully decorated in the interior. At the N.W. angle of the town, where the river turns to the N., a number of catacombs are said to exist on the right bank, at some height above the river. — Several *Hittite Inscriptions* (pp. lxxv, 394) have also been found at Ḥamâ.

To the E. of Ḥamâ lies the district of *Jebel el-'Alâ* ('highest mountain'). The Arabs state that there are 365 villages among these hills. The whole district is covered with a thin crust of basalt. Fragments of buildings and inscriptions, frequently found here, indicate that the country was wealthy and populous during the Roman period.

From Ḥamâ to Aleppo.

Road. A carriage (p. 367) takes 2 days, while on horseback 22-27 hrs. (*i.e.* 3 days) are required. A railway (continuation of the Reyâḳ-Ḥamâ line) is to be opened in the autumn of 1906.

A ride of 50 min. brings us to the village of *Et-Ṭayyibeh*, beyond which the route runs parallel to the chain of the Nosairîyeh Mts. (p. 351), traversing an open plain. The next villages are (2½ hrs.) *Laṭmîn*, (1 hr. 50 min.) *Sheikhûn*, with a large khân, and (40 min.) *El-Ḥîsh*, where there is a lake. We then reach (2 hrs.) *Marhatât* with an old dilapidated khân and a deep well, and in 2 hrs. more the large village of **Ma'arret en-No'mân** (ca. 5900 inhab.), situated on a hill and named after No'mân Ibn Beshîr, a companion of Moḥammed. In 1099 the Crusaders destroyed this town, which they called *Marra*. The castle, *Ḳal'at en-No'mân*, is in ruins. The environs are well cultivated, even figs and pistachios thriving here.

Beyond Ma'arret en-No'mân the next point of any importance is (6½ hrs.) *Sermîn*, containing numerous cisterns and wells hewn in the rock. To the S.E. of the village are artificial rock-caverns. Most of the houses in the N. Syrian villages have conical roofs (see p. 367), but subterranean dwellings also occur, ancient tomb-chambers and cisterns having frequently been utilized for the purpose. — Beyond Sermîn we traverse an extensive and dreary desert

to (5½ hrs.) *Ma'arret el-Ikhwân*, a miserable village, with inhospitable inhabitants. The route follows the telegraph-wires and enters a fertile plain near (1 hr.) the village of *Ḳanâṭir*. (To the left, ½ hr. distant, is *Herâdeh*.) In 2 hrs. 20 min. we reach the valley of the *Ḳuweiḳ*, on a height beyond which stands the *Khân Ṭûmân*, near a village of that name, named after Ṭûmân, one of the Mameluke sultans. After 1 hr. 25 min. we perceive the minarets and the citadel of Aleppo, and from a height, farther on, the town itself becomes visible. After 50 min. we pass *Anṣâri*, and crossing the *Nahr Ḳuweiḳ* reach the S. gate of **Aleppo** (p. 373) in ½ hr. more.

There is a carriage-road from Ḥamâ to *El-Lâdiḳiyeh* (p. 356).

From Ḥamâ to Riḥâ viâ Ḳal'at el-Muḍiḳ and El-Bâra.

From Ḥamâ to Ḳal'at el-Muḍîḳ (escort necessary to this point) is a ride of 8¼ hrs., thence to *El-Bâra* 7⅔ hrs. The direct route from El-Bâra to *Riḥâ* takes 3¾ hrs., but the détour viâ the *Ruins of Jebel ez-Zâwiyeh* takes 5 hrs. more.

The route ascends a steep slope on the W. side of the town, and leads across a wide, cultivated plain towards the W. to (1¾ hr.) *Tîzîn*. We now turn to the N., and in 40 min. reach *Kefretân*. We cross an affluent of the Orontes by the four-arched *Jisr el-Mejdel* ('tower bridge'), near which are some ruins. After about 1 hr. we pass *Emḥardi*, which lies ¼ hr. to the right. In 25 min. more the route again enters the broad plain of the Orontes. On the N. end of the rocky slope by which the valley is bounded on the E. stands *Ḳal'at Seijar* (formerly *Sheizar*), occupying the site of the ancient town of *Larisa*, founded (or at least restored) by Seleucus Nicator. The present village lies inside the walls of the large castle. The *Orontes* issues here from a narrow, rocky gorge, and we cross it by a bridge. We next reach (2 hrs.) *Heyâlîn*, and (½ hr.) —

Ḳal'at el-Muḍîḳ (accommodation at the house of the Sheikh) a village prettily situated in the marshy valley of the Orontes (*El-Ghâb el-Hûleh*), which is here 4 M. in width and is covered with rich meadows. The inhabitants are poor, half-caste Beduins, who are much exposed to the predatory incursions of the Nosairîyeh. Ḳal'at el-Muḍîḳ occupies the site of the citadel of the Greek town of *Apamea*, which was so named by Seleucus after his Persian wife Apame. The place was originally called *Pharnake*, and is said to have been named *Pella* by the companions of Alexander. Apamea was one of the great centres of the Seleucidian kingdom, and contained the war-treasury and national stud (30,000 mares and 300 stallions). The castle was destroyed by Pompey. The town afterwards became an episcopal see, but in the 7th cent. it was burned to the ground by Chosroes II. Arabian authors call the town *Fâmia* or *Afâmiya*. In 1152 it was destroyed by an earthquake. — The present village lies within the Arabian castle. The shapeless Ruins of the Ancient City lie to the N. of the castle. From the N. gate of the town a *Street of Columns*, 138 ft. wide, ran towards the S., consisting of 1800 columns, 30 ft. in height. The shafts of the columns are of different forms and sizes. On each side of the colonnades are niche-like spaces, and a number of portals are still standing. About the middle of the colonnade, near its intersection with another columnar street, are the ruins of a large building.

Beyond Ḳal'at el-Muḍîḳ the route traverses a necropolis, then leads to the N.W. On the left (1½ hr.) we perceive a building resembling a tower, standing on a hill, at the foot of which are several oval reservoirs. We soon enter the district of the *Jebel ez-Zâwiyeh* or *Jebel el-Arba'în* ('mount of the forty martyrs'), or *Jebel Riḥâ*, as it is sometimes called, after the village of that name (p. 372). Among these hills lie very numerous remains of ancient towns and churches. The rough path ascends a

valley, and after 1½ hr. descends into a basin. In 1½ hr. we reach *Teifileh*, with the remains of an old church. We next pass *Seburrâ* and (¾ hr.) *Fatireh*. To the left, after 1 hr., we observe the *Kal'at Jidar*; to the right, extensive ruins. The route leads to the N. through a valley which gradually contracts to a gorge, passes through (1 hr. 20 min.) the deserted town of *Mujdeleia*, with well-preserved houses (stables, tombs, church), and reaches (½ hr.) the squalid village of —

El-Bâra, situated in a dreary valley. It was once a fortified town, which was captured by the Crusaders in 1098 and made an episcopal see. In 1104 and 1123 the town was attacked and destroyed by the Muslims.

The very extensive RUINS of the ancient town are interesting owing to the preservation of numerous streets and dwelling-houses. These old buildings scattered throughout the Jebel ez-Zâwiyeh (p. 370) date from the 5-7th cent. after Christ, and are pretty uniform in style. Although the details of many of them are imperfect, and their forms sometimes unpleasing, they undoubtedly show a lively artistic sense and a dignified treatment of their materials, while many reminiscences of the classical style of architecture may be detected. The pavement of the narrow streets is constructed of large polygonal blocks. The houses have no opening to the street except their doors. The square or arched doorway leads into an oblong court, which is generally of irregular form. On one side, but in the case of monasteries probably on two sides, the court was flanked with arcades in two stories, behind which lay suites of apartments of moderate size. Both stories of these arcades were generally adorned with columns, the lower being lofty and of slender proportions, while the upper were heavier and furnished, moreover, with a balustrade of slabs of stone. Each story terminated in horizontal beams, the upper of which bore a gabled roof. The capitals of the columns are very varied in form, the calyx shape being the commonest. The masonry of the houses is singularly substantial. Some of the stones are nearly 15 ft. long, and mortar has never been used. The portals and other parts of the buildings are richly adorned with vine-leaves, acanthus, vases with peacocks, and the like. Crosses, Christian emblems, and monograms also occur (thus α and ω). Balconies in some cases project from the façades. The doors and windows leading into the arcades are often adjoined by niches. In the construction of these houses wood has never been used except for the roofs. The vine-culture seems to have been extensively carried on in the Jebel ez-Zâwiyeh district, and some of the ruins are still overgrown with vines.

The town of El-Bâra consists of a S. and a W. quarter. The former contains the ruins of two churches and a chapel, and a pile of ecclesiastical buildings. A street leads hence to the necropolis, to the N. of the town. On the hill between the two quarters stands a well-preserved villa of two stories, with verandahs. At the back of it are columns, placed in the form of a quadrangle, which once bore a roof to form a canopy for the sarcophagi below. — The W. quarter of the town also contains the ruins of two churches, the larger of which stands below an old Saracenic castle. To the S.W. of this quarter, and separated from it by a ravine, is the *Necropolis*. Three of the monuments, each consisting of a cubical basement bearing a pyramid, are worthy of careful inspection. The pyramids are hollow up to the top. On the outside of some of the stones pointed bosses have been left. A door leads into the interior of these tombs, along the walls of which the sarcophagi were arranged. There are also interesting rock-tombs in the necropolis, one of the best-preserved of which is in the S. slope of the gorge. It is about 15 ft. square, and is entered by a vestibule with two columns. In each of the three walls are two tomb-niches.

The ENVIRONS OF EL-BÂRA are strewn with similar ruins. In every direction we come upon empty houses, so admirably preserved as to require nothing but a wooden roof to render them habitable. Everything indicates that the former inhabitants must have possessed great wealth and taste. The soil is still fertile.

One of the finest groups of ruins is that of **Khirbet Ḥâss**, about 1 hr. to the S.E. of El-Bâra. Among the buildings here is a large *Basilica* with seven pairs of columns. This church, like many others of the same character, not only has three entrances at the W. end, but each aisle has also two lateral doorways, each of which is approached by a porch resting on two columns. Adjoining the choir, which is rounded in the interior, but does not project beyond the nave, are two square chambers. A smaller basilica also still exists here. The *Necropolis* of Khirbet Ḥâss is particularly interesting. A handsome mausoleum with a pediment and rock-niches is still preserved here. Two of the rock-tombs are approached by inclined planes which descend to the entrances. — The neighbouring village of **Ḥâss** also contains a basilica with a portico. This church possesses large arched windows and quadrangular apses which project beyond the nave and aisles. The *Necropolis* of Ḥâss contains a very handsome monument to a certain Diogenes, dating from the 4th century. The beautiful stone portal which leads into the interior of the cubical substructure is approached by a porch. The second story of the cube is surrounded with a peristyle, above which rises a pyramid with bosses.

About 1 hr. to the N. of Ḥâss, and 1 hr. to the E. of El-Bâra, lies **Serjillâ**, where baths, churches, and numerous dwelling-houses are preserved. One of the tomb-monuments consists of a square structure with a gabled roof. On the surface of the rock are seen large monolithic slabs which form the lids of sarcophagi let into the rock, or cover the staircases descending into tomb-chambers. (*Deir Sambil*, to the N.W. of Serjillâ, also possesses ruins and tombs.) — From Serjillâ we may proceed farther to the E. to (1¼ hr.) the ruins of *Deir Dârîn*, a beautiful monastery, and (¾ hr.) *Maʿarret en-Noʿmân* (p. 369).

About 1 hr. to the N.N.W. of Maʿarret en-Noʿmân are situated the ruins of **Dânâ**. A fine mausoleum here possesses a porch of four columns. Near it is the monument of a certain *Olympus*, consisting of four somewhat rude columns which form a square for the support of the canopy over a tomb. — Farther to the N. (1 hr.) are the extensive ruins of **Ruweiḥa**. The church, dating from the 4th cent., is a *Basilica* borne by pillars. The two low piers, one on each side of the nave, are connected by means of bold arcades and transverse arches thrown across the nave. The apse is semicircular in the interior and rectangular on the exterior. To the right of the church is a tomb-monument of a certain *Bizzos*, with a portal borne by columns. The corner-pilasters do not bear an entablature, but have a fluted cornice placed over them. To the left of the church stands an elegant mausoleum in the form of a small ancient temple with a porch 'in antis.'

From Ruweiḥa we may next proceed to the N.W. to (1¼ hr.) *Muntif*, situated at the base of the Jebel Rîḥâ, whence we may go on to (¾ hr.) *Kafr Lâta*, which is surrounded by extensive burial-grounds. Both to the W. and E. of the village are to be found numerous sarcophagi and tomb-grottoes hewn in the rock. The narrow valley on the N. side of the village contains a spring within a dome-covered monument, borne by four columns. On the N. side of the valley is a large quadrangular space hewn in the rock, with niches in its sides and a large stone sarcophagus in the middle. Farther to the E. is a similar square space with sarcophagi and tomb-chambers.

From Kafr Lâta we may go on in ¾ hr. to **Rîḥâ**, a small town with 3000 inhab., beautifully situated at the N. base of the *Jebel el-Arbaʿîn* (p. 370), in the midst of olive-plantations. To the N.W. of Rîḥâ, which is reached from El-Bâra (p. 371) direct in 3¾ hrs., extends the *Jebel Khazrejîyeh*, by which the valley of the Orontes is bounded. From Rîḥâ to *Sermîn* (p. 369) direct is a ride of 3 hrs. (From Sermîn to Aleppo, 11½ hrs., see pp. 369, 370.)

From Rîḥâ to Dânâ viâ the Jebel el-ʿAlâ, 9-10 hrs. Crossing the *Tell Stûmâ*, we ride towards the N. to (2½ hrs.) *Idlib*, the flourishing capital of the Kadâ of Idlib, containing a few Christians among its inhabitants. The route then leads N.N.W. to (2-3 hrs.) the village of *Ḥarbânûsh* in the

Jebel el-ʿAlâ, which, however, must not be confounded with the mountains of that name already mentioned (p. 369). — About 1/2 hr. to the N. of this point lies *Deir Seita*, where there are some fine ruins of dwelling-houses, and that of a basilica with a quintuple row of columns, and remains of a hexagonal baptistery. — To the N.W. of Deir Seita, about 1/4 hr. distant, is *Bâḳûza*, which contains a ruined basilica of the 6th century. This church has a porch with two columns, and small porches at the side-entrances. The apse of the nave projects in semicircular form externally, and has three windows. — About 1/2 hr. to the N.W. of Bâḳûza lies *Kokanâya*, where we again meet with admirably preserved houses, and a chapel of the 6th cent. adorned with rosettes and many other enrichments. In the vicinity are several sarcophagi and a monument with pyramidal top (halt destroyed). — We may next visit *Beshindelâya*, 1 hr. to the N. of Kokanâya, where we find the tomb of Tib. Cl. Sosandros, completed April 27th, 134, the earliest of the dated tombs of N. Syria. It consists of a plain chamber borne by pillars of Doric tendency, with an architrave covered with inscriptions, and a frieze adorned with bulls' heads and festoons. Adjacent to the tomb rises a lofty memorial pillar, surmounted by a figurative representation in a shallow niche. — *Kafr Kîleh*, which lies about 20 min. to the N.E. of Beshindelâya, possesses another fine basilica, the pillared portal of which has a very rich architrave. From Kafr Kileh we may proceed to the N. to (2 1/2 hrs.) the castle of *Ḥârim* (p. 382). — *Ḳalb Lûzeh*, 1/2 hr. to the N. of Kafr Kileh, contains a basilica borne by piers, dating from the 6th cent., and one of the finest churches in N. Syria. The large arched portal has fallen. The piers in the interior are low and massive. In the nave, above the arches, is a series of square windows. Most of the small columns which once stood between these windows have disappeared, but their corbels and those of the roof-beams have been preserved. The choir, which is approached by a flight of steps, is particularly fine. The semicircular apse is adorned with a double row of mural columns. Above the capitals are corbels, while others have been introduced between the columns. These corbels bear the corona of the small roof, above which rises the projecting gable of the nave. — About 10 min. to the N. of Ḳalb Lûzeh lies *Behio*, where another basilica and some fine rock-hewn olive-presses may be examined. — From Ḳalb Lûzeh we now ride N.N.E. to (2 1/2 hrs.) *Sermada*, which possesses a sepulchral monument consisting of two columns connected by an entablature and also by a small cross-beam two-thirds of the way up. — About 3/4 hr. to the N. of *Sermada* we at length reach *Dânâ* (p. 381), on the way from Aleppo to Antioch.

46. Aleppo.

Accommodation. Hôtel d'Azizîyeh (Pl. a; C, 1), Hôtel Bellevue (Pl. b; C, 1), Hôtel du Parc (Pl. c; C, 2), all three in the suburb of *ʿAzizîyeh* (p. 375), pens. 5-7 fr., wine extra.

Bankers. Agency of the *Banque Ottomane* (Pl. D, 3; p. xi); *Zollinger & Co.*, *Vincenzo Marcopoli & Co.* — Rate of Exchange: Turkish pound 127 pi.; Napoleon 111 pi.; Sovereign 139 pi.; Mejîdi 23 pi. 25 pa.

Post Office (Pl. 20; D, E, 3). The Turkish post dispatches the mails by courier to Alexandretta to catch the various steamers. Overland post to Damascus on the arrival of the overland mail from Constantinople. — *International Telegraph Office*, at the Serâi.

Consulates. British (Pl. 8; C, 1), *H. D. Barnham;* United States, *Poche* (agent); Austrian (Pl. C, 1), *A. Xanthopoulo* (vice-consul); French (Pl. 9; C, D, 3), *Arnould;* German (Pl. 7; C, 1), *Dr. Buege* (vice-consul); Holland, *A. Poche* (vice-consul); Italian (Pl. 10; C, 3), *A. Sola* (vice-consul); Portugal, *A. Marcopoli;* Russian (Pl. 11; C, 1), *A. T. Kruglow;* Spain, *G. Marcopoli.*

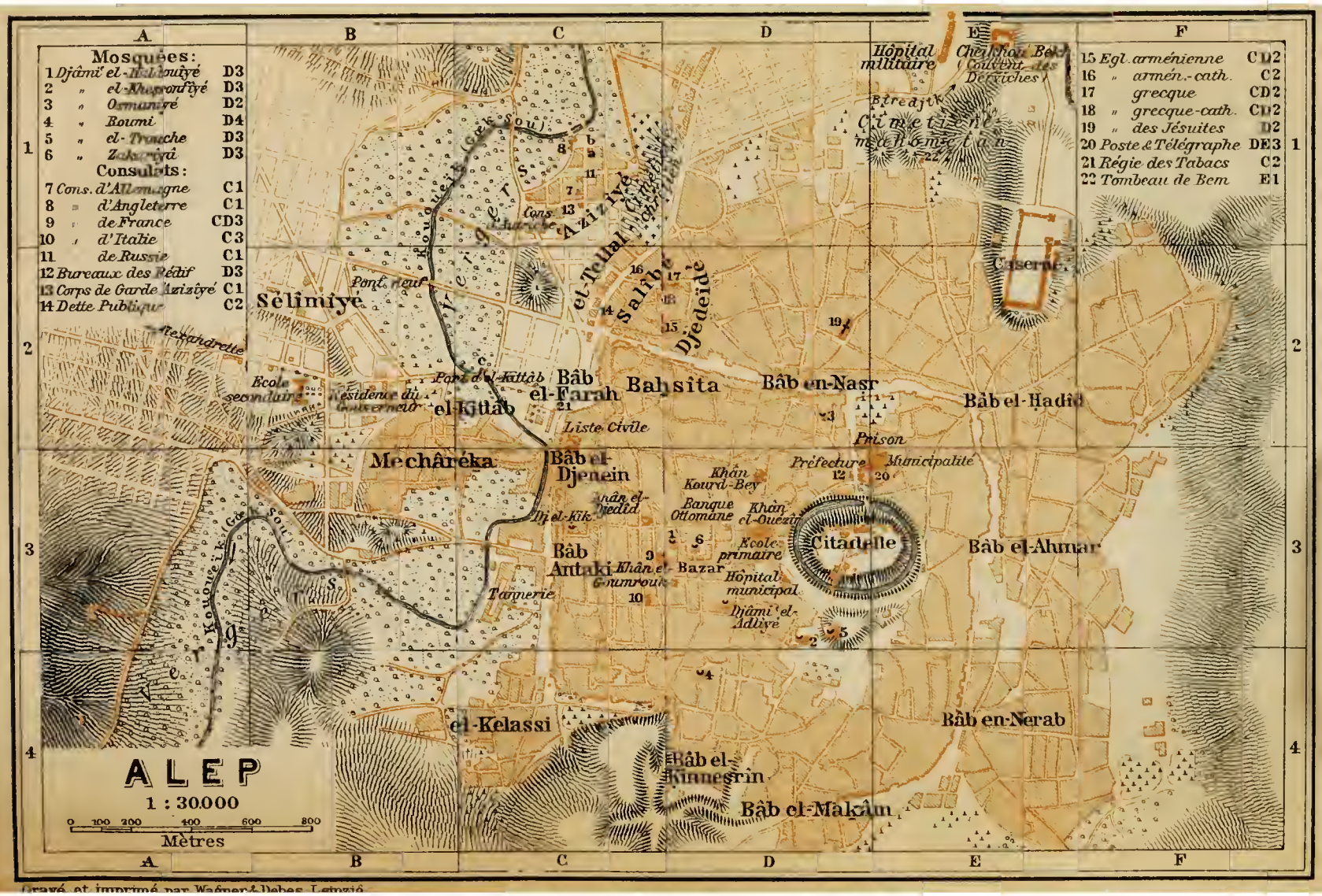
Physicians. *Dr. Altounyan; Dr. Samuel; Dr. Zacrżewsky.* Each physician has his own dispensary.

Antiquities (especially coins) are both rare and expensive at Aleppo.

Aleppo (1215 ft.), situated in 36° 11′ 32″ N. latitude, stands on a plain, surrounded by hills, on the verge of the desert. Through the N.W. part of the city flows the *Ḳuweik (Kououeïk)*, the *Chalus* of Xenophon, which rises several days' journey to the N. of Aleppo, and loses itself in a morass *(el-Maṭkh)* about 5½ hrs. to the S. of it. This river, which contains fine eels and numerous other fish, is bordered near the town by orchards, containing ashes, maples, planes, silver-poplars, the nebk, the sumach, the walnut, the quince, and also olive-trees. A few leagues to the N., where the river irrigates the plain of *Killis*, the vegetation is very luxuriant. Three kinds of soil are distinguished in the neighbourhood of the town: the sandy alluvial soil of the valley; the bright brick-red earth in which wheat and the pistachio thrive admirably; and the black loam which crumbles and turns to dust as soon as dry. The *Pistacia Vera* flourishes especially on the hills to the E. of Aleppo and yields a large and valuable harvest. The Emperor Vitellius imported pistachios from this region. The corn harvest takes place at the end of May. Near *ʿAintâb*, to the N. of Aleppo, much wine is produced. Salt is brought to Aleppo from the great salt-lakes near *Jebbûl*, to the E. and S.E. The town receives its drinking-water partly from the river and partly by means of a conduit from *Ḥeilân*, 3 hrs. to the N. The winter climate is so raw that orange-trees do not flourish here; snow and frost are not uncommon. The heat of summer is tempered by cool westerly breezes.

To causes at present unknown is ascribable the 'Aleppo boil' (*ḥabb ḥaleb;* or *ḥabb es-seneh*, 'boil of a year'), a skin-disease which prevails in this region, and even extends hence to Persia. The eruption, though not painful, is very disfiguring, as, when healed, it leaves permanent scars behind, sometimes as large as a dollar. Natives, foreigners, and even dogs and cats, are all subject to the malady, and visitors are sometimes attacked by it long after they have left the place. No remedy for the disease has yet been discovered.

Aleppo is the chief town of a vilâyet embracing the whole of N. Syria as far as the Euphrates. The *Population* of the town is estimated at 180,000, of whom 120,000 are Muslims, 12,000 Greeks, 12,000 Jews, and about 4000 Armenians, while the remainder includes United Armenians, Maronites, and Syrian Catholics. The English have established a small Protestant community here. Each of the religious communities has a school of its own. There is also a school of the Franciscans of the Terra Sancta, and a girls' school managed by the Sisterhood of St. Joseph. The Aleppines speak an Arabic dialect varying little from that of the rest of Syria, but Turkish is more frequently used here than at Damascus, as the boundary-line between the two languages passes only 25 M. to the N. of Aleppo. The Aleppines do not enjoy a very high reputation, and the expression '*el-ḥalebi jelebi*' (the Aleppine is a 'swell') is proverbial. Aleppo contains a much larger European colony than Damascus, and in consequence of its long connection with the West the town is much less Oriental in its exterior


Mosquées:
1 Djâmi' el-Hadidiyé D3
2 „ el-Khosrofiyé D3
3 „ Osmaniyé D2
4 „ Roumi D4
5 „ el-Touche D3
6 „ Zakariyâ D3
Consulats:
7 Cons. d'Allemagne C1
8 „ d'Angleterre C1
9 „ de France CD3
10 „ d'Italie C3
11 „ de Russie C1
12 Bureaux des Rédif D3
13 Corps de Garde Azizîyé C1
14 Dette Publique C2
15 Egl. arménienne CD2
16 „ armén.-cath. C2
17 „ grecque CD2
18 „ grecque-cath. CD2
19 „ des Jésuites D2
20 Poste & Télégraphe DE3
21 Régie des Tabacs C2
22 Tombeau de Bem E1
Hôpital militaire
Cheikh Ali Bey (Couvent des Derviches)
Bîredjik
Cimetière musulman
Caserne
Sélimiye
Pont neuf
Tekkédjelle
Ecole secondaire
Résidence du Gouverneur
Pont d'el-Kattâb
el-Kittâb
Bâb el-Farah
Bahsîta
Bâb en-Nasr
Bâb el-Hadîd
Liste Civile
Prison
Mechâréka
Bâb el-Djenein
Préfecture
Municipalité
Khân Kourd-Bey
Banque Ottomane
Khân el-Ouezir
Djâmi' el-Kik
Khân el-Gedid
Citadelle
Bâb el-Ahmar
Bâb Antaki
Khân el-Gumrouk
Bazar
Ecole primaire
Hôpital municipal
Tannerie
Djâmi' el-Adlîyé
el-Kelassi
Bâb en-Nerab
Bâb el-Kinnesrin
Bâb el-Makâm
ALEP
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Mètres
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characteristics. Besides the European residents there are also a number of Levantines (p. lix). The native industry has been almost entirely supplanted by the European. The imports include all kinds of cloth and other European wares, while the exports consist exclusively of raw products, including grain, wool, cotton (the cultivation of which is increasing), gall-nuts, buckthorn-berries (for dyeing), gums, manna, scammony, saffron, sesame, and hides. For native consumption, chiefly in the Turkish provinces, silk and cotton stuffs, embroidery, and leather-wares are still manufactured here. In 1902 the value of its exports amounted to 25,000,000 fr. (wool $2^1/_2$, ewe-milk butter $3^1/_2$, hides $2^3/_4$, native textiles $2^3/_4$, dried fruits $1^1/_2$, and gall-nuts $1^1/_4$ millions), that of the imports to 58,500,000 fr. (cotton 20, woollen and mixed goods 6, silk 5, and groceries and beverages 4 millions).

The Egyptian monuments testify that Aleppo was in existence two thousand years B.C. Shalmaneser mentions it in 864 B.C. and offered sacrifices there to the god Hadad. Seleucus Nicator enlarged the town and named it *Beroea*. In 611 A.D. the Persian King Chosroes II burned the town. Berœa surrendered without resistance to the Arabs under Abu 'Ubeida (p. 298), and now became a more important place in consequence of the destruction of the neighbouring Kinnesrîn (p. 377) by the Arabs. Seif ed-Dauleh, the Ḥamdanide (936-967), made Ḥaleb his residence. In 961 the Byzantines under the Emperor Nicephorus obtained possession of the town for a short time, but were unable to reduce the citadel. Shortly after this came the troublous times of the Crusades. In 1114 the place was destroyed by an earthquake, and in 1124 it was unsuccessfully besieged by King Baldwin. In 1139 another earthquake visited the town. After the terrible earthquake of 1170 the famous Nûreddîn (p. lxxxiii) rebuilt the town and fortress. In 1260 the Mongols under Hûlagû destroyed the town and castle. In 1280 Ḥaleb was again sacked by the Mongols, but soon revived. Under the supremacy of the Mameluke sultans of Egypt (p. lxxxiv) Ḥaleb continued to be the capital of N. Syria. In 1400 the Syrians were defeated by Timur, and the town itself was destroyed. In 1516 the Turkish Sultan Selîm put an end to the Mameluke supremacy, and the town then became the capital of a vilâyet (p. lvii). At the beginning of the 19th century Aleppo suffered seriously in consequence of its occupation by the janizaries. In 1822 two-thirds of the town were destroyed by an earthquake. The place was visited by another earthquake in 1830. Under the Egyptian supremacy (1831-40) the town again prospered, as Ibrâhîm Pasha constituted it his headquarters.

These frequent destructions naturally left no survival of the old Berœa. For its repeated recovery from its misfortunes Aleppo is chiefly indebted to its situation on the route of the caravan traffic to Persia and India, and it has long carried on a brisk trade in silk, spices, linen, cloth, jewels, and other goods. The French and the Venetians possessed factories here at an early period. Towards the end of the 16th cent., during the reign of Queen Elizabeth, the English also established a factory and a consulate at Aleppo. The discovery of the Cape route to India proved detrimental to the caravan-traffic, and at the same time to the prosperity of Aleppo, but several European firms continued to thrive. Among the British residents in the 17th and 18th centuries were *Henry Maundrell*, author of 'A Journey from Aleppo to Jerusalem' and *Dr. Russell*, who wrote a 'Natural History of Aleppo'. The Dutch also possessed a factory here.

The modern town is unfortified and consists of several quarters and suburbs. In the N.W. part are the suburbs of *Tellal* and *'Azizîyeh* (Pl. C, 1), and the *Salîbeh* quarter (Pl. C, D, 2), inhabited by

Christians. Several handsome schools in the European style and churches have been erected here. **Salîbeh** is bounded on the N. and E. by the *El-Jedeideh* quarter (Pl. D, 2), occupied by a mixed population. The small W. suburb of *El-Kittâb* (Pl. B, C, 2), on the right bank of the Ḳuweiḳ, contains an exclusively Christian-Levantine population. The *Jewish Quarter* (*Baḥsîta;* Pl. C, D, 2) lies to the S. of Salîbeh. The streets are clean, well paved, and generally provided with side-walks. A characteristic feature is the numerous passages with pointed arches. The houses, which are mostly one-storied, are built of solid stone, and their courts are usually handsome in a simple style. The wholesale trade of the town is concentrated in its spacious *Khâns*, one of the finest of which (Pl. C, 3) stands to the right of the W. entrance to the bazaar. On the W. side is still to be seen a well-preserved wall with towers, belonging to the old fortifications.

The **Citadel** (Pl. D, E, 3) stands in the middle of the town, on a hill of apparently artificial origin, surrounded by a deep moat, which can be filled with water. Visitors are seldom admitted.

The foundations of the citadel are certainly very ancient, and it is even asserted that the whole of ancient Berœa once lay on this hill. Arabian authors affirm that the hill is supported by 8000 columns. Down to 1822 the hill was partially occupied by dwelling-houses. We cross a handsome bridge of a single arch, and enter an outer tower, with tasteful enrichments in iron on the door. A viaduct next leads to a vestibule. Over the strong iron door on the right are sculptured basilisks. The inscriptions by Melik eẓ-Ẓâhir date from 605 of the Hegira (1209). By the sides of the second door are leopards' heads carved on the stone. We now reach a plateau within the walls, which is covered with a mass of ruins. The direction of several streets is traceable, and a number of arches still exist. In the middle of this space is a large vault, partially hewn in the rock, with a roof borne by four columns built into the walls. This subterranean chamber seems to have been a cistern. The finest view is enjoyed from the top of the minaret. — On the N.W. side of the citadel are two interesting old cannons, consisting of iron rings soldered together with lead.

The Bazaar (Pl. D, 3) consists of a number of handsome, clean streets roofed with stone (or, in a few cases, with wood). The wares are mostly of European manufacture. The air-holes in the roof have shades drawn over them by cords when the sun shines.

To the left, not far from the W. entrance to the bazaar, a street diverges to the **Great Mosque** (*Jâmiʿ Zakarîyâ;* Pl. 6, D 3), which occupies the site of a church ascribed to the Empress Helena.

This mosque is sometimes called *Jâmiʿ el-Umawî* from having been built by the Omayyades, and it is said to have resembled the great mosque of Damascus. In 1169 it was burned down by the Ismaʿîlians (p. lxxii), and thereafter rebuilt by Nûreddîn (p. 375). It was again destroyed by the Mongols. The minaret, which rises at the N.W. angle of the court to a height of about 180 ft., dates from 1290. Three sides of the large court are flanked with colonnades. The mosque itself, situated on the S. side of the court, is divided into two parts by a wooden screen, the smaller section being used for daily prayer, the larger being set apart for the sermon on Fridays. The 'Tomb of Zacharias', the father of John the Baptist, to the possession of which Samaria and other places in Syria also lay claim, is enclosed by a handsome gilded railing.

Opposite the Great Mosque rises the *Jâmiʿ el-Ḥalâwîyeh* (Pl. 1; D, 3), an ancient church attributed to the Empress Helena, over the entrance to which there is a handsome stone bearing a Maltese cross. In the interior are pilasters with acanthus capitals, and a cornice of the same character.

The large SYNAGOGUE in the Jewish quarter deserves inspection. In the centre is a court flanked with arcades. The Hebrew inscriptions here do not seem ancient, although the custodian declares the building to be thousands of years old.

Near the *Bâb el-Maḳâm* (Pl. D, 4), in the S. quarter of the town, are several rock-caverns, most of which were probably once quarries.

In the S. wall of the *Jâmiʿ el-Ḳikaneh* (Pl. C, 3) is a block of basalt bearing an inscription in the Hittite hieroglyphic character (p. 369).

A ride to the N. of the town is recommended, past the dervish monastery of *Sheikhu Bekr* (Pl. E, 1) and to the orchards on the bank of the Ḳuweiḳ (p. 374), where the Aleppines sometimes spend whole days in their summer-houses.

FROM ALEPPO TO KINNESRÎN, ca. 5¼ hrs. The road leads to the S. viâ (3 hrs.) *Khân Ṭûmân*, where the valley expands; (½ hr.) *Kalʿajîyeh*, (½ hr.) *Zeitân*, (¾ hr.) *Berna*, and (½ hr.) *Nebi ʿIs*, a weli built among the ruins of a church on the highest hill of the chain. The *Nahr Ḳuweiḳ* (p. 374) here loses itself in the morass of *El-Maṭkh*. Above the morass, on a terrace of the hills facing the S., are situated the ruins of —

Kinnesrin (Turk. *Eski Ḥaleb*, i.e. Old Aleppo). Ḳinnesrîn ('eagle's nest') was the ancient, and became afterwards the modern, Arabic name of *Chalcis*, which was founded by Seleucus Nicator and afterwards became a frontier-town of the empire towards Persia and towards Arabia. The inhabitants saved the town from being plundered by the Persians by paying 200 pounds of gold to Chosroes. In 629 the town was captured and destroyed by Abu ʿUbeida (p. 298), after which it acquired great importance as a military colony and the capital of N. Syria. As Aleppo increased in importance, however, Ḳinnesrîn gradually declined, especially when the great caravan-route was altered and ceased to pass the town. In 961, when the Emperor Nicephorus took possession of Aleppo, the inhabitants of Ḳinnesrîn abandoned their town. In the 13th cent. the place was nearly deserted.

The shapeless *Ruins* consist of large fragments of massive walls, over 6 ft. in thickness. On the S.E. side are remains of a square tower. On a hill to the N.E. stands a ruined castle with subterranean vaults. The rocks here contain numerous tomb-grottoes.

From Ḳinnesrîn we may reach *Sermîn* (p. 369), on the road to Ḥamâ, in 6 hrs.

From Aleppo to Ḳalʿat Simʿân.

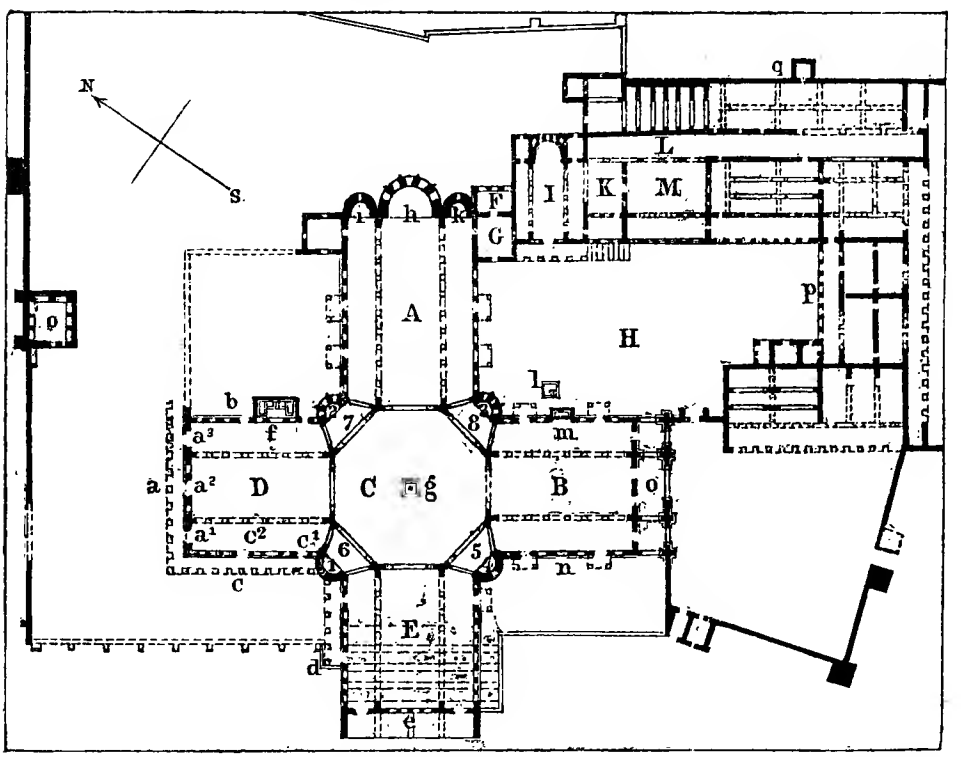
7¾ hrs. The traveller who has no dragoman should make sure that his Mukâri knows the way. Travelling is sometimes rendered unsafe by the nomadic Kurds and Turcomans who range through the greater part of N. Syria.

Leaving Aleppo, we follow the direction of the telegraph-wires, keeping them a little to our left. Picturesque retrospect of Aleppo. After 1 hr. 35 min. we pass to the left of the village of *Beleramûn*, beyond which we perceive *Kafr Ḥamrâ*, about 10 min. below us on the right. We next see (20 min.) the village of *Maʿarrâ* below us, and *Anada* in the distance to the right. In 27 min. more we perceive a pilgrimage-shrine on a hill. Beyond (¼ hr.) *Yaḳit*, on the left, we follow the (5 min.) telegraph

wires towards the village of *Basîm*. The barren *Jebel Sim'ân* rises on the W. To the N.E., 40 min. farther on, we observe a pilgrimage-shrine, 1/2 hr. distant. In 10 min. more we come to the ruined village of *Erkiyeh*, where there are a few rock-tombs. After 10 min. *'Ain Jâra* lies opposite us to the S., and in 3/4 hr. more we obtain a distant view of the village of *Hawâr*, to the S.S.W. The route next passes (1/2 hr.) some ruins in a dale to the left, and then (35 min.) several cisterns, beyond which, at a bifurcation of the path, it turns to the right. In 25 min. we reach the ruins of a large village *(Bofertîn?)*. Adjoining them is the well-preserved apse of a church, with crosses on the doors. At both ends of the village are a number of rock-tombs with recesses. We next come to (1/2 hr.) an interesting little church, built of blocks of stone, 8 ft. in length. Over the doors at the W. end, and on the S. side, are placed rosettes with crosses and arabesques. The five-arched windows in the side of the church are bordered with a frieze. Near the church stands a tower in the same style. To the N. are the ruins of a village. We pass (1/2 hr.) the ruined village of *Bazeir* on the left, and soon obtain (1/2 hr.) a view of the grand ruins of Kal'at Sim'ân, which we reach in 1/4 hr. more.

Kal'at Sim'ân. — ACCOMMODATION in tents; PROVISIONS must be brought.

HISTORY. Kal'at Sim'ân sprang up in the 5th cent. after Christ on the establishment here of a convent *(Mandra)* of the order of the *Stylites*, or 'pillar hermits'. *Simeon*, the founder of the order, the son of a peasant, was born in 391 and died in 459. He began at an early age to subject himself to the severest penances and privations. In 422 he ascended a



column of moderate height, on which he spent seven years, after which he established himself on the top of a column 38 ft. high, where he spent the rest of his life. Exposed here to wind and storm, often fasting, always standing, and unable to sleep, or sitting with his legs doubled up under him when wounds and weakness rendered standing no longer possible, and latterly bound to the column or enclosed by a railing, he delivered lectures on the Holy Scriptures from his lofty station and attracted thou-

sands of hearers and pupils. The principal church here dates from the 5th century. The description given by Evagrius, an author of the 6th cent., applies perfectly to the ruins now before us. The Muslims made a fortress out of the church and monastery.

The RUINS of *Kal'at Sim'ân*, forming by far the finest group of the kind in N. Syria, are surrounded by desolate mountains and lie on the N. slope of the *Lâlim Dâgh* or *Jebel Barakât*, which is named after the *Weli Abu Barakât*. They occupy a plateau about 600 yds. long and 150 yds. wide, which is bounded by deep valleys except on the N. side. The outer wall erected by the Muslims, with its towers, is still traceable at places.

The centre of the establishment is formed by the imposing MONASTERY CHURCH, the plan of which answers so well to the description given by Procopius of the church of the Apostles erected by Constantine as his burial-place, that it seems to be a copy of that older building. It consists of four extensive arms, each flanked with aisles, placed in the form of a Greek cross of equal arms, and each containing two rows of six columns. [The E. arm (Pl. *A*) contains nine pairs of columns.] Where the arms meet, there is formed an imposing, octagonal, open central space, defined by the end-piers of the arms of the cross. The aisles are continued round the diagonal sides of this central space and extended into small apses occupying the exterior angles of the arms of the cross. This remarkable church merits a high rank among the monuments of early Christian art as being one of the most ingenious, earliest, and finest examples of the combination of the basilica form with that of the Greek cross.

In front of the *North Wing* or *Transept* (Pl. *D*) once ran a peristyle (*a*), of which there is now no trace. Over the three portals (a^1, a^2, a^3), one larger and two smaller, leading into the N. arm of the church, runs a double moulding, the upper part of which runs round the small arched windows over the portals, and round the two higher windows flanking the central portals. The mouldings on the sides (*b*, *c*) are also prolonged over the smaller portals in front. Above the middle portal (a^2), higher up, is another small moulding which supported three small columns, two of which are still *in situ*. Above these again are introduced small arched windows. The rest of this façade is destroyed. — We now walk round the N.W. corner, adorned with Corinthian pilasters. We find here two portals (c^1, c^2). On a level with the beginning of their lintels there is a string-course running along the whole wall. Above this are arched windows, three between the corner and the first portal, three between the two portals, and one between the second portal and the angle. Over the portals are lower arched windows. All the nine windows are bordered with moulding. From the angle projects the small apse (*l*) of the octagon with its three small windows. Of the peristyle on the W. side (*c*) there are now few remains.

As the ground here slopes rapidly, it has been necessary to build an artificial foundation for the *West Wing* or *Nave (E)*. The large arches leading into these substructions are still visible. The peristyle was once continued farther to the W. on the side marked *d* in the plan. The W. entrance (*e*) was probably the chief portal of the church, and was approached by a broad flight of steps which covered the four now visible entrances to the substructions. The front was 'in antis', and consisted of three portals, of which that on the left, with a small arched window above it, is entire, while part only of the small portal on the right is preserved. In front of the central portal stood three columns, one of which still exists. The bases of the two others and the adjacent doorpost on the right are still to be seen.

We now return to the W. side of the N. transept (*D*), and enter by the door (c^1). The columns and arcades of Corinthian tendency which separated the nave from the aisles here are still partly preserved, and so, too, is the side-chapel *f*. A very large arch leads hence into the magnificent *Octagon* (Plan *C*). In the centre still lies the pedestal (*g*) of a column on which perhaps St. Simeon (p. 378) stood (comp. p. 380). The arches of the octagon are adorned with a frieze. They rest on massive corner-piers

of Corinthian character, and on monolithic columns, placed near the corners. The frieze of the arches is produced in a straight line over the capitals of the piers, and in the angles formed by the piers are placed pedestals for statues. Four arches of the octagon lead into the naves of *A*, *B*, *D*, and *E*; the four others enter the connecting spaces between the aisles *5*, *6*, *7*, and *8*, and the round apses *1*, *2*, *3*, and *4*. Each of these connecting spaces is bounded by two arches, resting on the corner-piers of the octagon on one side, and on those of the aisles on the other side.

The *East Wing* or *Choir (A)* is longer than the others. On the capitals to the left there are still traces of red painting. The apses *h*, *i*, *k* of this part of the church are most elaborately enriched. The large main arch, with its wide band of moulding, here rests on a pilaster, the fluting of which is interrupted by a section adorned with flowers near the top. Over the five lower arched windows of the principal apse runs a rich moulding. Each of the side-apses has a round-arched window. — Externally this triple apse presents a very handsome appearance, being rounded and adorned with columns of two orders, placed in rows, one above the other. These two rows are separated by an abacus, and the upper columns serve to support the corbels of the cornice. Between these corbels are others, projecting independently, above each pair of which a small shell-shaped niche has been introduced.

A door leads us from the outside into the space *F*, *G*, adjoining the apse, and once apparently used by the Muslims. We cross the large court *H*, portions of the S. side of which are well preserved. In the court stands a large mass of rock (*l*), approached by steps; this may possibly be the rock on which the pillar of St. Simeon (p. 378) stood (comp. p. 379).

The E. side of the *South Wing* or *Transept (B)*, in the direction of the court, is admirably preserved; it has two portals, four small windows, and a small projecting part in the middle (*m*). The mouldings and capitals here are richly varied. The W. side (*n*) has three portals with small arched windows above them, and larger windows of the same character between them. On the S. side of *B* is a large entrance with the porch *o*, which is entered by four square doors. Above the two central doors are lofty arches, and over the doors of the aisles small arched windows have been introduced. — We cross the porch and examine the outside of the portal. Its three wide arches rest on projecting corner-piers, while the central arch, with its highly elaborate mouldings, is also supported by two monolithic columns standing a short distance from the piers. Over the three portals are handsome, well-preserved pediments. The outermost beams of the pediments are produced upwards and bent over in such a way as to form a long cornice over the central portal. This cornice bears the superstructure of the portal, flanked with short pilasters, bearing a highly ornate entablature, and pierced with four arched windows, the moulding of which is produced as far as the capitals of the corner-pilasters. The entablature of the pediment, the mouldings, and the upper entablature (as well as also the inner portals first mentioned) are all adorned with dentils. The three columns which bore the corbels of the upper entablature, and the two columns which once stood between the pediments, no longer exist.

The church is adjoined on the E. by many other buildings of a less ornate character, which formed the MONASTERY or *Mandra*. The substructions are practically all that remains of the chapel *I*. The adjoining chamber *K* is almost entirely destroyed. Of *M* a large portal to the W. alone exists. The corridor *L* is still traceable, but the chambers to the E. of it are nearly obliterated. The projecting structure *N* still exists.

To the S. of this extensive pile of buildings rises another CHURCH of similar style, the interior of which is now occupied by several families. It was once covered with a dome. The nave was of octagonal shape, inserted in a square space. The diagonal sides of the octagon contain corner-niches (two round and two square); the principal apse projects. Around the square nucleus of the structure run aisles formed by columns, describing a larger square. This church is connected by means of a

colonnade with an adjacent *Basilica*. The latter contains four pairs of columns, and the round apse of the nave is externally square in form.

On the N. side of Kal'at Sim'ân, and still within its outer wall, is the small building *O*, with its gabled roof. The gable has three windows. The interior, which is partly hewn in the rock, is entered by a portal. The N. and S. sides each contain three vaulted niches, and the E. end two.

FROM KAL'AT SIM'ÂN TO TURMÂNÎN, 3¾ hrs. Leaving Kal'at Sim'ân, we ride down the valley, skirting the E. side of the village, where several other old buildings are still standing. After 20 min. we cross the valley. Where the path divides (20 min.), we turn to the right and soon reach (¼ hr.) the village of *Erfeidi*, on the opposite side of the plain, which possesses a beautiful house dating from 'Aug. 13th, 510.' The upper story is adorned with an elegant gallery borne by columns, with enriched balustrades. The arcades are bordered with a moulding which ends at the sides in volutes. The capitals are very varied, and some of them bear crosses. — To the W. lie the ruins of *Khatûra*, about 20 min. from Erfeidi, with two interesting tombs. That of Isidorus, of Oct. 9th, 222, consists of two pilasters with an entablature, and that of Emilius Reginus, dating from July 20th, 195, is formed by two columns and an entablature. A path leads to the S.W. from Khatûra to (6 hrs.) the village of *Yeni Sheher* (p. 382).

From Khatûra we regain our direct route in 10 min., and (5 min.) ascend the hill to the left. We obtain (25 min.) another fine view of Kal'at Sim'ân, and (10 min.) then begin to descend. We next reach (20 min.) *Dârit Izzeh*, the chief place in the Kadâ Jebel Sim'ân, and beyond it we ascend to the right. From the top of the hill (10 min.) the route traverses the lofty plain, next reaching (35 min.) *Mughâret Za'ter*, a cavern-dwelling, with water near it. We descend to (35 min.) *Tellâdi*, lying on the right, pass (17 min.) the ruins of *Khirbet ed-Deir* (p. 364) on the left, and reach (23 min.) *Turmânîn*, on the Alexandretta road (see p. 364).

47. From Aleppo to Alexandretta viâ Antioch.

RIDE of 27½ hrs. Bridle-path to (18 hrs.) *Antioch;* road thence to Alexandretta, but much of it in very bad order.

From Aleppo to (6⅓ hrs.) *Turmânîn*, see p. 364. Beyond Turmânîn we cross a well-tilled plain, of a rich, reddish soil, to (53 min.) —

Dânâ (accommodation in the Sheikh's house). In the village, towards the W. side, stands a handsome building, which is, however, entirely surrounded by houses, and difficult of access. To the W. of it is a small church with handsome rosettes and a few windows. A little farther to the S. rises a small tower with a dome resting on four columns. Near the village are numerous rock-chambers with recesses for the dead. A very conspicuous *Columnar Tomb*, of the 4th cent., consists of a pedestal 10 ft. high, on which four columns with Ionic capitals are placed in the form of a square, bearing a roof, surmounted with a small blunted pyramid. — To the N.W. lies an interesting *Necropolis*.

Starting from the S. side of the village, we proceed towards the S.W., and soon observe to the left (S.), about ¼ hr. distant, the village of *Terîb;* after 40 min. we perceive the ruins of Sermada (p. 373), at the end of the plain. 18 min., a group of ruins; on the left are several cisterns with water, and on the right a number

of gates and arcades. 9 min., a fine ruined church; 42 min., on the left, more ruins, beyond which (9 min.) a path ascends the hill to the right. A little farther on we observe traces of a Roman road hewn in the rock. On the right (17 min.) lies a group of ruins called *Ḳaṣr el-Benât* ('house of the girls') from the tradition that it was once a nunnery. The W. side of a basilica, with a tower, is the best-preserved relic here. 25 min., *Burj er-Raḳṣeh*, with numerous ruins and tombs. Farther on (1/2 hr.) the valley expands. Beyond (25 min.) a small village on the left we soon obtain a view of the great plain *(El-'Amḳ)*, the lake, and the chain of the Amanus. After 40 min. our route is joined by an important road from the right, and in 5 min. reaches the poor *Khân Yeni Sheher* ('new town'). The country is well cultivated, but is infested with thieves.

We cross the brook here by a bridge and skirt the chain of hills to the left. In 1 1/2 hr. we reach the village of *Ḥârim*. Here, beautifully situated on an artificial hill, is an Arabian castle, containing a number of chambers, rock-staircases, a deep moat, and a tunnel hewn in the rock. This castle, under the name of *Castrum Harenkh*, was famous in the time of the Crusaders, who rebuilt it for the protection of their flocks. In 1163 Nûreddîn routed an army of the Franks in this neighbourhood (p. lxxxiii). Melik el-'Azîz erected a new and very strong castle here in 1232. The district was so fertile that it was sometimes called Little Damascus. In the environs are numerous rock-tombs.

Continuing to follow the mountains to the W., we cross a brook, and in 1 hr. reach *Khân Kûsâ*. To the right rise a number of isolated hills. In 1 hr. more we reach the *Orontes*, and in 25 min. the *Jisr el-Ḥadîd* ('iron bridge'), with its four arches, formerly a point of great importance. It still possesses *têtes-de- pont*. On the river are water-wheels and a mill, and beyond it is a khân. Farther on we keep the lake of Antioch to our right, and pass quantities of the liquorice plant *(Glycyrrhiza glabra)*. After 1 hr. 40 min. we turn into a broad valley more towards the S., and pass some wells. On the left (1/2 hr.) a small valley opens, and on the right are an aqueduct and a group of houses called *Jilija*. We pass (23 min.) a well on the left, and (20 min.) two villages on the right, and reach (10 min.) the beginning of the orchards. On the left (7 min.) are rock-tombs, and on the hill above us rise the walls of ancient Antioch. In 10 min. we pass the site of the Bâb Bûlus, or E. gate (p. 387), and in 1/4 hr. more observe numerous tombs on the left. In 13 min. more we reach Antioch.

Antioch. — ACCOMMODATION may be obtained at the houses of the consular agents, to whom, however, an introduction is necessary, or in a dirty kind of casino, or Greek café, in the W. part of the town. Visitors have to bring their own bedding. — TURKISH POST & TELEGRAPH STATION.

CONSULATES. British, *J. Douëk*, vice-consul; French, *Potton*, consular agent; German, *Mardiros Missakian*, consular agent; Italian, *D. Azar*, agent.

PHYSICIAN. *Dr. Glyntis* (a Greek)

ANTIOCH (ANTÂKIYEH)
1:50.000
0 500 1000 1500
Yards
Chekmejeh
Suweidiyeh
Aqueduct
Mohammed Cemetery
Christ. Cem.
Projected Euphrates Railway
Alexandretta
Talanli
El-Âsi (Orontes R.)
Serai
Casino
Bâb ez-Zeitûn
Bâb Yelâg
Ruins
Bridge of 3 Arches
Tombs
Akakir
Daphne
Remains of Anc. Town-wall
Orchards
Camp of Godfrey of Bouillon
Bâb el-Jeneneh
Coffee Ho.
El-Hadîd & Hama
Bâb Bûlus
Anc. Town-Gate
Church of St. John (Grotto)
Bridle path
Onopnikites
Remains of Castle of later period
Remains of Fortifications
Bâb el-Hadîd (Iron Gate)
MONS SILPIUS (HABÎB EN-NEJAR)
Ruins of Castle
Drawn, engraved & printed by
Wagner & Debes, Leipzig

PHOTOGRAPHS are best obtained from *Clément Thévenet* at Aleppo, though there is also a photographer in Antioch.

ANTIQUITIES. Large numbers of gems and coins are brought to light by the heavy showers of rain which wash down the soil from the hills. Some of these are admirable specimens of the die-sinker's art, but forgeries are not uncommon. Careful bargaining is always necessary.

Antioch (Arab. *Anṭâkiyeh*) lies in the beautiful and extremely fertile plain of the lower Orontes, on the left bank of the stream (now called *El-ʿAṣi*), which is here crossed by a bridge of four arches. The town nestles picturesquely among the green orchards at the S. base of the rugged *Mt. Silpius* (Arab. *Ḥabîb en-Nejjâr*; 1445 ft.). The peaks of this range of hills (the *Mons Casius* of antiquity), anciently called *Silpius*, *Orocassias*, and *Staurin*, are separated from each other by valleys which rarely contain water. The modern town, occupying scarcely one-tenth part (to the N.W.) of its ancient area, contains 28,000 inhab. (4000 Christians, a few Jews) and is the seat of a *Kâimmaḳâm*. The ordinary language is Turkish, practically the only language understood by the authorities; but Armenian and Arabic are spoken by many of the inhabitants. While in ancient times the city took an active part in the transmission of goods between the East and the West, and lay at the intersection of the important routes from the Euphrates to the sea (Seleucia) and from the Biḳâʿ (p. 292) to Asia Minor, its present trade is very insignificant. Liquorice is exported to America and maize to Europe. There are several soap-factories; the shoes and the plain but durable knives of Antioch are prized; and the eels with which the Orontes abounds are noted. Large water-wheels are used to irrigate the orchards.

After his victory at Ipsus, in B.C. 301, *Seleucus I. Nicator* (p. lxxxviii) founded the city of *Antiochia* (named after his father) near the altar of Zeus Bottios, which had been erected by Alexander the Great. The Greek colonies of *Iopolis*, on the hill of Silpius to the S., and *Pagus Bottia* had already been established here. The town, which at first lay on the S. side of the Orontes only, was peopled with Macedonians and with the inhabitants of the new town of Antigonia, which is supposed to have lain about 6 M. to the N. of Antiochia. The town also contained the native inhabitants and a number of Jews. Seleucus and his successors adorned the city with magnificent buildings and laid out streets of columns, flanked on both sides with covered colonnades as a protection against heat and rain. From the reign of Seleucus also dates the seated statue of the goddess of Antiochia, by Eutychides, a pupil of Lysippus. We obtain an idea of this work from coins and from the copy in the Vatican. *Antiochus the Great* (B.C. 223-187) founded an extensive new quarter on the island in the Orontes, which was then much larger than it is at present, and united it with the old town by five handsome bridges. *Antiochus Epiphanes* (B.C. 175-164) added a residential suburb at the S. end of the town, next the hill-slope which had been avoided by Seleucus on account of its destructive torrents.

Such is an outline of the rapid rise of Antioch, the sumptuous capital of the splendour-loving Seleucidæ, and at the same time a great centre of commerce. The population, consisting of Greek and Syrian elements, was of a restless and voluptuous character, and, though frequently visited by earthquakes, never allowed its pleasures to suffer much interruption. Notwithstanding all its advantages Antioch, being a creation of the Macedonian dynasty, lacked the true spirit of the ancient Greek cities, and

was notable for the time-serving and fickle character of its inhabitants. In 83, when the Seleucidan dynasty was in a tottering condition, Antioch was temporarily the residence of *Tigranes*, King of Armenia, but his supremacy was soon afterwards succeeded by that of the Romans, whom the citizens welcomed as their deliverers from a foreign yoke. *Pompey* accorded a considerable degree of independence to Antioch, and the city became the seat of a prefect and the headquarters of the military and political administration of the district. After the battle of Pharsalus in B. C. 48, however, the citizens speedily transferred their allegiance from Pompey to the victorious *Caesar*, who rewarded them by confirming their privileges and by erecting a pillared hall (Cæsareum), a theatre, an amphitheatre (on the Acropolis), and a bath. *Tiberius* built a wall round the S. suburb, which was connected both with the Acropolis and with the 'old' and 'new town', so that thenceforth Antioch consisted of four quarters. The principal ornaments of the S. end were its streets of columns, with double colonnades; the longest of these ran from the E. gate to the W. gate, a distance of 4 M. The city owed its supply of excellent water from Daphne to *Caligula*, *Trajan*, and *Hadrian*. Notwithstanding the disastrous earthquakes of B.C. 184, A.D. 37, one in the reign of *Claudius* (41-54), and the most destructive of all in 115, in the reign of *Trajan* (who had to take refuge in the Circus), the city sustained no permanent injury, as it was on each occasion restored or rebuilt in a finer style than before.

At Antioch a Christian community was for the first time formed independently of the synagogue, and here the members of the new sect were first called Christians (Acts xi. 26). It was from Antioch that St. Paul started on his missionary travels (Acts xiii. 4). Antioch thus became the cradle of Gentile Christianity, and among its citizens were numbered many martyrs, including Bishop Ignatius (in the time of Trajan). — In 260 Antioch was sacked by Sapor, King of Persia, and shortly afterwards it was captured by Zenobia, Queen of Palmyra. *Aurelian* recovered and restored the city, and *Diocletian* built a gigantic imperial palace on the island. *Constantine* erected a magnificent new edifice on the site of the early and simple 'Church of the Apostles' (besides a Prætorium and other buildings). The new church was completed by his son, *Constantius*, in whose reign (341) the city was devastated by another earthquake. *Julian the Apostate*, who spent the winter of 362-363 at Antioch, relieved his preparations for the Persian war by the composition of his treatise 'against the Christians'. Antioch attained its greatest size under *Theodosius the Great*, who advanced the walls by more than a Roman mile on the W. and mountain sides. According to reports of the Chinese, who at that time had commercial relations with Antioch (which they regarded as the capital of the Roman empire), the circuit of the walls was 100 stadia, or about 11½ M. St. Chrysostom, who was a presbyter here for 12 years before he was summoned to Constantinople, estimated the population of Antioch at the close of the 4th cent. at 200,000, of whom one-half were Christians. The most illustrious pagan scholar at that date was the orator Libanius, the teacher of Chrysostom.

Although at first Antioch lagged behind the older Alexandria in the domain of science, yet after the 4th cent. it took the leading place in the department of Biblical criticism and exegesis. In contrast to the mystical and allegorical exegesis of the Alexandrians, the 'Antiochians' applied the principles of historical and grammatical criticism to the sacred documents. *Paul of Samosata* (p. 399), created Bishop of Antioch in 260, excited the wrath of the orthodox by his revival of the doctrine that Jesus Christ was a human being in whom the might of God was manifested in the form of the 'Logos', and he was accordingly excommunicated by the Council of Antioch in 269. Between the middle of the 3rd cent. and the beginning of the 6th more than 30 ecclesiastical councils met at Antioch. According to a tradition founded upon Gal. ii. 11 et seq., St. Peter was the first bishop of Antioch; and the church of Antioch therefore ranked next to Alexandria and Rome at the Council of Nicæa. The Patriarch of Antioch ruled over 12 provinces with 167 bishops. Antioch became the 'metropolis and eye' of E. Christendom. The Orthodox Greek church retains the title

'Patriarch of Antioch', but its holder now resides at Damascus. In 457 and 458 the island quarter of the city was entirely destroyed by earthquakes. In consequence of an earthquake in 526, in the reign of Justinian, no fewer than 250,000 persons are said to have perished, and in 528 a similar catastrophe occasioned the death of 5000 more. In 538 Antioch was plundered by the Sassanide monarch Chosroes I. (p. 395), who carried away many of the inhabitants to New Antioch in Assyria. Justinian exhibited much zeal in rebuilding the city, but was unable to restore its ancient glory. — In 637 Antioch was captured by the Arabs, from whom it was at length wrested by the Greek Emperor Nicephorus Phocas in 969. In 1084 the city was betrayed to Suleimân, the Turkish prince of Iconium.

In 1097 the Crusaders found it difficult to invest the city completely, nor could they wholly resist the demoralizing influences of the Antiochian mode of life. An earthquake which took place in Jan., 1098, however, had a salutary effect; they collected their scattered forces, and in the ninth month of the siege they at length, with the aid of a traitor, captured the city, where they instituted a general massacre. A Persian army now approached to the relief of the Antiochians, whereupon the Crusaders were seized with despair. A reaction, however, was occasioned by the finding of the 'holy spear' (with which the Saviour's side is said to have been pierced) by Peter of Amiens under the altar of the principal church, and the Crusaders succeeded in gaining a complete victory over an enemy of greatly superior numbers. After many dissensions Bohemund, Prince of Tarentum, was appointed prince of Antioch, nominally under the suzerainty of the Emperor of Byzantium. The principality of Antioch extended from Tarsus to the Eleutheros (Nahr el-Kebîr, p. 351), and eastwards to Seijar (p. 370) and Ḥârim (p. 382). In 1170 the Frank quarter of Antioch was destroyed by a fearful earthquake. On 19th May, 1268, the Muslims, under Sultan Beibars, finally regained possession of the city. — Comp. *Förster's* Antiochia (Breslau, 1897).

The Modern Town presents a somewhat dwarfed appearance within the walls of the old town. The streets are narrow but are furnished on both sides with comparatively broad side-walks separated by a narrow but deep depression for the reception of garbage. The streets are therefore impracticable for carriages, and as there are few windows in the walls of the houses flanking them their appearance is very sombre. The sloping tiled roofs of the houses present quite a European aspect.

A visit should be paid to the Serâi, in the N.W. part of the town. The court of this building contains a number of capitals and drums of columns, two fine *Sarcophagi*, and the *Statue* of an orator or poet, in the style of the statue of Sophocles at the Lateran, which dates from the late imperial epoch. This statue was found in 1895 beside the wall on the W. side of the town. The larger sarcophagus, which was uncovered during an inundation of the Orontes in 1880-81, dates at latest from the 2nd cent. A.D. and contained the remains of a victorious athlete, whose portrait appears on one of the ends. The smaller sarcophagus, found between Seleucia and Daphne, is of somewhat later date and inferior workmanship.

Inscribed tombstones with reliefs and other antiquities are to be seen in private houses, *e.g.* in that of *M. Missakian* (p. 382), on the Orontes, about 5 min. to the left from the bridge. The finest collection of the sort, including reliefs from Palmyra, gems, and coins, belongs to *Aga Riffat Béréket*, a gentleman of European culture.

ANCIENT ANTIOCH lay not only on the plain but on the slopes of Mt. Silpius (p. 383) and on the plateau of this hill. The most important remains lie on the slopes to the S. A walk round the ANCIENT WALL (about 5 hrs.) is very interesting but necessitates a guide. It runs from the river up to the hills and beyond them. There is almost no relic of it in the plain, as after the earthquake of 1872 the inhabitants were allowed to use it in rebuilding their houses. The whole wall is built of fine limestone from Mt. Silpius. The interior is composed of a conglomerate of unhewn stones and mortar, the outside being faced with hewn stones of different sizes. At the aqueduct (see below) the wall is $10^1/_2$ ft. thick including the projecting top, or 9 ft. without it, so that the statement of ancient authors that a four-horse chariot could be driven along its top seems not incredible. At this point it is still 26 ft. in height, while on the top of the mountain it is 40 ft. The wall was interrupted at intervals of ca. 53 yds. by large three-storied towers, of which there are said to have been 360 in all. Those on the hill were 70-80 ft. high. Flights of steps led up from one to the other. To judge by the remains on the top of the hill, there were flights of steps within the towers and also cisterns.

We begin on the W. side, where there was a gate, known as *Porta Cherubim*, *Daphnetica*, or *Sancti Georgii*, the site of which may be identified near the large barracks erected by Ibrâhîm Pasha with stones taken from the ancient town-walls. Following the traces of the wall, we ascend to (10 min.) a handsome four-arched *Aqueduct* crossing the valley. In $^1/_4$ hr. we reach a well-preserved gateway, 4 ft. wide. In 20 min. more we walk round a small depression through which we look down upon the modern town, with the slopes of Jebel Mûsâ (p. 361) beyond it; to the N.E. is the lake of Antioch (p. 388).

A still finer view is obtained from the point ($^1/_4$ hr.) where the wall again begins to descend northwards. To the N. the large, pyramidal Jebel Bayazîd near Beilân (p. 362) is visible, and the whole course of the Orontes is distinctly traceable. Following the inside of the wall, we next pass (8 min.) a large structure (130 ft. in diameter), which resembles an amphitheatre in shape but is more probably a *Reservoir*. — After 10 min. we reach a large ruined *Castle*, which may occupy the site of the ancient citadel, though in its present form, as the round towers indicate, it dates from the time of the Crusaders. From that period also dates the outer wall which has been built alongside the old wall for a short distance here.

We continue to skirt the wall till ($^1/_2$ hr.) we arrive at the *Bâb el-Ḥadîd* ('iron gate'). The wall (about 60 ft. in height) here crosses a deep ravine, at the lowest part of which is a narrow sluice to permit the outflow of the mountain-stream, which descends with great fury in winter. This sluice was probably originally fitted with iron framework. Procopius, who mentions the wall in his memoir 'On the Buildings of Justinian' (ii. 10), names the torrent *Ono-*

pniktes. Close by is a postern, but no proper gate. The wall hence ascends the hill so steeply that we can no longer follow it. — We may return directly to the town by joining the bridle-path that descends near the Bâb el-Ḥadîd and passes near the ruins of the huge *Theatre*, in which Sapor (p. 384) surprized the citizens.

We, however, cross the water-course and descend by a rough path, passing the aqueduct over the stream, to the end of the slope, where we find a rock-cavern forming the *Church of St. John Chrysostom.* The small cemetery adjoining belongs to the Latins (key at the Capuchin Monastery in the town).

About 225 yds. to the E. of this spot is a remarkable *Rock Relief*, consisting of a female head with headdress (14½ ft. in height) and a complete female figure resembling a caryatid. These figures, the outlines of which are injured, were carved by order of King Antiochus Epiphanes, in order to avert a pestilence from the city. The historian Joannes Malalas, who was born in Antioch and flourished in the reign of Justinian, mentions that they existed in his time and that the spot was known as *Charoneion*, or 'place of the under-world'.

Farther on we pass the remains of an old conduit and the ruined monastery of St. Paul, and reach the site of the old *Bâb Bûlus* or *St. Paul's Gate.* The town-walls may be traced N. from this point to the Orontes, but their remains are scanty and the path is rough.

The best method of tracing the N. wall is to skirt the Orontes to the E. from the Orontes Gate, in which case we may observe, to the right, the former course of the Orontes canal constructed by Justinian. Just before the wall bends to the S. we see the *Spina* and one of the *Metae* of the *Stadium* (about 220 yds. in length) projecting from a marsh. The spectators' seats, with the flights of steps leading to them, are also partly preserved. At a little distance are the girdle-walls of an ancient building, probably the *Thermae* erected by the Emp. Valens, who also constructed the stadium. On the opposite bank of the river linger the remains of an ancient bridge.

The gate in the N.E. side of the wall was named *Bâb el-Jeneineh* ('garden gate'). In European accounts of the Crusades it is called *Porta Ducis*, or 'duke's gate', because Godfrey de Bouillon pitched his tent in the neighbourhood during the siege of Antioch.

A very attractive excursion (guide necessary) may be made from Antioch to (1¾ hr.) **Beit el-Mâ** ('house of water'), the identity of which with the ancient *Daphne* has been disputed without adequate grounds. We quit the city on the W. side and soon reach the remains of an ancient stone bridge over the Orontes, not far from its confluence with the mountain-stream *Akakir.* In 1 hr. we arrive at the village of *El-Harbîyeh*, and in ½ hr. more at *Beit el-Mâ.* The most attractive sight here is offered by the numerous waterfalls which descend close by each other into a deep valley, and finally find their way to the Orontes. There are also, however, some remains of ancient buildings and of an aqueduct with an intercepting wall built for its protection; also fragments of columns. A few laurels likewise survive. A number of sarcophagi project from the ground in the ancient *Necropolis*, which lies to the N.E.; and considerable remains of a large wall have also been found here. Close to the last is a deep subterranean *Rock Grotto*, reached by a long flight of steps. This

may, perhaps, have been a shrine of Hecate. The highest point of the necropolis commands a fine view. The water of Daphne forms stalactites. — *Daphne* was the 'Buenretiro' for Antiochia, which was even sometimes called 'Epidaphne' (*i.e.* 'near Daphne'). Daphne was famous for its laurels and cypresses; the nymph Daphne was said to have been metamorphosed here into a laurel when pursued by Apollo. Seleucus Nicator (p. 383) built a temple at Daphne to Apollo, and for this shrine Bryaxis, an artist of the Attic school, designed the widely-admired statue of the lyre-playing Apollo, a copy of which appears on coins of Antioch. Daphne also contained temples of Artemis, Isis, Aphrodite, and other deities. The temple of Apollo was burned down under Julian. Antiochus Epiphanes built a stadium in which he celebrated gorgeous military and musical festivals, taking personal part in the latter. Germanicus died at Daphne, and a monument *(tribunal)* was erected in his honour here and another in Antioch. Olympian games were held regularly at Daphne from the reign of Commodus until the 6th century. The remains of St. Babylas, martyred under Decius, were buried here, but were exhumed at the orders of Julian.

In continuing our journey from Antioch we turn to the right (N.) beyond the bridge (p. 382) and follow the telegraph-wires. On the left (3 min.) are ancient tombs. After 25 min. the road crosses the small *Nahr el-Kuweiseh*, and diverges a little to the right of the telegraph-wires. The ground is marshy at places, but covered with rich vegetation. This was the *Syria Pieria* of the ancients. We pass (1 hr.) a village on a hill to the right, and reach (1 hr.) the **Lake of Antioch.** In the distance, to the right, rises the Jebel Sim'ân (p. 378). The lake is mentioned by Libanius (p. 384). It is now called *Baḥrat Antâkiyeh*, and through it flows the *Ḳarasû* (*Ḳaratshai;* p. 363) or *Nahr el-Aswad* ('black water'), the ancient *Melas*, which falls into the Orontes about 1 hr. above Antioch. The copious *Nahr 'Afrîn* (coming from the E.; p. 364) and several brooks flow into the lake, the extent of which varies according to the season.

After $1^1/_4$ hr. the road reaches the end of the plain, and returns to the telegraph-wires near a solitary oak. The hill to the left is crowned with a small ruin. We next reach (33 min.) the khân and hamlet of *Ḳaramurt*. To the left in the valley, above us (S.W.), at a distance of $^1/_4$ hr., rise the romantically situated ruins of the *Ḳal'at Baghrâs*, a large ancient castle. This is doubtless the *Pagrae* of Strabo. It was a point of great importance in the middle ages, as it commanded the S. entrance to the frequented Beilân Pass (p. 363). It was for a long period in possession of the Crusaders, but was captured by Saladin in 1189. Once more captured by the Christians, it was finally taken from them by Sultan Beibars in 1268.

After 50 min. our route is joined by an ancient road from the right, and we now follow the latter and the telegraph-wires. The slopes are clothed with arbutus, myrtles, pines, and other trees. Still ascending, the road at length ($^1/_2$ hr.) reaches the top of the hill, which commands a beautiful view. The road passes (27 min.) a guard-house, in which soldiers are stationed, and (6 min.) is joined by the Aleppo road winding up from the right. Thence to (2 hrs.) *Beilân* and ($2^1/_2$ hrs.) *Alexandretta*, comp. pp. 363, 362.

Wagner & Debes' Geog^l Estab^t Leipzig

Tiflis
Trebizond
Lasistan
Kars
Alexandropol
Gotcha Lake
Baku
Apsheron Pen^a
Karabagh
Shusha
Erzerum
Ararat
16915
Bayazid
Melasgerd
Mush
L. Van
Van
Bingol Dagh
Karadagh
Khoi
Tabriz
Savalan
Ardabil
Lenkoran
Kizil Agatch (Town & Bay)
Salyany
Enzeli
Resht
GHILAN
AZERBIJAN
Maragak
Urmiah
Diarbekr
Judi Mts
Jezireh ibn 'Omar
Mardin
Nesibin
Amadia
Nineveh
Mosul
Nimrud
Calah
Jebel Sinjar
Sinjar
Sardesht
Sulaimaniyeh
ARDILAN
Kazbin
Hamadan
Kermanshah
Burujird
Deir
Rawa
Aneh
Tekrit
Samarra
Baghdad
Ctesiphon
Kal'at Felluja
Seleucia
Kerbela
Hille
Nejef
(Meshed Ali)
Babylon
Kut el-Amara
Niffer
Lagash
Kornah
Basra
Mohammerah
Shat el-Arab
Bubiyan
Feleje
El-Kuweit
Persian Gulf
Dizful
Susa
Shuster
KHUZISTAN
Ahwas
Kaleh Kuh
Khoremabad
Shâm
Desert
El-Udian
Sekâkâ
Jowf
Lukah
Birket Washraf
Battan Shaggra
Bushad Mushad
Jakereh
Wafrah
Birket Adhafing
Desert El-Hejerah
Legait
Zobeir
Samawa
EL-JEZIREH
PERSIA
KURDISTAN
ARMENIA
CASPIAN SEA
From Damascus to Baghdad
1:10.000.000
300 Kilometres
200 Engl. Miles
in construction
in Feet

VI. MESOPOTAMIA AND BABYLONIA.

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The concession for the building of the **Baghdad Railway**, forming a prolongation of the Anatolian Railway from Haidar Pasha (Constantinople) to Konia, was granted by the Turkish Government to a Franco-German syndicate on Jan. 22nd, 1902. The construction must be completed within 8 years from the turning of the first sod, provided that the money for guaranteeing the interest is duly forthcoming. The entire length from *Konia*, the present terminus of the Anatolian Railway, to the Persian Gulf amounts to about 1500 M. (*i.e.* about 1860 M. from Constantinople, or about half the length of the Siberian Railway). From Konia the railway will cross the Taurus to *Adana* (p. 362); thence it will proceed in a double loop, between the spurs of the Taurus and the Amanus, to *Killis* (whence a branch-line will diverge to *Aleppo;* p. 373) and *Jerablûs* (p. 397). After crossing the Euphrates it will run viâ *Harrân* (p. 398; the junction of a branch-line to *Urfa*, p. 397). *Râs el-ʿAin*, *Neṣîbîn* (p. 403), and *Môṣul* (p. 404). From Môṣul it proceeds to *Baghdad* (p. 406) viâ *Tekrît* (p. 405) and *Sheikh Ibrâhîm*, the junction of a branch-line which crosses the Tigris to *Khânikîn* (p. 406). Beyond Baghdad the railway makes a sharp bend to the W. and runs viâ *Kerbelâ* (p. 409), *Nejef* (p. 410), and *Baṣra* (p. 411) to *Kadhima* on the Bay of El-Kuweit, where it will end.

Travelling in the lands adjoining the Euphrates and Tigris goes somewhat beyond the scope of the customary tour in the Orient, not only on account of the time which it requires but also in respect of the exertions and privations for which the traveller must be prepared. No considerable change can take place in the conditions

until the completion of the Baghdad Railway (see p. 389). In spite of all this, however, the number of visitors to this territory, prompted by geographical, historical, or other scientific interest, has greatly increased during the last few years. — The best season is between the end of March and the middle of May; the second half of the latter month is often uncomfortably warm. In the S. portions of the district the only really pleasant periods for travelling are October, November, February, and March. In December and January the nights are very cold, even to the S. of Baghdad.

The MODE OF TRAVELLING is similar to that in the remoter parts of Syria (comp. Introd., pp. xi, xvii), but there is on the whole more variety, as the traveller will sometimes have opportunity to use fairly comfortable carriages of a European pattern, rafts upon the Tigris (p. 401), and barges on the Euphrates. Good *Dragomans* (p. xvii) are to be found in Jerusalem and Beirût only, and all information may be obtained from the tourist-offices in those cities. The prices are 15 to 20 per cent higher than for travelling in Palestine. The single traveller pays 50-70 fr. a day (including tent, 80-100 fr.). The journey from Aleppo to Baghdad takes about 4 weeks. Those who understand Turkish and (still more important) Arabic can get along with a *Servant*, who acts as cook and receives 3-6*l.* Turkish monthly; in this case, however, the traveller has himself to provide for the equipment of the caravan. The charge for a horse is 5-6 fr. per day, including fodder and the wages of the mukâri (p. xx). Those who buy their horses should not pay more than 8*l.* Turkish for a saddle-horse, or 5-6*l.* Turkish for a pack-horse; they should also arrange, in order to avoid great loss in selling again, to give the mukâri about 20 per cent of the selling-price. The mukâri receives about $1^1/_2$ to 2*l.* Turkish monthly. The average cost of feeding the horses (barley, see p. liii) is about $1\text{-}1^1/_4$ fr. daily per head, but this rate may easily be quadrupled after a bad harvest. On the whole it is not much dearer to hire the horses than to buy them. The mukâri treats the horses of his Arab master more carefully than those of the traveller and is, moreover, apt to cheat the latter in the matter of fodder.

The health of the traveller and his capacity for making scientific observations will depend very largely upon comfortable night-quarters and good food. Experienced and hardy travellers may possibly limit themselves to a light camp-bed or a mattress stuffed with wool or cotton, which may be purchased in Aleppo; but as a general rule, it is certainly desirable to have a tent also (p. xviii). The notes at p. xvii give some idea of the inconveniences of passing the night in the caravanserais or in the native huts. To cope with the plague of vermin, many travellers recommend a wide sleeping-bag of thin but strong sheeting, drawn round the neck by a string. Insect-powder, see pp. xxi, xxii. An abundant supply of woollen or camel's-hair rugs is desirable. The traveller should be well

provided with European canned goods, and should not forget potatoes and flour; red wine and brandy are also desirable. A month's supply of provisions for six persons makes just about half a horse-load. The only kinds of food that one can count on procuring *en route* are mutton *(laḥem mâl ghanam)*, poultry (fowl, hen, *dejâjeh;* cock, *dîtsh*), eggs (egg, *bîeḍe*, plural, *bîeḍ;* price for three, 1 ʿasheri or metallik), tolerable bread *(khubz)*, honey *(ʿasal)*, and sour ewe-milk *(shinîneh)*. In the bazaars of Urfa and Môṣul, and also in many smaller places, sugar *(shekkar)*, coffee *(gahweh)*, rice *(timmen)*, tea *(tshai)*, and tobacco *(tutun)* may also be obtained; but chocolate, cocoa, and biscuits are nowhere procurable. If a cook is hired for the journey, he generally provides the necessary utensils and dishes. These should include a tea-kettle, drinking-cups, a full supply of cooking-utensils, enamelled tin plates, knives, forks, spoons, napkins, dish-towels, Arabian coffee-cups for the reception of visitors (p. xxvii), an alcohol-lamp, a native lantern *(fânûs)* protected by wire netting, and matches *(shiḥḥât;* one match, *shiḥḥâṭa)*. The supplies of alcohol and of candles for the lantern can be renewed in towns.

The tourist should take with him his evening-clothes, not only for visiting the pashas and other high Turkish officials, but for use in Baghdad, where all the social forms of Europe are observed. As large trunks cannot be carried by the sumpter-horses, it is advisable to pack one's clothes in Gladstone bags or dress-suit cases. The native saddle-bags (*khurj*, p. xx) will also be found useful.

An escort is imperatively necessary (p. xxvi). As a rule, one or two *Zaptiehs* are enough, their pay ($^1/_2$-1 mejîdi per day each) should be agreed upon beforehand. They expect to share the meals of the servants. At the stopping-places, especially in Christian houses, the zaptiehs are prone to make exorbitant demands, for which the host expects compensation from the traveller. The possession of a tent relieves one from this difficulty.

Money for the Tour. The bankers at Aleppo and Baghdad issue letters of credit upon Môṣul and other large towns. As, however, the current expenses *en route* are comparatively small and the rate of exchange constantly changes, the best plan is to carry enough Turkish, English, or French gold (comp. p. xxiii) to supply one's needs from Aleppo to Baghdad. The traveller should have an ample provision of small coins (*i.e.* whole, half, and quarter mejîdis), which he can procure by changing larger pieces at the bazaars. Gold coins should never be displayed in the villages.

British or American *Consular Representatives* are to be found at Aleppo, Baṣra (Bassorah), Baghdad, Diârbekr, Môsul, and Kerbelâ.

Geographical Sketch. — Neither geography nor history offers any general name for the district watered by the *Euphrates* (Arabic *el-Frât*) and the *Tigris* (Arabic *ed-Dijleh*), which is bounded on the N. by the Armenian Taurus, on the E. by the Iranian frontier

mountains, on the S.E. by the Persian Gulf, and on the S. and E. by the Syrian Desert and the Syrian Mountains. Traditional usage applies the name of *Mesopotamia* (land between the streams, Arabic *el-Jezîreh*, *i.e.* the island) to the upper or N.W. portion of the district, roughly extending to a line drawn from Deli ʿAbbâs (p. 406) to Ḳalʿat Fellûja (p. 412), while the lower or S.E. portion is known as *Babylonia* (Arabic *ʿIrâḳ ʿArabi*).

The N. part of Mesopotamia is formed by a MOUNTAINOUS AND HILLY DISTRICT, which extends from W. to E. under the high mountains of the Taurus for a distance of 375 M., with an average breadth of 45-60 M. The geological character of this district varies in different parts. The most conspicuous features are the volcanic *Karaja Dagh* (p. 400) and the *Ṭûr ʿAbdîn* (p. 403), upon which considerable quantities of snow fall in winter. Numerous streams descending from these unite on the plain to form the rivers of *Belîkh* (p. 398), *Khâbûr* (p. 412), and *Jaghjagh* (p. 403). The most important town is *Diârbekr* (p. 400). — Below these foot-hills of the Taurus stretches the MESOPOTAMIAN PLAIN, the N. part of which, as far as the Sinjâr Mountains (p 403), usually has a sufficient rainfall to produce abundant crops of wheat and barley. In consequence of this, the country was also thickly populated in antiquity, as is proved not only by the flourishing condition of such towns as *Edessa* (Urfa, p. 397), *Tela-Antoninupolis* (p. 400), and *Nisibis* (p. 403) in the Græco-Roman period, but also by the innumerable *'tells'*, or heaps of ruins, extending to the bank of the Euphrates, among which numerous other settlements undoubtedly lay. The S.E. part of the plain, beginning at the lower course of the Khâbûr and the Sinjâr Mts., consists mostly of barren STEPPES, which are almost destitute of rainfall and are so situated as to make artificial irrigation almost impracticable. Their gravelly surface is covered in spring with a thin growth of grass, which serves the Bedouins for pasture. The only suggestion of by-gone cultivation is afforded by the numerous 'tells' in the N. angle, between the Sinjâr Mts. and Môṣul (p. 404). — The steppes are adjoined by the BABYLONIAN ALLUVIAL PLAIN (the so-called *Sawâd*, *i.e.* black and fruitful earth), which embraces not only the district between the two great rivers but also the lower courses of the E. affluents of the Tigris. The gigantic system of irrigation, which in antiquity and the early middle ages reclaimed for cultivation a district of about the size of the Italian Peninsula, has gradually fallen into decay and disuse since the irruption of the Arabs (p. 395). The extensive embankments which mark the course of the old canals are to-day almost the only witnesses of the former prosperity of the country.

The present POPULATION of Mesopotamia and Babylonia is estimated at the most at $1^1/_2$ million souls. About one-third of these live in the towns, while fully one-fifth are nomadic or semi-nomadic in their habits. The rest of the population consists of

peasant-farmers, most of whom occupy the narrow strips on both sides of the great caravan-route from Aleppo to Baghdad viâ Urfa and Môṣul, which enjoy a condition of comparative military security. The prevailing language is Arabic, though the only Arabs of pure blood are the nomads of the steppes (comp. p. lviii). The settled population is a mixture of descendants of the ancient Babylonians, Assyrians, and Aramæans, and of immigrant Turks, Kurds, and Armenians. The Kurds are predominant in the N. parts of the mountainous district and in the province of Serûj (p. 397), but various Armenian villages and districts are interspersed among them. Turkish is spoken in the towns of Bîrejik, Urfa, and Diârbekr; the Arabic district begins immediately to the S. of the first two of these; the people to the S. of Diârbekr speak Kurdish and Armenian; Mârdîn (p. 403) is Arabic. On the Tigris, Kurdish is spoken as far as Jezîret Ibn 'Omar (p. 402), while upon the left bank it extends almost from the gates of Môṣul to Kerkûk (p. 406) on the S. Beyond these points Arabic is the prevalent speech. In and near Baghdad are about 50,000 descendants of Jews, deported hither in the Assyrian-Babylonian period, who have remained true to their religion down to the present day. In Ṭûr 'Abdîn (p. 403) and other inaccessible mountain-districts there are also many Syrian Jacobite villages and towns which have preserved their Christian faith for many centuries. The population of the larger towns also includes many Jacobites, Chaldeans, Nestorians, and other sects of early Oriental Christians (pp. lx et seq.).

History. — Our knowledge of the history of Babylon reaches well into the 4th millenium before Christ, though before that period the development of Babylonian culture had already passed its zenith. The origin of this prehistoric culture, as well as of the system of cuneiform writing, is commonly attributed to the non-Semitic *Sumerians* or *Akkadians*, the earliest known inhabitants of the country. This view involves the theory that the land was overrun by an immigration of the *Semites* (p. lxxv) about B. C. 3500. Other authorities, however, maintain that the civilization of the great alluvial plain was originally Semitic, while the so-called Sumerian language and alphabet are but parts of an artificial hieratic system. The earliest important Semitic-Babylonian kings of whom we have any record are *Sargon of Agade* or *Akkad* (ca. B. C. 3800), whose empire extended at least nominally to the Mediterranean, and his almost equally famous son, *Narâm-Sin* (ca. B. C. 3750). About B.C. 2200 *Khammurabi (Hammurabi)* of Babylon united the various small states of the alluvial plain into one kingdom, with Babylon, hitherto a place of no importance, as metropolis. The code of laws promulgated by this king is the oldest now extant and exhibits many points of resemblance to the Biblical commandments. The dynasty of Khammurabi ruled also over Syria and probably over the N. dis-

tricts on the Tigris. From this time, though the names of many kings are recorded, little is known of the history of the country until about 1500 B.C., when we find Babylon under the dominion of the *Cassites*, who probably descended on the S.E. from the Iranian Mts. and quickly accommodated themselves to the Babylonian civilization. About this time, too, the rising star of Assyria, on the N., began to come into evidence. The clay tablets of Tell el-'Amarna mentioned at p. lxxv also contain letters of the kings of Babylon and Ashur and of the Hittite princes of the *Mitanni* to the Pharaohs, a proof that at the end of the 15th cent. B.C. the language and civilization of Babylonia enjoyed an international vogue extending over the whole of W. Asia as far as Egypt. The hegemony over the territories of the Tigris and Euphrates now oscillated for a prolonged period between Babylon and the vigorously growing Ashur. In the 12th cent. B.C. *Nebuchadnezzar I.* for a short time re-established the dominion of Babylon over the entire territory between the S. sea and the W. sea. Somewhere about 1100 or 1000 B.C. we have to chronicle a last invasion of hordes of Semite warriors in the shape of the *Chaldeans*, coming probably from the interior of Arabia. Starting at the estuary of the rivers, these warriors spread over the whole of Babylonia and Mesopotamia, establishing a number of small states, among which Babylon was distinguished simply as a centre of religion and culture.

In the reign of *Ashur-naṣir-pal III.* (885-860 B.C.) ASSYRIA attained the position of the leading power in Hither Asia. This king conquered the whole of Mesopotamia and exacted tribute from the small states of Syria and Phœnicia. His successor *Shalmaneser II.* (860-825) broke the power of the Aramæan kingdom of Damascus and extended the protectorate of Assyria over Babylon. Under *Tiglath-Pileser III.* (745-727), *Sargon* (722-705), and *Sennacherib* (705-681) the Assyrian power reached its zenith. In 689 B.C. Sennacherib inflicted the severest penalties upon the city of Babylon, which was constantly rising in rebellion. He razed the city and its temples to the ground and turned the waters of the Euphrates over its site. But the natural conditions and in particular the needs of the international traffic of which this was a focus proved stronger than the decrees of the military monarchy of Nineveh. Sennacherib's own son *Esarhaddon* (681-668) had to order the rebuilding of Babylon. This king divided his dominions between his two sons, assigning Assyria to *Ashur-bani-pal (Sardanapalus)* and Babylon to *Shamash-shum-ukîn*. The latter leagued himself with neighbouring kingdoms against his brother, but perished in 648 B.C. on the capture of Babylon by Ashur-bani-pal. Ashur-bani-pal (d. 626) was followed in succession by his two sons *Ashur-etil-ilâni* and *Sin-shar-ishkun*, the latter of whom succumbed to a combined attack of the Medes and Babylonians. The fall of Nineveh (p. 404; ca. 607 B.C.) marked the end of the Assyrian kingdom.

Babylon had already attained its independence on the death of Ashur-bani-pal. The founder of this NEW BABYLONIAN EMPIRE was the Chaldean *Nabopolassar* (625-605). His son *Nebuchadnezzar II.* (605-561) extended his dominion over the whole of Mesopotamia and Syria (comp. p. 397). Soon after this a new power in the shape of the PERSIANS comes into prominence. *Cyrus* (559-529), a member of the dynasty of the Achæmenians, overthrew the power of the Medes and conquered Babylon (539) and Asia Minor. *Cambyses* (529-521) conquered Egypt. *Darius the Great* (521-485) subdued the rebellious Babylon for the second time and extended the bounds of his kingdom to Europe (Thrace, Macedonia). His generals, however, were defeated by the Greeks at Marathon (490), and his son *Xerxes* (485-465) was overthrown at Salamis. The Achæmenian-Persian dynasty ruled over the whole of W. Asia for more than two centuries. In 334 B.C. *Alexander the Great* began his triumphant progress, and the battle of Gaugamela (p. 405) decided the fate of the Persian kingdom. After the death of Alexander, which occurred at Babylon in 323 B.C., Babylonia and Mesopotamia fell to the SELEUCIDÆ (p. lxxxviii), who maintained their dominion till ca. the middle of the 2nd cent. B.C.; their capital was Seleucia (p. 410). The PARTHIANS then wrested the sovereignty of the empire in the E. part of Hither Asia from the Syrian monarchs, capturing Seleucia and founding Ctesiphon (p. 410) on the opposite (E.) bank. Their wars with the Romans for the possession of Mesopotamia were endless and bloody. A fortunate campaign brought the Emperor Trajan in 117 A.D. to the neighbourhood of the Persian Gulf; Babylonia became, indeed, nominally for a short time a Roman province, but the Romans found it possible to exercise a permanent sway over the N. districts only. On the downfall of the Parthian power in 227 A.D., the NEW PERSIAN KINGDOM OF THE SASSANIDES took up the contest with Rome. The possession of Upper Mesopotamia oscillated constantly between the two great powers of the E. and W. So far as we know, however, the districts of the Euphrates and Tigris attained their highest state of economical prosperity in the later period of the Sassanides. Under *Kings Chosroes* or *Chosrau I.* (531-579) and *Chosroes II.* (591-628) about nine-tenths of the great alluvial plain were under cultivation; the return of the land-tax amounted to 35,000,000*l.* in our money; the royal residence of Ctesiphon was the most important town of the world of its period; the number of people living between the Persian Gulf and Mt. Taurus amounted to 10 or 12 millions (comp. p. 393).

The decay of this fertile territory begins with the invasion of the ARABS, who shattered the kingdom of the Sassanides in the battles of Ḳâdisîyeh (to the S. of Babylon) in 636 and of Nehâwend (to the S. of Ecbatana) about 642. Even in the best days of the caliphate, under *Hârûn er-Rashîd* and *el-Ma'mûn* (p. 407), the fiscal revenues were far below the height previously attained. The

downfall of the political power of the caliphate and the appearance of the Turkish migratory tribes in W. Asia sealed the fate of the old civilization. From every side these unruly and predatory nomads spread over the whole district. The last blow was given by the Mongolian irruptions of the 13th and 14th centuries. When the modern TURKS conquered the lands of the two great rivers in 1638, these consisted mainly of steppe and desert. The soil, however, still retains its capacity for agricultural wealth, the rivers still contain as much water, and the rainfall in the N. part of the territory is still as high as of yore. Political security and the use of modern means of cultivation and transportation are all that is needed to resuscitate the old prosperity and to produce exuberant crops of cotton, corn, and other vegetable products. The construction of the Baghdad Railway (p. 389) is the first step in this direction.

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48. From Aleppo to Urfa (Edessa).

3-4 days. Carriage 5-8*l.* Turkish, from Alexandretta 9-11*l.* Turkish (the latter fare should include waiting in Aleppo several days). Those who drive only as far as Membij, with the view of making the détour thence viâ Bîrejik (p. 397), would do well to send on saddle-horses in advance from Aleppo in order to avoid delay.

The road strictly so-called extends for only a few leagues to the E. of Aleppo, but the rest of the route offers no special difficulties for carriages. By starting early, travellers may reach Membij in one day. In other cases the night is spent at *Bâb*, about 20 M. to the E. of Aleppo, where the route turns towards the N.E.

Membij is a village settled by Circassians after the Russo-Turkish war of 1877-78 (comp. p. 232). Nightquarters may be obtained in the khân or on application to the village-chief; the traveller should be on his guard against pilfering. Membij is the ancient *Mabog* (Greek *Bambyke*), the Græco-Roman *Hierapolis*, and was formerly a chief seat of the manufacture of cotton. [*Pambuk* is to this day the Turkish name for cotton and cotton-wadding.] The outlines of a theatre and a stadium are recognizable. The large pond was once adjoined by a sanctuary of the Dea Syra (Astarte, comp. p. 398). Hierapolis was the starting-point of the unfortunate

oriental campaign of Crassus in 53 B.C., and of the equally unlucky campaign of Julian the Apostate in 363 A.D.

Instead of the route described below, equestrians may proceed from Membij to Urfa viâ Bîrejik (3-4 days). We cross the *Sâjûr* about 10½ M. to the N. of Membij, pass to the W. of the extensive ruined site of *Sreisât*, and reach our nightquarters at (ca. 12½ M.) the village of *Jerâbîs* or *Jerablûs*, on the right bank of the Euphrates. The plain which extends to the N. from this village to (1½ M.) the great Tell of Carchemish (*Jerablûs-Kal'a*) was probably the scene of the decisive battle of *Carchemish*, by which Nebuchadnezzar (comp. p. 395), the heir-apparent to the Babylonian throne, checked the conquering career of Pharaoh Necho of Egypt (605 B.C.). In the Græco-Roman period the great military road from W. to E. here crossed the Euphrates. The place was then known as *Europos*, and it was here that the Romans succeeded in crossing in 163 A.D. in spite of the opposition of the Parthians. The route from Jerâbîs to (17 M.; ca. 6 hrs.) Bîrejik ascends along the right bank of the Euphrates, and also offers many points of interest. About halfway we cross the little river of *Kerzîn*. We finally cross by ferry to the left bank of the Euphrates at a point which has been one of the most important crossing-places of the great river from time immemorial. — The little town of Birejik (1250 ft.), containing 10,000 inhab., most of whom are Turks (comp. p. 393), is surrounded by a wall and protected by a rock-citadel. It was known as *Bîra* in the time of the Crusades and also played a part in the Mongolian contests of the 13th century. — The route from Bîrejik to (ca. 50 M.) Urfa leads viâ *Tsharmelik*, where the night is spent. A road is now in course of construction.

Those who are driving proceed direct from Membij to Urfa, a distance of about 80 M., taking two long days and necessitating an early start. We cross the *Euphrates* about 15 M. to the N.E. of Membij, a little below the mouth of the *Sâjûr*. The ferry-boat is generally to be found opposite *Tell el-Aḥmar;* and travellers will find reason to admire the dexterity of the boatmen in carrying the carriage across the broad and rapid stream in their crazy craft. From Tell el-Aḥmar our route (no proper road) traverses first the steppe and then the well-cultivated *Plain of Serûj*, with numerous villages (best nightquarters at *Eski-Serûj*. ca. 28 M. from Tell el-Aḥmar).

There are two routes from Serûj to Urfa, each taking about a day. The shorter but rougher route proceeds to the N.W across a barren rocky district (ca. 2300 ft. above the sea), strewn with ancient ruins, and joins the new road from Bîrejik about 1½ hr. short of Urfa. The longer but better route makes a sweep to the S.E. through the plain, skirts the *Serûj Dagh*, and then runs to the N. along the E. side of the *Nimrûd Dagh* to Urfa.

Urfa. — Accommodation may be obtained with the aid of the German Oriental Mission ('Deutsche Orient-Mission'; Dr. Johann Lepsius, Gross-Lichterfelde, near Berlin), which has its chief seat in Urfa, where it possesses a large orphanage with 300 Armenian children, a carpet-factory (manager, *Franz Eckart*), and a medical station. — The horses of Urfa have a good reputation, and travellers who have come thus far by carriage may buy saddle-horses here for the continuation of their journey.

Urfa (1970 ft.) or *Orfa*, the Greek *Edessa*, the capital of the Sanjak of the same name, contains about 30,000 inhab. (one-fourth Christian Armenians, a few Jacobites, and the rest Turks and Kurds), and lies at the base of the foot-hills of the Taurus chain, to the N.E.

of the Nimrûd Dagh, which runs hence towards the S. It is overlooked by the ruins of an ancient citadel. The streets are narrow and crooked.

The Syrian and Armenian name for the town was *Urhai*, and it is still sometimes called *Ruhâ* by the Arabs. The Greeks rechristened it *Edessa*, but also used the form *Orrhoë* or *Osrhoë*. Seleucus I. (p. lxxxviii) is said to have greatly enlarged the town. About 136 B.C. Urfa became the seat of a dynasty of its own, the so-called 'Abgars' of *Orrhoëne*, who were nominally dependent first on the Seleucidæ and then on the Romans. The fifth Abgar (13-50 A.D.) is said to have interchanged letters with Jesus Christ; these were issued by Eusebius (p. 35) in a Greek translation, but have long been recognized as spurious. In 217 A.D. the district was absorbed by the Romans and the town converted into a Roman colony under the name of *Marcia Edessenorum*. The Aramaic dialect of Edessa became the common written language of the Aramaic Christians. In the First Crusade Baldwin (p. lxxxiii) made himself Prince of Edessa in 1097; his successors held the place as an outlying bulwark against the Muslims down to 1144, when Jocelyn II. was defeated and slain by Emîr Zengi of Môṣul. At a later period the country was devastated by Mongolians, Egyptians, and the hordes of Timur the Tartar (p. lxxxv). The campaign of Sultan Selîm I. united Syria and Mesopotamia with the Turkish kingdom (1516-17).

The largest building of the town is the *Armenian Gregorian Cathedral*. In 1896, during the terrible massacre of the Christian Armenians perpetrated by Muslims and Kurds, not without the aid of the Turkish soldiers, more than 1000 victims took refuge in this building and were suffocated by the smoke of burning carpets and mats, previously soaked in petroleum. The *Chief Mosque* has a large octagonal tower, which probably belonged originally to a Christian church of the time of Justinian. The two *Sacred Ponds* are remnants of the primæval cult of the goddess Atargatis (Astarte, Derketo). The outer pond is surrounded by fine old trees and inhabited by innumerable carp, to this day regarded as sacred. The square tower on its S. side belonged to a church of the Crusaders. The inner pond is surrounded by a rectangular wall and enclosed by religious buildings, including the so-called *Mosque of Abraham*, with the traditional birthplace of that patriarch (comp. below). The abrupt rocky ridge upon which the *Citadel* stands is separated from the rest of the hill by a broad and deep moat hewn in the rock. The two huge columns probably belong to a vanished temple of Baal-Jupiter.

Excursions. About 25 M. (a ride of 8 hrs.) to the S.E. lies **Ḥarrân** (accommodation at the village chief's), the town from which Abraham set out for Canaan after the death of his father Terah; it is mentioned in Gen. xi. 31, xii. 5., etc., and in various Assyrian and Babylonian cuneiform inscriptions. The old temple of the god of the moon was rebuilt by Nabonidus of Babylon in 556-539 B.C. Ḥarrân was the *Karrhae (Carrhae)* of the Greeks and Romans, known in history for the terrible defeat inflicted by the Parthians in 53 B.C. on the consul M. Licinius Crassus, who encountered them here on the bank of the Balissos (now *Belîkh*) at the head of 7 legions, 4000 light-armed troops, and 4000 horsemen. At a later date the town was a chief seat of the Sabæan religion and was also of considerable importance as a commercial centre. A number of low 'tells' on both sides of the *Nahr el-Kût*, the chief source of the Belîkh, date from the pre-Roman period. Of a later date are the ruins of a Romano-Arabic castle and of a Christian cathedral said to have been converted by Saladin into a mosque; the lofty bell-tower of the latter is conspicuous for many leagues around. In the

vicinity is the so-called *Well of Rebecca*, where Eleazar met the daughter of Bethuel (Gen. xxiv. 15). — About 30 M. to the N.W. of Urfa, on the Euphrates, lies the village of **Samsât**, the ancient *Samosata*, the capital of the principality of *Commagene*, which is mentioned under the form of *Kummukh* as early as the 11th cent. B.C., and was afterwards conquered by the Assyrians. After the downfall of the kingdom of the Seleucidæ, Samosata remained in possession of a branch of this dynasty down to 73 A.D. The ancient remains include the massive 'tell' upon which the citadel stood and the remains of the Roman aqueduct. Samosata was the birthplace of the Greek author Lucian (ca. 130-126 B.C.) and of Bishop Paul of Antioch (3rd cent. A.D.; p. 384). If the water be high enough, it is possible to descend the Euphrates on a kelek (p. 401) from Samsât to Bîrejik (p. 397; ca. 80 M.) in one day. The abrupt rocky banks of the river are honeycombed by ancient cave-dwellings. On the right bank are the remains of a Roman road, on which, about 50 M. from Samsât, are the ruins of the rock-fortress of *Rûm-Ḳal'a*, once a Romano-Byzantine stronghold and afterwards the residence of the Patriarchs of Armenia Minor.

49. From Urfa to Diârbekr.

Carriage Road, a drive of 4 days. — The Bridle Path viâ *Weirânshehir* (5 days) is more interesting, but much more fatiguing. From Weirânshehir one may also proceed direct to Mârdîn (p. 403).

The road, which is traversed by the diligence and partly macadamized, ascends to the N.E. from Urfa to the *Jebel Garmûsh*, crossing several streams. The first stopping-place for the night is (30 M.) *Jaghli Mûsâ* or (36 M.) *Tsharmuly*. The second night is spent at *Severek* (2265 ft.), a town with a small bazaar, about 24 M. beyond Tsharmuly. The lower part of the Tell of Severek is still lined with large blocks of stone. Farther on, the road, which is still macadamized, leads along the N.W. slope of the volcanic *Karaja Dagh* (p. 400), affording a magnificent view of the Armenian Taurus, which is covered with snow till far on in the summer. A drive of 10 hrs. brings us to *Habeshi*, the stopping-place for the third night, whence Diârbekr is reached in about $6^1/_2$ hrs. more.

The Riding Route to Diârbekr viâ Weirânshehir (5 days) should not be attempted without an escort of at least 2 or 3 zaptiehs. Almost the whole territory traversed is more or less under the sway of Ibrâhîm Pasha (see p. 400), the chief of the Melli-Kurds, who lives in a constant state of feud with his Kurdish and Arabic neighbours. Like most of the migratory Kurdish tribes, the Mellis are organized into so-called Hamidiyeh regiments, and form a kind of yeomanry, which is provided by the Turkish Government with arms and ammunition. — The first day's march crosses the beds of several streams and reaches *Irinjeh*, the stopping-place for the night, in about 7 hrs. The route then ascends to the N.E. to *Tektek Dagh*, and next runs to the E., passing numerous heaps of ancient ruins. About 4 hrs. ride beyond Irinjeh and about 2 M. to the left of the path lie the ruins of *Meḥmed Khân*, consisting of massive vaults of hewn stone, surrounded by many ancient cisterns and other chambers hewn in the rock. This was probably a Roman military station for guarding the road. [Travellers sometimes make this their first nightquarters, but in late summer the cisterns are often empty, and fuel must also be brought.] The next part of the route is entirely destitute of water and the march is very fatiguing for both men and beasts. It is therefore desirable not to attempt to go the whole way from Irinjeh to Weirânshehir in one day (11-12 hrs.), but to seek for hospitality in some of the Kurdish tents.

The water in these tents should not be drunk unboiled. In this case we reach Weirânshehir on the forenoon of the third day.

Weirânshehir, which is built almost entirely among the ruins and with the hewn stones of the Roman *Antoninupolis (Tela)*, is now the capital of Ibrâhîm Pasha, who expects a ceremonial visit from every traveller and graciously grants his permission to investigate the ruins. If he does not himself assign his visitor quarters for the night, recourse may be had to either the Armenian-Catholic or the Armenian-Gregorian priest. The lower courses of the Roman city-wall have been preserved in almost their entire circuit. A few massive arches of the main or E. gate are still standing and are now occupied by a family of Kurds. The ruins of a large church to the W. of the town, built of black basalt, date from the early Byzantine period. The hamidiyeh who acts as guide will also point out various mosaic floors, capitals of columns, vaults, and other 'antikas' in the interior of the courts and buildings.

The route from Weirânshehir to Diârbekr traverses the S.E. slope of the *Karaja Dagh* (6070 ft.), and takes two days of difficult and fatiguing travelling. Water is very scarce in summer and autumn, as the wells (as indeed some nearer Urfa) were filled up by the Turks in 1832 to hinder the march of the Egyptian army (p. lxxxv). There are no villages, and the nights are spent either in the open air or in the tents of the Kurds. The party should either be provided with a letter of introduction from Ibrâhîm Pasha, or should double the strength of their escort.

The Route from Weirânshehir to Mârdîn (p. 403) takes $2^1/_4$ days. The first night is spent at (8 hrs.) *Heleli Tepeh*, the second at (9 hrs.) *Tell Ermen* (accommodation at the house of the Armenian-Catholic priest), which is identified by many authorities with the Roman *Tigranocerta*. It possesses a large 'tell', and about $^3/_4$ M. to the W. of the village is an important group of ruins, among which an old Christian basilica, afterwards converted into a mosque, is conspicuous. Mârdîn is reached from Tell Ermen in 3 hrs. more.

Diârbekr (2165 ft.; accommodation on application to *Dr. Naab*, head of the medical station of the German Oriental Mission; Brit. vice-consul, *A. Shipley*), capital of the vilâyet of the same name, is the ancient *Ámida*, and is still often called by the surrounding inhabitants *Kara* (*i.e.* black) *Amid*, on account of the dark-hued basalt of which the city-wall is built. The town, which contains about 30,000 inhab. (comp. p. 393), has been important since ancient times as the meeting-point of the roads from the Mediterranean viâ Aleppo and Damascus, from the Black Sea viâ Amasia-Kharput or Erzerum, and from the Persian Gulf viâ Baghdad. It lies upon a basaltic mound rising about 100 ft. above the right bank of the *Tigris*, but nearly $^3/_4$ M. from the river, which is crossed a few miles lower down by a stone-arched bridge, the buttresses of which are perhaps of Roman origin. The total value of its imports in 1903 was 274,565*l.*, of its exports 134,714*l.*

Constantius, the son of Constantine the Great, made Amida the chief stronghold of the Romans in the district of the upper Tigris, but it was soon taken from him by the Sassanide Shâpûr II. (310-379 A.D.). The campaign of Emperor Julian the Apostate in 362-3 was without result. In the 5th cent. the place fell into the hands of the Byzantines, who maintained possession of it, with the exception of a short Persian interregnum in 503, until the Arabs captured it in 638. After various other vicissitudes, the town came finally into the hands of the Turks in 1517 (p. 393).

The *City Wall*, with about 90 massive round and square towers, resembles the Aurelian Wall at Rome, and in its lower courses dates

certainly not later than the time of Justinian — a fact which the traveller should not be led to doubt by the numerous stones with Arabic inscriptions which have been let into the wall. The four gates, one at each of the main points of the compass, are closed at sunset. The citadel is a mass of ruins.

The streets of the town are narrow and crooked, but it contains a large and well-stocked bazaar and good public baths. The chief object of interest is a ruined *Palace*, falsely ascribed to Tigranes the Great of Armenia (d. B.C. 56), but probably dating from the Sassanide period. The remains include a court about 140 yds. broad, with a tasteful fountain in the middle of it, and a façade on each of two sides, with pointed arches in the two lower stories and curious-looking columns overloaded with sculptural decoration. A third side is adjoined by the *Ulu Jâmi'*, the chief of the 50 mosques of the town; owing, however, to the fanatic character of the Muslim population, its interior is inaccessible.

About one-fourth or one-third of the inhabitants of Diârbekr are Christians, including Gregorian, Catholic, and Protestant Armenians, Jacobite Syrians, and members of the Greek Church. There is also a Jewish community. The apse of the Jacobite church of *SS. Cosmas and Damian* is perhaps of ancient date.

The climate of Diârbekr has a bad reputation, and typhus and other fevers are rife in summer. The environs abound in excellent melons and in venomous scorpions.

50. From Diârbekr to Môṣul.

The traveller may choose between floating down the Tigris on a raft and several different land-routes. The river-route is preferable in spring, not only on account of the variety it affords, but also on account of its scenic interest. An escort is necessary as well by water as by land.

a. Voyage on the Tigris.

The length of the course of the Tigris between Diârbekr and Môṣul amounts to about 270 M. The means of transport to-day are the same as in remotest antiquity, as is evidenced both by Assyrian sculptures and by the account of Xenophon, and consist of so-called *Keleks*, *i.e.* rafts constructed of the bladders of sheep or goats, with 2 or 3 layers of planks above them. In the time of high water (April-June) the journey to Môṣul on a raft of this kind takes about 4 days, but when the water is low (Sept.-Jan.) at least double the time is necessary. For one or two travellers, with two or three 'Kelektshis' or boatmen and the escort, a kelek of 150-200 bladders suffices. As the bladders are inflated simply by the force of the human lungs, it will take about two days to construct the raft, and about as long a time will probably be consumed by repairs on the way. The tent of the traveller, or a little native cabin, is set up in the centre of the raft and the baggage is arranged around it, leaving scarcely any room for moving about. At high water the charge for the kelek from Diârbekr to Môṣul is 3*l.* Turkish, to Baghdad (comp. p. 404) 5-6*l.*, while at low water these amounts are at least doubled. A charge is also made for the cabin, varying from 2*l.* to 5*l.* Turkish according to the re-

quirements of the traveller, but about one-fourth or one-fifth of this may be regained by sale at the end of the trip. The Kelektshis, usually Kurds or Armenians who understand a little Arabic, generally petition for a small extra gratuity on passing difficult spots, and an occasional gift of tobacco will help to keep them in good humour. At night the kelek is moored to the bank for a few hours.

The starting-point is on the right bank of the river, about $1^1/_2$ M. to the S. of Diârbekr and below the bridge mentioned at p. 400. The first day's journey is comparatively uninteresting. About 50 M. from Diârbekr the valley contracts between the mountains of the *Boḥtân* on the N. and the *Ṭûr 'Abdîn* (p. 403) to the S. The abrupt rocky banks are honeycombed with cave-dwellings. The voyage down the rushing stream, the cross-currents of which sometimes turn the raft completely round, will probably give the traveller all the excitement he craves; the dexterity of the steersman, however, obviates any serious danger. On a narrow plain to the right (below the cliffs), about 80 M. below Diârbekr, lies the village of *Ḥasan Keif;* opposite this, on the left bank, are some relics of a stone bridge upon which the road from Vân to Mesopotamia viâ Bitlis formerly crossed the river. The cliffs now hem in the river closely on both sides. On the left we are joined by the *Boḥtân Su* or E. Tigris, the *Kentrites* of antiquity, which sometimes contains more water than the W. branch. The combined river soon turns towards the S. In 401 B.C., after the battle of Cunaxa (p. 412), the 10,000 Greeks under Xenophon marched to the N. along the left bank and then diverged into the valley of the Kentrites, where they found a ford a little above the mouth of the stream.

The scenery continues to be imposing. On the left bank rise the *Jûdi Mountains* (ca. 13,000 ft.), which were inhabited by the warlike Carduchi. Tradition avers that it was here that the Ark of Noah came to rest, and both Muslims and Jews still offer sacrifices at a decayed sanctuary on the top of the mountains. About 48 M. below the Boḥtân Su lies **Jezîret Ibn 'Omar,** the ancient *Bezabde,* where Alexander the Great crossed the Tigris 12 days before the battle of Gaugamela (p. 405); at a later date it was one of the most advanced frontier-fortresses of the Romans, and it is now a dirty little town with a dilapidated citadel built of blocks of black basalt. Mustapha Pasha, a Kurd chief who has his seat here, exercises a sway almost as independent as that of Ibrâhîm Pasha (p. 400). A little below Jezîret Ibn 'Omar are two arches of a Roman bridge.

The Tigris now enters the flatter part of Mesopotamia, the cradle of the Assyrian Empire, extending to the S. to the great Zâb (p. 405). The banks become lower and are more thickly populated. On the left is the mouth of the *Khâbûr* (not to be confounded with the tributary of the Euphrates mentioned on pp. 392, 412). Beyond *Feishâbûr* the river flows for a short time with a rapid current through a narrow ravine. Farther on the voyage is monotonous. To the right lies *Eski Môṣul,* with a 'tell' and an old fortress. — *Môṣul,* see p. 404.

b. Land Route viâ Mârdîn and Neṣîbîn.

This is a trying journey of 10-12 days, for part of which the escort needs to be strengthened.

Diârbekr is connected with (ca. 60 M.) Mârdîn by a rough road, which is not practicable for carriages in the rainy season. The night is spent at *Khâneki Taḥt* or at *Khâneki Fôḳ*.

Mârdîn (3050 ft.), the ancient *Marde*, lies halfway up a conical limestone mountain rising abruptly from the N. margin of the Mesopotamian plain and belonging to the Ṭûr ʿAbdîn (see below), of which the summit (4265 ft.) is crowned by the ruins of a citadel built upon Roman foundations. The town contains 25,000 inhab., well-built houses, and several mosques. It is the seat of a Roman Catholic and of an American mission, whose hospitality may be counted upon.

From Mârdîn to Jezîreh viâ Midyât, 4-5 days. The fatiguing and difficult route leads through the mountainous district of *Ṭûr ʿAbdîn*. *Midyât* (3500 ft.) is the capital of a district, most of the inhabitants of which have professed Christianity since the 4th cent., containing several mediæval churches and convents. Among these may be mentioned those of *Sâlaḥ*, 1¼ hr. to the N. of Midyât, and of *Háh*, about 7 hrs. to the N.E., both quite aside from the travelling-route. *Jezîret Ibn ʿOmar*, see p. 402.

As the journey from Mârdîn to Neṣîbîn takes 10-11 hrs., the traveller is recommended to make the small détour viâ (5½ hrs.) *Dara*, where he will obtain accommodation from the Sheikh, and will find some ancient ruins and an extensive necropolis. The Byzantine frontier-fortress of *Dara-Anastasiopolis* was destroyed in 573 A.D. by the Sassanide King Chosroes I. The march from Dara to Neṣîbîn also takes 5½ hrs.

Neṣîbîn, now a poverty-stricken and fever-ridden village on the small river *Jaghjagh*, is the ancient *Nisibis*, mentioned in Assyrian cuneiform inscriptions as *Naṣibina*. Under the Seleucide dynasty it was named *Antiocheia Mygdonia*, and was the seat of a flourishing Greek colony. In 149 B.C. it was ceded to the Armenians and in 68 B.C. it was captured by the Romans. After its second capture by Lucius Verus in 165 A.D. it became the most important frontier-fortress of the Roman kingdom and of Christendom against the Sassanides, who vainly besieged it on three different occasions. Jovian however ceded it to them in 363 A.D. The ruins are extensive but insignificant. The course of the old wall is indicated by masses of hewn stone. The Syrian-Jacobite church of *Mâr Yaʿḳûb* dates from the 4th cent., and was rebuilt in the time of Justinian.

A little-traversed route (escort of 4-5 horsemen necessary) leads from Neṣîbîn to the S., crossing (7 hrs.) the deep and muddy river *Er-Radd* to the (9 hrs.) N. slope of the *Sinjâr Mts.*, and then crosses this range to (9 hrs.) *Sinjâr*, the ancient *Singara*, situated in a fertile oasis on the S.E. slope of the mountains. The inhabitants of this district belong to the semi-independent tribe of the Yezides, a sect of so-called devil-worshippers which arose in the 9th cent. and mixes in its religious belief many relics of ancient paganism with Muslim and even Christian ideas. From Sinjâr to (ca. 20 hrs.) Môṣul the escort may be dispensed with. There are innumerable 'tells' not only to the N. of the Sinjâr Mts. but also along the whole of the route to Môṣul (comp. p. 392).

FROM NEṢÎBÎN TO MÔṢUL. The shortest route traverses the desert to the S.E., passing numerous 'tells' and the villages of *Tshilparât* and *Hogna*. The journey takes 5 days and requires a strong escort. — A longer route leads viâ *Jezîret Ibn ʿOmar* (p. 402), which is reached viâ the S. slope of the *Tûr ʿAbdîn* (p. 403) in 3 short or 2 long days' marches. Numerous villages are passed on the way, and the Tigris is crossed just short of our destination. Beyond Jezîreh the route follows the left bank, but at some distance from the river, passing (6 hrs.) *Nahravân*, (6 hrs.) *Zâkhô*, (8 hrs.) *Sîmeil*, and (9 hrs.) *Filfil*. From the last we reach *Môṣul* in 6 hrs. more.

Môṣul (820 ft.; accommodation at the khâns; Brit. cons. agent; Ger. vice-consul), the capital of a vilâyet, with about 40,000 inhab. and a strong garrison, lies on the right bank of the Tigris, which is here crossed by a long bridge resting partly on arches of masonry and partly on pontoons. The municipal district is enclosed by a dilapidated wall of clay and includes many pieces of waste land. Many of the houses are well fitted-up in the interior and have sculptured portals of so-called Môṣul marble (a kind of coloured stucco). About one-sixth of the inhabitants are Christians, mostly Jacobites and Chaldeans (p. lxi); the town possesses a few churches. The French Roman Catholic Mission has several institutions. The trade of the town was important in the middle ages but has now sadly fallen off. Muslin takes its name from this town.

Opposite Môṣul, on the left bank of the Tigris, lie the ruins of **Nineveh** (Assyrian *Ninua*, Greek *Ninos*), the latest and greatest capital of the Assyrian Empire, which was the residence of the Assyrian kings from ca. 900 B.C. till its destruction about 607 B.C. (p. 394). The city wall, which still stands to a height of 40-50 ft., has a circuit of about 12 M. Its most important features are the two citadels on the side next the Tigris. One of these, the *Tell Nebi Yûnus*, seems to preserve in its name a reminiscence of the prophet Jonah (Jonah iii). The name of the other, the *Tell Kuyunjik*, has been made widely known by the English and French excavations, which brought to light the remains of the Palace of Sennacherib (p. 394) and his successors, and were resumed by the British Museum (1903-1905). — About 15 M. to the N. are the ruins of **Khorsâbâd**, the ancient *Dûr Sharrukîn* (that is, Fortress of Sargon; Sargon II., see p. 394), discovered and excavated by a French expedition in 1843. About 10 M. farther to the N.E. is the Kurd village of *Baviân*, with rock sculptures and inscriptions of Sennacherib. — About 20 M. to the S.W., near the Tigris, are the ruins of **Nimrûd**, the ancient *Calah* (Gen. x. 11), founded by Shalmaneser I. about 1300 B.C. and afterwards alternating with Ashur and Nineveh as the capital of the Assyrian Empire. — These four places may be easily visited on horseback from Môṣul in about 4 days.

51. From Môṣul to Baghdad.

The easiest but very monotonous way of making the journey is to descend the Tigris by kelek, which takes 3-4 days at high water and 12 days at low water. Those who go by kelek all the way from Diârbekr to Baghdad must allow at least one or two days for repairs *en route* (comp. p. 401). — The LAND ROUTE viâ Tekrît takes 8-9 days, that viâ Erbil and Kerkûk, 11-12 days.

The Route viâ Tekrît, ascending along the right bank of the Tigris, is considered somewhat unsafe, especially if we add to it the détour (1-2 days) through the desert and past *El-Ḥaḍr* (the ancient *Hatra*, with important ruins), on the little river *Tharthâr*. From El-Ḥaḍr, which is reached from Môṣul in 2 days, we return to the Tigris by a march of 11 hrs., reaching it at *Ḳal'at Shergâṭ* with the extensive ruins of *Ashur*, the earliest capital of the Assyrians, where excavations were begun by the Germans in 1903. Farther on we cross the *Jebel Ḥamrîn* to (3 days) *Tekrît*, a miserable place of 4-5000 inhab., with important ruins. A long day's march on the left bank of the Tigris brings us hence to *Sâmarrâ*, which also possesses important ruins. We here cross the river by a bridge-of-boats and reach Baghdad by following the right bank for 3 days more.

The Route viâ Erbil and Kerkûk is the usual caravan-route, and is also that followed by the telegraph-wires. As the first day's march is pretty long, an early start is necessary. We cross the Tigris bridge and traverse the ruins of Nineveh. In about $4^1/_2$ hrs. we reach the village of *Keremlîs*. The *Koyun Tepe*, a mound of ruins $^1/_4$ M. from the village, commands a survey of the plain extending on the N. to the mountains; this was the battlefield of *Gaugamela* or *Arbela*, where Alexander the Great, on Oct. 2nd, 331 B.C., put an end to the Persian Empire by his victory over Darius Codomannus. We find our nightquarters $4^1/_2$ hrs. farther on, in a poor khân at *Yeni Kelek*, which lies at the ferry across the *Zâb el-A'lâ* (*i.e.* the upper or greater Zâb); this was the ancient *Lykos*, in the waves of which thousands of the Persian army found their death in fleeing from the Macedonian horsemen. During the period of high water the river is about 1 M. broad, and a good deal of time is spent on crossing it the following morning. Another early start is therefore necessary in order to reach our next stopping-place, Erbil, in the course of the afternoon (7 hrs.).

Erbil (1410 ft.), the ancient *Arba'il*, Greek *Arbela*, is the only great Assyrian settlement which has been continuously inhabited and has retained its ancient name down to the present day. Most of the present village still lies on the round 'tell' which bore the ancient citadel, where Darius left his treasures before the battle. Alexander fixed his headquarters here after his victory.

The third day's march (ca. 10 hrs.) brings us to *Altyn Kopru* (920 ft.), a small Kurdish town with several poor khâns, situated on an island in the *Zâb eṣ-Ṣaghîr* or *el-Asfal* (*i.e.* the little or lower Zâb), which is here crossed by a lofty arched bridge of stone. The name of the town, meaning 'Gold Bridge', refers to the proceeds of the ferry-toll exacted here.

The march from Altyn Kopru to Kerkûk takes 9 hrs. A few miles short of Kerkûk, we pass a brook with bluish-green sulphur water and several naphtha springs, the product of which affords a usable petroleum after a primitive process of purification. The

workmen offer to ignite the gas rising from the ground at the principal well, and the imposing spectacle this offers is well worth the small gratuity expected. About $^3/_4$ M. to the left of the route is a spot named *Baba Gurgur*, where numerous flames of burning hydrogen gas issue from the ground with a loud roaring noise. In antiquity this was perhaps the site of a temple of the Iranian earth-goddess Anâhita. — **Kerkûk** (1200 ft.; tolerable khân), the ancient *Corcura*, now the capital of a sanjaḳ of the same name, contains about 15,000 inhab., nearly one-third of whom are Christian Chaldeans, with three churches and convents. Date-palms now occur in large groves, but their fruit is not very palatable. Oranges, citrons, and lemons abound.

From Kerkûk we descend along the small river *Kissa* to *Taza Khurmaty* (835 ft.) and (8-9 hrs.) *Tauk*. The next nightquarters are (7 hrs.) *Tuz Khurmaty*; ($7^1/_2$-8 hrs.) *Kifri* (755 ft.); ($6^1/_2$-7 hrs.) *Karatepeh*. About $2^1/_4$ hrs. beyond the last we cross the *Narin Tshai* by a stone bridge (410 ft.), and then traverse the *Jebel Ḥamrîn* (850 ft.), a low and broad range of hills consisting of conglomerate. Farther on we pass extensive salt-marshes, and in $6^1/_2$-7 hrs. from the bridge reach the village of *Deli ʿAbbâs*, situated upon the *Nahr Khâliṣ*, a broad canal which runs to the S.W. from the copious *Diyâlâ* to the Tigris.

We then cross the Nahr Khâliṣ by a bridge and proceed to the S.W., keeping not far from the right bank of the Diyâlâ. The journey to Baghdad, which requires 22 hrs. of riding, occupies 2-3 days. The route crosses numerous water-courses and passes many small villages. The usual stopping-place for the last night is *Eī-Jedeideh*, a village of about 300 clay huts, about 6 hrs. from Baghdad. — As an alternative route we may proceed due S. from the bridge over the Khâliṣ and, if the water is low enough, cross the Diyâlâ by a ford (guide necessary). In this case we arrive in 10 hrs. at the little town of *Baʿḳûbâ*, lying on the left bank of the Diyâlâ, which is here crossed by a road coming from *Khânikîn* on the Persian frontier. The march from Baʿḳûbâ to Baghdad takes 10-11 hrs. A little less than halfway is the large khân of *Benî Saʿad*, where the Persian pilgrims on their way to Kerbelâ (p. 409) usually pass the night.

52. Baghdad.

Accommodation. HÔTEL DE L'EUROPE, beautifully situated on the Tigris, fitted up partly in the European style, pens. 12-15 fr., servants half-price; special arrangements should be made for a prolonged stay. — Numerous COFFEE HOUSES.

Consulates. Great Britain (p. 408), *Major L. S. Newmarch* (consul-general); United States, *Rudolph Hürner* (vice-consul); Austria-Hungary, *G. Rouet*; Germany, *K. Richarz*; France, *G. Rouet* (vice-consul); Russia, *Mashkoff* (consul-general).

Banks. *Banque Ottomane; Baghdad & London Banking Association.*

Post Offices. *Turkish Post Office* (ordinary letters sent straight across the desert to Damascus in 9 days, to Europe in about 3 weeks); *British Post Office*, in the British General Consulate (letters sent to Europe viâ Bombay in about 6 weeks). — **Telegraph Offices.** *Turkish; British* (viâ Baṣra and Fâo).

English Club, admission only on introduction by a member. — **Divine Service.** *Roman Catholic*, in the Church of the Latin Carmelites; *Protestant*, at the English Mission.

Baghdad or *Bagdad* (165 ft.), capital of the vilâyet of the same name and seat of the Commandant of the VI. Turkish Army Corps, lies mainly on the left bank of the Tigris, which is here about 275 yds. broad and very deep, and is crossed by two bridges-of-boats communicating with the smaller quarter of the town on the right bank. The population, including the suburbs, is estimated at nearly 200,000 souls. This number embraces 150,000 Muslims, divided between the sects of the Shî'ites (much the more numerous) and Sunnites (p. lxxi); about 40,000 Jews (comp. p. 393), settled in the N.E. quarter of the town; and upwards of 6000 Christians, chiefly so-called Chaldeans but also including Jacobites, Armenians, and members of the Greek Church. There are in all six Christian churches. The number of resident Europeans is about 50. Baghdad is an emporium for Arabic and Persian products on the one side and for European manufactures on the other. The chief local articles of export are wool, grain, and dates (the last from Sept. onwards); large quantities of horses are also exported to India. In 1903 the value of its exports was 723,235*l.*, of its imports 1,924,045*l.*

The site of Baghdad was occupied in remote antiquity by the Babylonian settlement of *Baghdadu;* part of its quays along the banks of the Tigris, built of bricks stamped with the name of Nebuchadnezzar, are still visible. The present city, however, was founded in 763 A.D. by the great *El-Mansûr* (754-775 A.D.), the second caliph of the 'Abbâside dynasty. Its most flourishing period was during the rule of his successors (*El-Mahdi*, 775-785; *Hârûn er-Rashîd*, 786-809, the familiar figure of 'The Arabian Nights'; *Muḥammed el-Amîn*, 809-813; *'Abdallâh el-Ma'mûn*, 813-833), who erected numerous magnificent buildings, fostered the sciences, poetry, and music, and summoned to their courts the most eminent men of the Mohammedan world. The later 'Abbâside rulers transferred their residence for a time to Sâmarrâ (p. 405). An end was put to the caliphate in 1258 by the capture and pillage of Baghdad by the Mongols under Hûlagû (p. lxxxiv). During the 16th and 17th cent. the city was alternately in the possession of the Turks and the Persians, but it was permanently annexed to the Turkish empire by Sultan Murâd IV. in 1638. Comp. 'Baghdad during the Abbasid Caliphate', by *Guy Le Strange* ('Royal Asiatic Society Journal', London, 1899).

None of the buildings which adorned the town at the height of its prosperity have been preserved. From the 13th cent. date the *Medreseh el-Mustanṣirîyeh* situated on the Tigris below the bridge-of-boats, now practically rebuilt and used as a custom-house, and the minaret of *Sûḳ el-Ghazl* in the S.E. part of the city, of which it is the highest building. The numerous mosques are almost all of recent erection; most of them are surmounted by bright-coloured cupolas and minarets. They are practically inaccessible to strangers. — The *Citadel* in the N. part of the town is surrounded by a high

wall; its lofty clock-tower commands an excellent view. To the S. of the citadel, also on the Tigris, is the *Serâi*, the residence of the Turkish governor, and a little farther on is the imposing *General Consulate of Great Britain*. The *German Consulate* also lies on the Tigris. — The *Bazaars* are very extensive and well-stocked, but of recent erection. The houses of the town are built of brick and consist of basement and groundfloors surmounted by terraced roofs; the outer walls are entirely blank, the windows all opening on the inner court. A number of houses of a more European type have been erected since the time of the reforming governor Midḥat Pasha (1868-1872), who did much to improve the conditions of traffic.

In the suburb of *Mu'aẓẓam*, to the N. of the town, is the large mosque of *El-Ḥanafîyeh*, an almost wholly modern building with a painted dome and a minaret. This contains the tomb of Abu Ḥanîfeh (d. 767), the founder of the orthodox sect of Muslims (p. lxxi) to which the modern Turks belong. A bridge-of-boats leads from Mu'aẓẓam to *Kâẓimein*, on the right bank of the Tigris. Here stands the chief mosque of the Shî'ites, restored with great magnificence in the 19th cent.; its gilded minarets and cupolas are conspicuous far and wide; its interior is inaccessible to unbelievers. Kâẓimein is connected with the quarter of the city on the right bank by a tramway. — In front of the W. gate of the town on the right bank lie the attractive mosque of the *Sheikh Ma'rûf el-Karkhi* and the tomb of *Sitteh Zobeideh*, the wife of Hârûn er-Rashîd. The latter consists of a tower-like superstructure upon an octagonal basement, but has been so often restored that probably little more than the foundations of the original structure remain.

The ride from Baghdad to *Ctesiphon* or to *Seleucia* (p. 410) takes one day (there and back). Steamer, see p. 410.

Excursion to Babylon (there and back 3 days). The distance is about 52 M. and is accomplished by carriage with four mules, with three relays, in 8-10 hrs. (fare 10 mejîdis). At the time of high water, the drive through the flooded region of the Euphrates is far from comfortable. It is advisable to take provisions for the journey. At Babylon accommodation will be found, so far as space permits, in the building of the German Expedition engaged in the excavation of the ruins (German Oriental Society of Berlin).

The ruins of **Babylon** (Hebrew *Babel*, the *Babilu* of the cuneiform inscriptions), as they now lie before us, date almost entirely from the period of the New Babylonian Empire (p. 395). During a period of three centuries, reaching down to the end of the Persian Empire, the city took the first place in Asia in population, wealth, and magnificence of architecture, perhaps even excelling the Egyptian Thebes, which had then passed its zenith. Babylon lay on both sides of the Euphrates, the more important quarters being on the E. bank. According to Herodotus, it had a circumference of 480 stadia, *i.e.* about 55 M., or as much as London and Paris com-

bined. The same authority states that the city-wall was 200 cubits (ca. 330 ft.) in height and 50 cubits in width. At the entry of Alexander the Great, the circuit of the occupied part of the city is reported as 90 stadia (ca. 10 M.), which corresponds with the present extent of the ruins. The smaller part of the city on the right bank has been almost entirely carried away by the river, the only remains here being some fragments of the city-wall. Even on the left bank the only remains are those of structures below the level of the ground, as the city was already a heap of ruins in the first cent. of the present era, and from that time onward was used as a quarry on account of the excellence of its bricks (comp. below).

Several hills or mounds are distinguished within the city-limits. In the middle, to the E. of the village of Kuarish, is the *Ḳaṣr*, the starting-point of the German excavations, which attains a height of about 50 ft. above the Euphrates. On the S. slope of this elevation stood a palace of Nebuchadnezzar, the lower parts of the walls in several chambers of which have been laid bare. The chief of these is the great *Throne Room*, measuring 170 ft. in length and 60 ft. in breadth. On the N. slope of the mound is a terrace with retaining walls and a few brick pillars belonging to another palace of Nebuchadnezzar. To the E. of the two ruined palaces the excavations have brought to light the so-called Processional Road of the god Marduk, which was adorned with reliefs in glazed and coloured tiles (lion, bull, dragon); also the triumphal gateway named after the goddess Ishtar and the Temple of E-makh. In the heart of the mound of *ʿAmrân Ibn ʿAli*, to the S. of the Ḳaṣr, lies the chief sanctuary of the Babylonians, *viz.* the Temple of Esagila, to which the step-pyramid of Etemenanki, known as the Tower of Babel (comp. below), belonged. The site of this tower has been recognized in Es-Ṣaḥen (the Bowl), a hole of about 330 ft. square on the N. front of Esagila. The lowest layers of brick were not removed till ca. 1887. To the E. of the Ḳaṣr, with its axis running N. and S., lies the mound of *Ḥomeirâ*, on the E. side of which a long line of wall is recognizable. About $1^1/_4$ M. to the N. of the Ḳaṣr rises the isolated mound of *Bâbil*, probably the site of a third palace of Nebuchadnezzar, with the so-called Hanging Gardens of Semiramis. The course of the *City Wall* enclosing this mound on the N. and E., running for $2^1/_4$ M. to the S.E. and then turning at a right angle, may be followed to the neighbourhood of the line of walls (see above).

On the Euphrates, about 5 M. to the S., lies the town of **Ḥilleh**, which is built entirely of brick taken from the ruins of Babylon. — A ride of $2^1/_2$-3 hrs. from Ḥilleh toward the S.W. brings us to the ruin of **Birs** or *Birs Nimrûd*, which is generally identified with the Tower of Babel; it is, in fact, the step-pyramid of the chief temple of the city of *Barsip* (Borsippa), named *Ezida;* its present remains date from the time of Nebuchadnezzar. This tower and a portion of the adjoining temple have been excavated by Sir Henry Rawlinson and others.

About 25 M. to the S.W. of Babylon, beyond the Euphrates and the great canal of Ḥindîyeh, lies **Kerbelâ** (Brit. vice-consul), containing the Mosque of Ḥosein, who here fell in 680 A.D. in battle with the enemies

of his father ʿAli (p. lxxii), murdered in 661. This mosque, which is one of the chief shrines of the Shîʿites, is entirely inaccessible to unbelievers. — From Kerbelâ a road leads to the S. to (47 M.) **Nejef** or *Meshed ʿAli*, where the shrine of ʿAli (see above), equally inaccessible to unbelievers, is the chief sanctuary of the Shîʿites.

A journey of 3 days along the left bank of the Euphrates brings us from Hilleh viâ *Imâm Jâsim*, *Dîwânîyeh*, and *Sûk el-ʿAffetsh* to *Niffer* or *Nuffar*, with the ruins of the Babylonian city of **Nippur**. Excavations were carried on here by the University of Philadelphia in 1889-1900 under Dr. John P. Peters, Dr. John H. Haynes, and Prof. H. V. Hilprecht. The objects found are partly in the Imperial Museum at Constantinople and partly in the Museum of Fine Arts in Philadelphia. They consist mainly of inscriptions on clay, principally tablets, of which about 40,000 are reported to have been dug up on this site. The inscriptions found here, with those at Tell Lô (see below), excavated by the French, are the oldest yet discovered in Babylonia. — About 8 or 9 hrs. farther to the S.E. lies **Bismyah**, the ancient city of *Udnun*, which is now being excavated by the University of Chicago. A large number of extremely ancient Babylonian inscriptions have been discovered here. — Still farther to the S., about 70 M. from Nippur, near the Euphrates, are the sites of **Warka**, the ancient *Erech* of the Bible (Gen. x. 10) and *Uruk* of the Babylonian inscriptions, and of **Senkereh**, the *Ellasar* of the Bible (Gen. xiv. 1) and *Larsa* of the inscriptions. Both of these have been partly explored by Loftus.

English and Turkish steamers carrying both goods and passengers ply on the Tigris between BAGHDAD AND BAṢRA. The English steamers perform the journey in 4-5 days, but often take considerably longer when the water is low (first-class fare 2*l.* 10*s.*; meals about 5 rupees a day). The Turkish steamers are somewhat cheaper, but take more time and are deficient in point of cleanliness.

The banks are generally flat and the view on the E. is bounded only by the mountains of Persia. About 4 hrs. after leaving Baghdad, beyond the mouth of the Diyâlâ, the imposing ruin of *Ṭâḳ-i-Kesrâ* (Arch of Chosrau) comes into sight on the left bank. This is the only relic of *Ctesiphon* (p. 395). The vaulted hall, 120 ft. high, 82 ft. wide, and 164 ft. long, was the audience-room of the 'White Palace' of the kings. Some insignificant heaps of rubbish on the right bank mark the site of the town of *Seleucia*, which was founded by Seleucus I. and built of the materials of Babylon. This city, which is said to have contained at its zenith 600,000 inhab., was captured by the Parthians in 140 B.C. and was destroyed by Lucius Verus in 162 A.D. The river here forms a loop about 3 M. long, the neck of which may be crossed on foot in ½ hr. The captain of the steamer generally permits passengers to visit the ruins of Ṭâḳ-i-Kesrâ, and takes them on board again at the other end of the loop.

At *Kût el-ʿAmâra* nearly half the volume of the water flows to the right through the *Shaṭṭ el-Ḥai* into the Euphrates.

About three days' journey down the Shaṭṭ el-Ḥai, near the modern town of *Shatra*, is the ruin-mound of **Tell Lô** or *Tello*, the site of the primæval city of *Shirpurla* or *Lagash*, an almost inexhaustible source of the most ancient inscriptions. French excavations have been conducted here since 1877. — About 32 M. farther to the S.E., near the junction of the Shaṭṭ el-Hai with the Euphrates, lies the town of *Nasriyeh*, from which we may visit the ruins of **El-Mughayir**, the ancient *Ur* (Gen. xi. 28), situated about 6 M. to the W., on the opposite bank of the Euphrates.

The Tigris now contracts. We pass the villages of *ʿAmâra*, *Ḳalʿat Ṣâleḥ*, and *El-ʿOzeir*, the last containing the alleged tomb of the Prophet Ezra. Farther on is *Ḳornah (Gurneh)*, on the tongue of land at the confluence of the Euphrates and Tigris. The united stream, flanked by luxuriant palm-groves, is known as *Shaṭṭ el-ʿArab*.

Baṣra *(Bassorah, Balsora;* Brit. consul, *F. C. Crow;* U. S. con. agent, *H. P. Chalk;* physician, *Dr. Scroggie)*, the 'harbour' of Mesopotamia and capital of a vilâyet, is said to contain upwards of 50,000 inhab. and lies about 56 M. above the mouth of the Shaṭṭ el-ʿArab in the Persian Gulf. It is intersected by numerous canals which are crossed, where bridges are lacking, by elegant little boats (Arabic *belem*, plur. *eblâm*). The river here is deep enough for sea-going steamers. The wholesale trade is almost entirely in British hands, and the British Consulate is the finest building in the town, which also contains a Russian Consulate, and British and Turkish post and telegraph offices. The English Club is open to visitors provided with an introduction. Those who reach Baṣra by sea or from Persia have to undergo a 10 days' quarantine. The quarantine station is on the E. bank of the river.

British Mail Steamers run weekly from Baṣra to the ports of the Persian Gulf and to *Bombay* (14 days). — Some of the Freight Steamers plying direct to Europe also carry passengers, including steamers of the 'Aṣfar Line' (Fr. C. Strick & Co., 24 Leadenhall St., London, E.C.), which run once a month (fare from London to Baṣra ca. 35*l.*, from Marseilles ca. 31*l.*, incl. food) and of the 'Hamburg-American Line'.

53. From Aleppo to Baghdad along the line of the Euphrates.

22-25 days. The whole route, which is a regular caravan-route, is practicable for carriages, although at no part of it is there a properly made road in the European sense. A landau may be hired for the whole journey for 500-650 fr., a victoria for 400-500 fr. Travellers with heavy baggage also require one or two mules with a Mukâri, the price for which should not exceed 3*l.* Turkish. An ample supply of provisions should be taken in the carriage, as little or nothing can be obtained *en route*. A tent is indispensable. — The route is protected by Turkish military stations *(Kishla)*, but an escort is necessary. — In the time of high water (April-June) the traveller between Meskeneh and Fellûja may use large flat-bottomed boats called *Kaiks (Caïques)*. These take 8-12 days (at low water 20-25 days) and the fare is about 7-12*l.* Turkish (comp. p. 401).

Aleppo, see p. 373. — The distance from Aleppo to *Meskeneh*, where we reach the Euphrates, is about 56 M., equivalent to a ride of 19 hrs. The night is spent at *Deir Ḥâfir*, about halfway. — Beyond Meskeneh the route descends along the right bank of the broad *Euphrates*, which is here studded with numerous islands.

4 hrs. *Dibseh* occupies the site of the ancient trading-town of *Thapsacus*, the *Tiphsah* of the Old Testament (1 Kings iv. 24), where Alexander the Great crossed the Euphrates. — 7½ hrs. *Abu Ḥreireh*, a Circassian village. About 1 hr. farther on are the ruins of *Ṣiffîn*,

with a lofty round tower. Ṣiffîn was the site of the decisive battle between ʿAli and Muʿâwiya, fought in July, 657 A.D., and lasting for three days (p. lxxxi). — A little beyond (10 hrs.) *Abu Ghâ* or *Ḥammâm*, the small town of *Er-Raḳḳa* is seen on the left bank, on the site of *Nikephorion* or *Kallinikos*, which was founded by Seleucus I. — 8 hrs. *Es-Sabkha*, a small hamlet; 6½ hrs. *El-Ḥammâda*, beyond which are the picturesque ruins of *Zenobia*, founded by the queen of that name (see p. 340); 7 hrs. *Ṭreif*.

In 8½ hrs. more we reach **Ed-Deir** or *Deir ez-Zôr*, a prosperous and rising little town on the right bank of the Euphrates, with 7-8000 inhab., of whom 700 are Christians. It contains a postal telegraph office and since 1867 has been the capital of a now independent Liwa, through which the Beduins of the Syrian and Mesopotamian steppes are to some extent held in check. The trade of the place is considerable. A stone bridge, built in 1897, crosses the river here.

From Ed-Deir through the desert to *Palmyra* (5 days), see p. 350.

Our route continues to follow the right bank of the river, the windings of which are avoided by direct mountain-paths. Below the mouth of the *Khâbûr* (p. 392), about 8 hrs. from Ed-Deir, the route regains the river-bank and follows it to (1 hr.) the unimportant village of *Meyâdîn*. On an abrupt rocky knoll, 3½ M. to the W., is the castle of *Râḥaba*, resembling that of Palmyra. — 9½ hrs. the picturesque ruins of *Ṣâliḥîyeh* (ancient name unknown); 6½ hrs. *Abu'l-Kemâl*, a small modern town with unusually wide streets; 4½ hrs. the ruins of *Jabrîyeh* (ancient name unknown), surrounded by mud-brick walls, with picturesque towers and mounds; ½ hr. the Ḳishla of *El-Gâim*; 9 hrs. Ḳishla of *Nahîyeh*. — 8 hrs. *ʿAneh*, with its suburb of *Jumeileh* straggling over 3 M. The region of palms begins here. — 7 hrs. Ḳishla of *Ḳalʿat Ifhîemi*. — 9 hrs. *Hadîtheh*, a small town built chiefly on an island in the Euphrates. Beyond Hadîtheh we pass the island-towns of *Jibba* and *El-Uz*. — 8 hrs. *Wâdi Baghdâdi*, in a picturesque and lonely situation. — 8 hrs. *Hît*, a small town, mentioned by Herodotus as *Is*. The smoke of its bitumen-pits is visible from a great distance. Hît is connected by camel-post with Damascus (see p. 407). — Beyond the small town of (13 hrs.) *Ramâdîyeh* the mountains on the W. bank recede from the river, and the district traversed becomes level. After a march of 9 hrs. we cross the Euphrates by a frail bridge-of-boats and reach —

Ḳalʿat Fellûja, on the left bank. Close by lies the battlefield of *Cunaxa*, on which Cyrus the Younger was slain by his brother King Artaxerxes Mnemon, against whom he had rebelled (401 B.C.).

Our route now quits the Euphrates and turns towards the E., reaching the new khân of *Abu Ghorâb* in 5 hrs. — To the left is seen the conspicuous ruin of *ʿAḳer Ḳûf*, which formed part of the Babylonian town of *Dûr Kurigalzu*, situated ca. 4 hrs. to the N.W. of Baghdad. Finally we pass the tomb (right) of Sitteh Zobeideh (p. 408).

9-10 hrs. *Baghdad*, see p. 406.

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SYRIA

as an Index to the

ROUTES AND SPECIAL MAPS

OF THE HANDBOOK.

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